THE GARUḌA MAHĀPURĀṆAM

Text with English Translation & Notes



M. N. Dutt



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श्रीगरुडमहापुराणम्

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प्रेतकाण्ड (धर्मकाण्ड)
Preta Kāṇḍa (Dharma Kāṇḍa)



॥ श्रीगणेशाय नमः॥

अध्यायः १ / Chapter 1

तत्रादिमे द्वितीयांशे प्रेतकाण्डो धर्मकाण्डनामारभ्यते॥
ॐ नमो भगवते वासुदेवाय॥ नारायणं॰॥१॥
धर्म्मदृढबद्धमूलो वेदस्कन्धःपुराणशाखाढ्यः॥
क्रतुकुसुमो मोक्षफलो मधुसूदनपादपो जयति॥१॥

One should begin the recital of Jaya (this holy Purāṇa) after bowing to Nārāyaṇa, Nara the most excellent among men, Goddess Sarasvatī and Vyāsa. The renowned Viṣṇu shines victoriously like the wish-giving Kalpa tree with Dharma (virtue) for its firmly fixed roots, the Vedas for its main stem, the Purāṇas for its branches, the sacrifice for its flames and salvation for its fruits.

नैमिषेऽनिमिषक्षेत्रे शौनकाद्या मुनीश्वराः॥
कर्म्मणामन्तरे सूतं स्वासीनमिदमब्रुवन्॥२॥

In Naimiṣa forest, the solitary region, the sages Śaunaka and others asked Sūta who was sitting comfortably on his seat after going through his daily rites.

सूत जानासि सकलं वस्तु व्यासप्रसादतः॥
तेन नः सन्दिहानानां सन्देहं छेत्तमर्हसि॥३॥

O Sūta, you possess perfect knowledge (of the Purāṇic lore) through sage Vyāsa's favour. Hence, you can clear off our doubts we have in our mind.

यथा तृणजलौकेति न्यायमश्रित्यं कंचन॥
देहिनोऽन्यतनुप्राप्तिं केचित्त्वेवं वदन्ति हि॥४॥
केचित्पुनर्यातनानां यामीनामुपभोगतः॥
पश्चाद्देहान्तरप्राप्तिं वदन्ति किमु तत्र सत्॥५॥

Following the maxim of caterpillar, *some* sages say that the soul attains another body after leaving the previous one. Others hold that the soul enters another body after going through Yama's torture. What is true ?

सूत उवाच

साधु पृष्टं महाभागाः शृणुध्वं भवतां पुनः॥
सन्देहो नोपपद्येत लोकार्थं किल पृच्छताम्॥६॥

Sūta said :—Gentlemen, you. have put the right question. Now hear. To allay your doubts.

तदहं कृष्णगरुडसंवादद्वारकं द्विजाः॥
अपाकरिष्यते सन्देहं भवतां भावितात्मनाम्॥७॥

I shall take recourse to a dialogue between Kṛṣṇa and Garuḍa. I shall try to remove your doubts thereby.

नमः कृष्णाय मुनये य एनं समुपाश्रिताः॥
अञ्जस्तरन्ति संसारसागरं कुनदीमिव॥८॥

Obeisance to sage Kṛṣṇa. They who take recourse to him can easily cross the ocean of the world as it were a small river.

एकदा वैनतेयस्य लोकानां लोकनस्पृहा॥
बभूव सोऽथ बभ्राम तेषु नाम हरेर्गृहणम्॥९॥

Once upon a time, Garuḍa desired to go round the world. He started on journey, wandered all over, muttering the the name

स पातालं भुवं स्वर्गं भ्रान्त्वाऽलब्ध शमाशयः॥
लोकदुःखेनातिदुःखी पुनर्वैकुण्ठमागमत्॥१०॥

He wandered over the earth, in hell and heaven but could not get peace. He returned Vaikuṇṭha, more distressed by the sight of people's sorrows.

न रजो न तमश्चैव सत्त्वं ताभ्यां च मिश्रितम्॥
यत्र प्रवर्त्तते नैव सत्त्वमेव प्रवर्त्तते॥११॥

There in Vaikuṇṭha; neither Rajas exists, nor Tamas, nor Sattva mixed, with either of these two. Sattva alone exists there.

न यत्र माया नाशश्च न चै रागादयो मलाः॥
श्यामावदाताः सुरुचः शतपत्रविलोचनाः॥१२॥

Neither Māyā nor destruction nor the evils like anger, attachment etc. exist there.

सुरासुरार्च्चिता यत्र गणा विष्णोः सुपेशसः॥
पिशंगवस्त्राभरणा मणियुङ्निष्कभूषिताः॥१३॥

There dwell glorious—Viṣṇu's gaṇas dark

and fair, bright, lotus-eyed, worshipped by deities and demons, clad in tawny robes and adorned with ornaments, bedecked with garlands of gold coins set up with jewels.

चतुर्भुजाः कुण्डलिनो मौलिनो मालिनस्तथा॥
भ्राजिष्णुभिर्विमानानां पङ्क्तिभिर्ये महात्मनाम्॥ १४॥

Possessed of four arms and tufts of hair, wearing earrings and garland, they shone by the rows of resplendent aerial cars.

द्योतन्ते द्योतमानानां प्रमदानां च पंक्तिभिः॥
श्रीर्यत्र नानाविभवैर्हरेः पादौ मुदार्च्चति॥ १५॥

There Lakṣmī gladly adorns Lord Viṣṇu's feet by offering many precious gems. Herself surrounded by the rows of beautiful damsels and friendly associates she sits in a moving swing and praises Hari.

हरिं गायति दोलास्थं गीयमानालिभिः स्वयम्॥
ददर्श श्रीहरिं तत्र श्रीपतिं सात्वतां पतिम्॥ १६।
जगत्पतिं यज्ञपतिं पार्षदैः परिषेवितम्॥
सुनन्दनन्दप्रबलार्हणमुख्यैर्निरन्तरम् ॥ १७॥
भृत्यप्रसादसुमुखमायतारुणलोचनम् ॥
किरीटिनं कुण्डलिनं श्रिया वक्षसि लक्षितम्॥ १८॥
पीतांशुकं चतुर्बाहुं प्रसन्नहसिताननम्॥
अभ्यार्हणासनासीनं ताभिः शक्तिभिरावृतम्॥ १९॥
प्रधानपुरुषाभ्यां च महता चाहमा तथा॥
एकादशेन्द्रियश्चैव पञ्चभूतैस्तथैव च॥ २०॥
स्वरूपेरममाणं तमीश्वरं विनतासुतः॥
तद्दर्शनाह्लादयुतस्वान्तो हृष्यत्तनूरुहः॥ २१॥

There he saw Hari All-powerful, Lord of Lakṣmī, Lord of the good. Lord of the world, lord of the sacrifices, surrounded by the courtiers: Sunanda, Nanda, Prabalārhaṇa, chief among them possessing a face delightful to the servants, possessing big reddish eyes, bearing, crest and ear-rings, being looked at the chest by Lakṣmī. Wearing yellow garment; possessing four arms, and.a delightful smiling face, sitting on a costly seat surrounded by the powers. Pradhāna, Puruṣa, Mahat, Ahamā, the eleven organs, the five elements and delighting in Self. Garuḍa was pleased to see the Lord. His hair thrilled with joy and with tears coming out of his eyes he bowed to him with the feeling of love.

लोचनाभ्यामश्रु मुञ्चन्प्रेममग्नो ननाम ह॥
तमागतं नतं स्वीय वाहनं विष्णुब्रवीत्॥
भूमिः का लंघिता पंक्षिस्त्वयेयन्तमनेहसम्॥ २२॥

Viṣṇu spoke to Garuḍa who had cume to see him and who had bowed to him; "O Garuḍa, tell us how much of this earth you have wandered over and within such a short time."

गरुड उवाच

तव प्रासादद्वैकुण्ठ त्रैलाक्यं सचराचरम्॥ २३॥

Garuḍa said :—My Lord, by your grace, I have visited the three worlds and seen all beings—the movable and the immovable.

मयाविलोकितं सर्व्वं जगत्स्थावरजंगमम्॥
भूर्लोकात्सपर्य्यनतं पुरं याम्यं विना प्रभो ॥ २४॥

From Bhūloka to Satyaloka, I have visited all regions, except the region of Yama, O my lord.

भूर्लोकः सर्व्वलोकानां प्रचुरः सर्व्वजन्तुषु॥
मानुष्यं सर्व्वभूतानां भुक्तिमुक्तयालयं शुभम्॥ २५॥

Among all the worlds, the bhūloka is thickly populated by various kinds of creatures. This region is the most auspicious of all inasmuch as it affords a place of enjoyment to all, and is celebrated as the place where they can strive for salvation,

अतः सुकृतिनां लोको न भूतो न भवियष्यति॥ २६॥

A region better than this for those who perform good actions has neither been before nor will there ever be.

गायन्ति देवाः किल गीतकानि
धन्यास्तु ये भारतभूमिभागे॥
स्वर्गापर्गस्य फलार्ज्जनाय भवन्ति
भूयः पुरुषाः सुरत्वात्॥ २७॥

It seems that the gods sing songs to this purport. Those who live in this part of the world called *Bhārata* are in fact blessed. In order to enjoy the fruits of heaven and salvation they are born as human beings, casting off their deityhood.

प्रेतःकौक्षिप्यते कस्मात्पञ्चरत्नं मुखे कथम्।।
अधस्ताच्चालिता दर्भाः पादौ याम्यां व्यवस्थितौ।। २८।।

Why is the corpse tied to the bamboosticks ? Why are the five jewels kept in the mouth ? Why is the grass placed beneath ? Why.are the feet kept southward ?

किमर्थं पुत्रपौत्राश्च तस्य तिष्ठन्ति चाग्रतः।।
किमर्थं दीयते दानं गोदानमपि केशव।।। २९।।

Why do the sons and grandsons walk ahead ? Why are the gifts given, including the gift of a cow, O Keśava ?

बन्धुमित्राण्यमित्राश्च क्षमापयंति तत्कथम्।।
तिलालोहं हिरण्यं च कर्पासं लवणं तथा।। ३०।।
सप्तधान्यं क्षितिर्गावो दीयन्ते केन हेतुना।।
कथं हि म्रियते जन्तुर्मृतो वै कुत्र गच्छति।। ३१।।

Why do the relatives; the friends, and even the foes forgive him. Why are the gingelly seeds, iron, gold, cotton, salt, seven types of grains, land (or house) and cow are given ? How does a creature die ? Having died, where does he go ?

अतिवाहशरीरं च कथं हि श्रयते तदा।।
शवं स्कन्धे वहेत्पुत्रो अग्निदाता च पौत्रकः।। ३२।।

How does he take shelter in the body being carried ? Why does the son carry the corpse on his shoulders and the grandson lights the fire ?

आज्येनाभ्यञ्जनं कस्मात्कुत एकाहुत्रिक्रिया।।
वसुन्धरा किमर्थं च कुतः स्त्रीशब्दकीर्त्तनम्।। ३३।।

Why is the anointment done with the butter? Wherefrom is the *ekāhuti-kriyā?* Why *is Vasundharā* performed and wherefrom the lamentations from women ?

यमसूक्तं किमर्थं च उदीच्या दिशमाहरेत्।।
पानीयमेकवस्त्रेण सूर्य्यबिम्बनिरीक्षणम्।। ३४।।

Why is the *Yama-sūkta* recited? Why is water carried to the north ? Why is the sun looked through a cloth ?

यवसर्षपदूर्व्वास्तु पाषाणे निम्बपत्रकम्।।
वस्त्रं नरश्च नारी च विदध्याधदधरोत्तम्।। ३५।।

Why barley, mustard-seed, dūrvā, the two stones, the leaves of margosa? Why do men and women wear one lower and one upper garment.

अन्नाद्यं गृहमागत्य न भोक्तव्यं जनैः सह।।
नवकांश्चैव पिण्डांश्च किमर्थं ददते सुताः।। ३६।।

Why should the meals, etc. be not taken alongwith other persons after returning home? Why do the sons give nine piṇḍas.

किमर्थं च चत्वरे दुग्धं पात्रे पक्वे च मृन्मये।।
काष्ठत्रयं गणाबद्ध कृत्वा रात्रौ चतुष्पथे।। ३७।।

Why is the milk in an earthern pot placed on *catvāra?* Why are the three wooden sticks tied together and placed on the cross-roads in the night ?

निशायां दीयते यावदब्दं दिनेदिने।।
दाहोदकं किमर्थं च किमर्थं च जनैः सह।। ३८।।

Why is a lamp placed every night for one year ? Why should the water be offered in the name of the deceased by the relatives and other people ?

भगवान्नति वाहश्च नव पिण्डाः प्रदापयेत्।।
कथं देयं पितृभ्यश्च वाहस्यावाहनं कथम्।। ३९।।

Why should the nine piṇḍas be offered? How is the gift to be given to the manes ? Why is the call for the bearers of the corpse ?

इदञ्चेत्क्रियते देव कस्मात्पिण्डं प्रदापयेत्।।
किं तत्प्रदीयते तस्य पिण्डदानाद्यनन्तरम्।। ४०।।

When this is done, O lord! then why is the rite of piṇḍa repeated? What should be given next after the gift of piṇḍa is made ?

अस्थिसञ्चयनं चैव घटस्फोटं तथैव च।।
द्वितीयेऽह्नि कुतः स्नानं चतुर्थे साग्निके द्विजे।। ४१।।

Why are the bones collected? Why is the earthen pot broken ? Why is a bath taken on the second day ? Why on the fourth day?

दशमे किं मलस्नानं कार्य्यं सर्व्वजनैः सह।।
कस्मात्तैलोद्वर्त्तनं च स्कन्धवाहगृहं नयेत्।। ४२।।

Why is it taken on the tenth day alongwith the other mourners ? Why the anointment with oil ?

तैलोद्वर्त्तनकं चापि दधुः स्थूलजलाशये।।
दशमेऽहनि यत्पिण्डं तद्द्या दामिषेण तु।। ४३।।
पिण्डश्चैकादशे कस्माद्वृषोत्सर्गादिपूर्व्वकम्।।
भाजनोपानहौ च्छत्रं वासांसि त्वंगुलीयकम्।। ४४।।

The piṇḍa given on the tenth day is done so with meat, why ? Why is, the piṇḍa on the eleventh day given after releasing the bull ?

त्रयोदशेऽह्नि देयं स्यात्पददानं किमर्थकम्॥
श्राद्धानि षोडशैतानि अब्दं यात्वकुतो घटः॥४५॥
अन्नाद्येनोदकेनैव षष्ट्याधिकशतत्रयम्॥
दिनेदिने च दातव्यं घटान्नं प्रेततृप्तये॥४६॥

Why are vessels, shoes, umbrella, clothes and ring given on the thirteenth day. Why the sixteen śrāddhas? Why are food, water, etc. given everyday for three-hundred and sixty days of the year ? Why is the food put in a vessel for satiating the deceased ?

प्राप्ते काले वै म्रियते अनित्या मानवाः प्रभो॥४७॥
छिद्रं तु नैव पश्यामि कुतो जीवः स निर्गतः॥
कुतो गच्छन्ति भूतानि पृथिव्यापो नमस्तथा।
तेजो वदस्व मे नाथ वायुराकाशमेव च॥४८॥

O lord, the mortal man, dies at the appointed time. I do not see an outlet, then from where does the soul go away? From where do the elements-earth, water, mind, fire, air and sky pass away; tell me, O lord ?

कुतः कर्मेन्द्रियाणीह पञ्चबुद्धीन्द्रियाणि च॥
वायवश्चैव पञ्चैत कथं गच्छन्ति चात्ययम्॥४९॥

From where do the five organs of action, the five organs of perception and the five vital airs away and how?

लोभमोहादयः पञ्च शरीरे चैव तस्कराः॥
तृष्णा कामो ह्यहंकारः कुतो यान्ति जनार्दन॥५०॥

From wher do the five thieves of the body—greed affection, desire, love and pride go away and how?

पुण्यं वाप्यथवाऽपुण्यं यत्किञ्चित्सुकृतं तथा॥
नष्टे देहे कुतो यान्ति दानानि विविधानि च॥५१॥

Whatever little action has been done, whether good or bad or whatever gifts have been tendered which procure merit where do these go away after the body had decayed?

सपिण्डनं किमर्थं च पूर्णे संवत्सरेऽपि वा॥
प्रेतस्य मेलनं केषां किंविधं तत्र कारयेत्॥५२॥

Why is the rite of sapiṇḍana done within the year of death ? With whom is the union of the deceased sought and how ?

मूर्च्छनात्पतनाद्वापि विपत्तिर्यदि जायते॥
ये दग्धा ये त्वदग्धाश्च पतिता ये नरा भुवि॥५३॥
यानि चान्यानि भूतानि तेषामन्ते भवेच्च किम्॥
पापिनो ये दुराचारा ये चान्ये गतबुद्धयः॥५४॥

What does in the end happen to the people who pass away, in conscious or unconscious state, burnt or unbumt or who have been sinners or bad-charactered.

आत्मघाती ब्रह्महा च स्तेयी विश्वासघातकः॥
कपिलायाः पिबेच्छूद्रो यः पठेदिदमक्षरम्॥५५॥
धसारयेद्ब्रह्मसूत्रं वा का गतिस्तस्य माधव॥
शूद्रस्य ब्राह्मणी भार्या संगृहीता यदा भवेत्॥५६॥

O lord, what is the end of those who commit suicide, murder a Brahmana, or happen to. be thieves or deceivers by nature ? What happens to that Śūdra who drinks the milk of Kapilā cow, who reads—the scriptures who wears the sacred thread or wt possesses a brahmin wife ?

भीतोऽहं पापिनस्तस्मात्तनमे वद जगत्प्रभो॥
अन्यच्च शृणु विश्वात्मन्मया कौतुकिना स्यात्॥५७॥

O lord, you tell me all this, for I am terribly afraid of the sinner. Hear something more, O "soul of the universe. While wandering with curiosity, I saw the entire world.

लोकाँल्लोकयता लोके जगाहे विश्वमण्डलम्॥
तत्राजानि जनान्दृष्ट्वा दुःखेवेव निमज्जतः॥५८॥
स्वानते मे दुर्धरा पीडा तत्पीडातो गरीयसी॥
त्रिदिवे दितिजातेभ्यो भूमौ मृत्युरुगादिभिः॥५९॥

After seeing people merged in sorrows, a ,great pain arose in my heart. The affliction on the earth caused by death and disease is greater than affliction from the sight of asuras in paradise.

इष्वस्तुवियो गैश्च पाताले मामकं भयम्॥
एवं न निर्भयं स्थानमन्यदीश भवत्पदात्॥६०॥

I had the fear of losing my desired object in hell. There is no other place safer than your feet, O Lord.

असत्यं स्वप्नमायावत्कालेन कवलीकृतम्॥
तत्रापि भारते वर्षे बहुदुःखस्य भागिनः॥६१॥

Time has consumed the unreality as it his consumed the dream-world. Still, I saw a number of people suffering-from sorrows in the land of Bharata.

जना दृष्टा मया रागद्वेषमोहादिविप्लुताः॥
केचिदन्धाः केकराक्षास्खलद्वाचस्तु पंगवः॥६२॥
खञ्जाः काणाश्च बधिरा मूकाः कुष्ठाश्च लोमशाः॥
नानारोगपरीताश्च खपुष्पाच्चाभिमानिनः।६३॥

They were merged deep in attachment, envy, affection, etc. Some were blind, some squint-eyed, some dumb, some lame, some one-eyed, some deaf, some suffering from leprosy and other diseases and some from pride as false as the sky-flower.

तेषां दोषस्य वैचित्र्यं मत्योर्गोचरतामपि॥
दृष्ट्वा प्रष्टु मनाः प्राप्तः को मृत्युश्चित्रता कथम्॥६४॥

After seeing the strangeness of their faults in the face of death. I have come to you with a mind to ask what is death? Why is this strangeness?

मृतिर्यस्य विधानेन मरणादप्यनन्तरम्॥
विधिनाब्दक्रिया यस्य न स दुर्गतिमाप्नुयात्॥६५॥

How does death occur ? How is it that even after death, if rites are performed for one year one does not fall in the bad state ? Formerly, I had heard from the sages in general; now I ask you specifically on these points, O lord.

ऋषिभ्यस्तु मया पूर्व्वमिति सामान्यतः श्रुतम्॥
ज्ञानाय तद्विशेषस्य पृच्छामीदमिति प्रभो॥६६॥

Formely, I had heard from the sages in general; now I ask you specifically on these points, O Lord.

म्रियमाणस्य किं कृत्यं किं दानं वासवानुज॥
वाहमृत्योरन्तराले को विधिर्दहनस्य च॥६७।

O Viṣṇu, what shall a dying roan do? What shall he give in charity? After death, what is the method of cremation?

सद्यो विलम्बतो वा किं देहमन्यं प्रपद्यते॥
संयमन्यां क्रम्यमाणमावर्षं का मृतिक्रिया॥६८॥

Does he languish or obtain another body? When he lives in Yama's city, what are the rites to. be performed by his descendants in the year of his death?

प्रायश्चित्तं दुर्म्मतेः किं पञ्चकादिमृतस्य च॥
प्रसादं कुरु मे मोहं छेत्तुमर्हस्यशेषतः॥६९॥
सर्व्वमन्तेमया पृष्टं ब्रूहि लोकहिताय वै॥७०॥

What are the rites of propitiation for the common ignorant deceased? For one dead in pancaka? Be pleased, dispel my ignorance. I have asked all that I wanted to ask only for the welfare of the world. Please answer my queries.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशाख्ये धर्मकाण्डे (प्रेतखण्डे) श्रीकृष्णगरुडसंवादे प्रश्नप्रपञ्चो नाम प्रथमोऽध्यायः॥ १॥

अध्यायः २ / Chapter 2

श्रीकृष्ण उवाच

साधु पृष्टं त्वया भद्र मानुषाणां हिताय वै॥
शृणुष्वावहितो भूत्वा सर्व्वमेवौर्द्ध्वदैहिकम्॥१॥

Śrī Kṛṣṇa said :—O gentle one, you have put up the right question, that too for the general good of the people. Now hear attentively. I shall tell you about the rite to be performed after death.

सम्यग्विभेदरहितं श्रुतिस्मृतिसमुद्धृतम्॥
यन्न दृष्टं सुरैः सेन्द्रैर्योगिभिर्योगचिन्तकैः॥२॥

It is without any controversy quoted by Śrutis and Smrtis. It has not been heard by the gods including Indra, nor by yogins absorbed in yoga. Being the secret of secrets, it has not been conveyed to anyone, anywhere.

गुह्याद्गुह्यतरं तच्च नाख्यातं कस्यचित्क्वचित्॥
भक्तस्त्वं हि महाभाग वैनतेयं ब्रवीमि ते॥३॥

O Garuḍa of great accomplishment, I shall tell you about this since you are my devotee.

अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च॥
येन केनाप्युपायेन कार्य्यं जन्म सुतस्य हि॥४॥

There is no place for a sonless person. The

heaven is not for him. One must have a son by any means whatsoever.

तारयेन्नरकात्पुत्रो यदि मोक्षो न विद्यते॥
स्कन्धः पुत्रेण कर्त्तव्यो ह्यग्निदाता च पौत्रकः॥५॥

The son can take his father out of hell, if he cannot get him salvation. The son puts his shoulder to coffin and the grandson lights the fire.

तिलदर्भैश्च भूम्यां वै कुटी ऋतुमती भवेत्॥
पञ्च रत्नानि वक्त्रे तु येन जीवः प्ररोहति॥६॥

A woman in her menses shall stay in the but and lie on the bed bestrewed with sesame and *darbha* grass, on the ground. She shall put five gems in the mouth. Thus her foetus attains growth.

यदा पुष्पं प्रनष्टं हि क्व तदा गर्भधारणम्॥
आदराच्च ततो भूमौ येन गर्भं प्रधार्य्यते॥७॥
लेप्या तु गोमयैर्भूमिस्तिलान्दर्भान्विनिः क्षिपेत्॥
तस्यामेवातुरो मुक्तः सर्व्वं दहति किल्बिषम्॥८॥

If the seed is destroyed then whereat the conception? Hence, for the protection the foetus she shall lie on the ground enjoined in the Śāstras. Similarly, in reg to the dying person he is laid on the grog, besmeared with-cowdung and bestrewed with the *darling* grass. Thus the ailing pe , is released of sins which do not cling to any more.

दर्भतूली नयेत्स्वर्गमातुरस्य न संशयः॥
दर्भांस्तत्र क्षिपेद्वाथ तूलीगेन्दुकमध्यतः॥९॥

A bunch of *darbha* for his bed takes him to heaven no doubt. *Darbha* should be throve off after the corpse is removed from the plaet.

सर्व्वत्र वसुधाऽपूता यत्र लेपो न विद्यते ॥
यत्र लेपः स्थितस्तत्र पुनर्लेपेन शुध्यति॥१०॥

Where there is no besmearing, the ground remains impure. Where the earth is already besmeared it should be. smeared again for the sake of purification.

यातुधानाः पिशाचाश्च राक्षसाः क्रूरकर्म्मिणः॥
अलेपं ह्यातुरं मुक्तं विशन्त्येते वियोनयः॥११॥

If the corpse is kept on the unsmear -cad ground, the foul spirits enter the corpse.

नित्यहोमस्तथा श्राद्धं पादशौचं द्विजे तथा॥
मण्डलेन बिना भूम्यामातुरो मुच्यते न हि॥१२॥

A circle should be drawn around the corpse (to fix up the circumference); Śrāddha shall be performed where the feet of the Brāhmaṇas should be washed. All these would not serve the corpse, if the same is nit placed on the ground.

ब्रह्मा विष्णुश्च रुद्रश्च श्रीर्हुताशस्तथैव च॥
मण्डले चोपतिष्ठन्ति तस्मात्कुर्वीत मण्डलम्॥१३॥

Brahmā, Viṣṇu, Rudra, Lakṣmī and Fire Hence a circle is drawn stay within the circle. around the corpse.

अन्यथा म्रियते वालो वृद्धस्ताक्ष्र्ययुवाऽथवा॥
योन्यन्तरं न गच्छेत्स क्रीडते वायुना सह॥१४॥

If a circle is not drawn, the deceased person whether a child, youth or old does not get a womb but remains in the air, .O Garuḍa.

मिश्रितं लोहितामिश्रं तदेवं जन्म जायते॥
तस्यैव वायुभूतस्य न श्राद्धं नोदकक्रिया॥१५॥

He may not be born soon but live in the air for some time. He receives no *śrāddha* no libation of water from his relatives.

मम स्वेदसमुद्भूतास्तिलास्ताक्ष्र्य पवित्रकाः॥
असुरा दानवा दैत्या विद्रवन्ति तिलैस्तथा॥१६॥

O Garuḍa! Sesame is held sacred, for it is produced from my perspiration. The sesame can destroy the evil spirits.

तिलाः श्वेतास्तिला कृष्णास्तिला गोमूत्रसन्निभाः॥
दहन्तु ते मे पापानि शरीरेण कृतानि वै॥१७॥

The sesame is white, black or of the burn all colour of the cow's urine. They can sins committed by the deceased.

एक एव तिलो दत्तो हेमद्रोणतिलैः समः॥
तर्पणे दानहोमेषु दत्तो भवति चाक्षयः॥१८॥

A single grain of sesame offered with the libation of water to the deceased or an article given in charity or a sacrifice held for his welfare becomes fruitful as droṇa- kalaśa does in rewards.

दर्भा रोमसमुद्भूतास्तिलाः स्वेदेषु नान्यथा॥
देवता दानवास्तृप्ताः श्राद्धेन पितरस्तथा॥१९॥

Darbhas are born from my hair and sesame from my perspiration. By performing *śrāddha* one can please deities, asuras and the manes.

प्रयोगविधिना ब्रह्मा विश्वं चाप्युपजीवनात्॥
अपसव्यादितो ब्रह्मा पितरो देवदेवताः॥२०॥

The Universe and the creator of the universe live by the ceremonial form. By wearing the secred thread over the right shoulder, one can please the creator, the manes and the deities.

तेन ते पितरस्तृप्ता अपसव्ये कृते सति॥
दर्भमूले स्थितो ब्रह्मा मध्ये देवो जनार्द्दनः॥२१॥
दर्भाग्रे शंकरं विद्यात्त्रयो देवाः कुशे स्मृताः॥
विप्रा मन्त्राः कशा वह्निस्तुलसी च खगेश्वर॥२२॥
नैते निर्म्माल्यतां यान्ति क्रियमाणाः पुनःपुनः॥
तुलसी ब्राह्मणा गावो विष्णुरेकादशी खग॥२३॥

When the sacred thread is worn over the right shoulder the manes are pleased. Brahmā stays at the root of Darbha, Janārdana in its middle and Śaṅkara at the point. of darbha. Thus the three deities are said to be stationed in Darbha. The Brāhmaṇas, mantras, sacred grass, fire and Tulasī are never spoiled though used again and again. Tulasī, Brāhmaṇa, Cows, Viṣṇu and Ekādasī—

पंच प्रवहणान्येव भवाब्धौ मज्जतां नृणाम्॥
विष्णुरेकादशीं गीता तुलसी विप्रधेनवः॥२४॥

These five are the protection boats for the people drowning in the ocean of worl existence. Viṣṇu, Ekādaśī, Gītā, Tulasī, Brāhmaṇa, and the Cow

असारे दुर्गसंसारे षट्पदी मुक्तिदायिनी॥
तिलाः पवित्रमतुलं दर्भाश्चापि तुलस्यथ॥२५॥

These are the six steps to salvation in this-universal fortress of little use. Sesame and Darbhas are sacred and so is Tulasī.

निवारयन्ति चैतानि दुर्गतिं यान्तमातुरम्॥
हस्ताभ्यामुद्धरेद्दर्भांस्तोयेन प्रोक्षयेद्भुवि॥२६॥

These guard the deceased against misfortunes Darbhas should be taken out with hands. The earth should be sprinkled over with water:

मृत्युकाले क्षिपेद्दर्भान्करयोरातुरस्य च॥
दर्भैस्तु क्षिप्यते योऽसौ दर्भैस्तु परिवेष्टितः॥२७॥

As the hour of death approaches, Darbhas should be placed in the hands of the deceased. He whose body is. spread over by Darbhas goes to Viṣṇu-loka, no matter if he is not initiated in the Vedic lore.

विष्णु लोके स वै याति मन्त्रहीनोऽपि मानवः॥
तूलीं कृत्वा कृतौ पादौ संस्थितौ क्षितिपृष्ठतः॥२८॥
प्रायश्चितं विशुद्धाग्नौ संसारेऽसारसागरे॥
गोमयेनोपलिम्पेत्तु दर्भास्तरणसंस्थिते॥२९॥

The feet of the deceased person are kept on the ground and the toe raised upward. In this ocean of universal existence, which is practically of little use, the atonement of the sin is made by sacrificing the body in the holy fire. Having-smeared the ground with the cowdung, they should spread the mattress of darbha for the dying person.

यने दत्तेन दानेन सर्व्वं पापं व्यपोहंति॥
लवणं तद्रसं दिव्यं सर्वकामप्रदं नृणाम्॥३०॥
यस्मादन्नरसाः सर्वे नोत्कटा लवणं विना॥
पितृणां च प्रियं तस्मात्स्वर्गप्रदं भवेत्॥३१॥

Salt is very much effective for the destruction of sins. Let them donate salt for the manes, for it suits their taste and takes them to heaven. As for the men in general, it fulfil their desires.

विष्णुदेहसमुद्भूतो यतोऽयं लवणो रसः॥
एतत्सलवणं दानं तेन शंसन्ति योगिनः॥३२॥

Salt has come out from the body of Viṣṇu, hence yogins recommend a gift of salt placing the same over other gifts.

ब्राह्मणक्षत्रियविशां स्त्रीणां शूद्रजनस्य च॥
आतुरस्य यदा प्राणी न यान्ति वसुधातले॥३३॥
लवणं तु तदा देयं द्वारस्योद्घाटनं दिवः॥
अन्यच्च शृणु पक्षीन्द्र मृत्यो प्रपंचतः॥३४॥

When at the time of death, the soul does not depart but lingers on to the body, no matter whether the dying person is a Brāhmaṇa, Kṣatriya, Vaiśya or Śūdra of either sex, they should donate salt for him whereby the soul leaves the mortal body and enters the doors of heaven which open immediately for him. O king of birds, now hear from me in detail, the various forms of death.

यस्य कालेन नो यायाद्वियोगः प्राणदेहयोः॥
प्राणिनश्च स्वसमये मृत्युरत्यन्तविस्मृतिः॥ ३५॥

It is Kāla which detaches soul from body. It causes death of the person, at the appointed hour, without a single exception.

यथा वायुर्जलधरान्विकर्षति यतस्ततः॥
तद्वज्जलदवत्तार्क्ष्य कालस्यैव वशानुगाः॥ ३६॥

just as the wind scatters clouds here and there, just like that Kāla, the Destroyer, floats people from one end of the shore to another.

सात्त्विका राजसाश्चैव तामसा ये च केचन॥
भावाः कालात्मकाः सर्व्वे प्रवर्त्तन्ते हि जन्तुषु॥ ३७॥

Whether they be sāttvika or rājasa or tāmasa—all these bhāvas operate in man due to the influence of Kāla,

आदित्यश्चन्द्रमाः शम्भुरापो वायुः शतक्रतुः॥
अग्निः खं पृथिवी मित्र ओषध्यो वसवस्तथा॥ ३८॥
सरितः सागराश्चेव भावाभावौ च सर्पहन्॥
सर्व्वे कालेन सृज्यन्ते संक्षिप्यन्ते यथा पुनः॥ ३९॥

Sun, Moon, Śiva, water, air, Indra, fire, sky, earth, herbs, Vasus, rivers, seas, existent or non-existent, O Garuḍa, all these are created and destroyed by Kāla in due course of time,.

कालेन संह्रियन्ते च नूनं मृत्यावुपस्थिते॥
दैवयोगात्तदा व्याधिः कश्चिदुत्पद्यते खग॥ ४०॥

Indeed, O Garuḍa, when the hour of death approaches, then by chance, a certain disease raises up its head.

वैकल्यमिन्द्रियाणां च बलौ जोरंहसां भवेत्॥
युगपद्वश्चिककोटिशूकदंशो भवेद्यदि॥ ४१॥

The Organs grow weak. Troubles start showing their powers, as if all of a sudden, millions of scorpions have stung the person.

तदानुमीयते तेन पीडा मृत्युभवा खग॥
ततः क्षणेन चैतन्ये विकले जडतां गते ॥ ४२॥

O bird, then the person begins to feel the pang of death. At the very hour his consciousness is replaced by unconsciousness.

प्रचाल्यन्ते ततः प्राणा याम्यैर्निकटवर्त्तिभिः॥
बीभत्सं तु तदा रूपं प्राणैः कण्ठगतैर्भवेत्॥ ४३॥

The breath is pushed by Yama's messengers standing nearby. The person assumes a terrible form and the breath lingers to stay in the throat.

फेनमुद्गिगरते सोऽथ मुखं लालाकुलं भवेत्॥
अंगुष्ठमात्रपुरुषो हाहा कुर्व्वंस्ततस्तनोः॥ ४४॥
तदैव नीयते दूतैर्याम्यैर्वीक्षन्स्वकं गृहम्॥
भूय एव हिते तात मृत्युकालदशामिमाम्॥ ४५॥

Froth comes out of the mouth full of saliva, just at the moment when every body is lamenting, the soul, as big as a thumb, is carried away by Yama's messengers, even as it looks towards its house. Now hear about the state of death.

उष्मा प्रकुपितः काये तीव्रवायुसमीरितः॥
भिनत्ति मर्म्मस्थाननानि दीप्यमानो निरिन्धनः॥ ४६॥

The heat in the body is disturbed due to sudden commotion of winds. Though without fuel, it breaks up the vital points.

उदानो नाम पवनस्ततश्चोर्ध्वं प्रवर्त्तते॥
भक्तानामबुभुक्षणामधोगातिनिरोधकृत्॥ ४७॥

The Udāna-wind moves upward. It stops the downward movement of the deceased who in his life-time had full devotion for the lord but no desire in return.

यैर्नानृतानि चोक्तानि प्रीतिभेदः कृतो न च॥
आस्तिकः श्रद्धानश्च स सुखं मृत्युमृच्छति॥ ४८॥

He who has never spoken falsehood, nor has any partiality in devotion but believes in God, obtains death peacefully.

यो न कामान्ना संरंभान्न द्वेषाद्धर्म्ममुत्सृजेत्॥
यथोक्तकारी सौम्यश्च स सुखं मृत्युमृच्दति॥ ४९॥

He who does not stray from Dharma, due to pleasure, wrath or envy but does what he says and is gentle obtains death peacefully.

मोहज्ञानप्रदातारः प्राप्नुवन्ति महत्तमः॥
कूटसाक्षी मृषावादी ये च विश्वासघातकाः॥ ५०॥
ते मोहं मृत्युमृच्छन्ति तथा ये वेदनिन्दकाः॥
विभीषकाः पूतिगन्धा यष्टिमुद्गरपाणयः॥ ५१॥
आगच्छन्ति दुरात्मानो यमस्य पुरुषास्तदा॥
प्राप्ते त्वीदृक्पथे घोरे जायते तस्य वेपथुः॥ ५२॥

Those who preach ignorance pass through darkness. Those who are false witnesses, tiers

and deceitful obtain death unconsciously, just as those who abuse the Vedas.

The ferocious, foul-smelling messengers of Yama, with clubs and sticks in their hands, come and seize this wicked person. Having reached a ferocious path he begins to shiver.

क्रन्दत्यविरतं सोऽपि पितृमातृसुतानपि॥
सास्य वागस्फुटा यत्नेकैकवर्णा विभासते॥५३॥

He cries for his father, mother and sons. His indistinct voice, spoken with effort, appears to be single-lettered.

दृष्टिवै भ्राम्यवे त्रासाच्छ्वासाच्छुष्यति चाननम्॥
स ततो वेदनाविष्टस्तच्छरीरं विमुञ्चति॥५४॥

Due to terrible suffering his looks waver and his mouth gets dry due to lard breath. Then wrapped up in suffering, the va departs from the body. ,

अस्पृश्यं कुत्सनीयं च तत्क्षणादेव जायते॥
उक्तं मृत्योः स्वरूपं तु प्रसङ्गादन्यदप्यथ॥५५॥

Since that very moment the body becomes untouchable and despicable.

Thus I have spoken to you about the form of death of the mortal man.

वैचित्र्यस्योत्तरं प्रश्ने द्वितीयस्य वदामि ते॥
कर्म्मणां प्राक्तनानां तु तदसत्त्वेनं भेदतः॥५६॥

Now I shall answer your query about the peculiarities of form the body takes in different births.

भवेद्धोगस्य वैचित्रयं भ्राम्यतां प्राणिनामिह॥
देवत्वमसुरत्वं च यक्षत्वादिसुखप्रदम्॥५७॥
मानुषत्वं पशुत्वं च पक्षित्वाद्यतिदुःखम्॥
कर्म्मणां तारतम्येन भवतीह खगेश्वर॥५८॥

Due to different.actions performed in the previous births, the wandering jīvas attain different forms, as of a deity, a demon, a Yakṣa, man, beast bird, etc. O lord of birds, these are due to the chain of actions, performed in different ages.

अत्र ते कीर्त्तयिष्यामि विपाकं कर्म्मणामहम्॥
वैचित्र्यस्य स्फुटत्वाययैर्जीवः संसरत्ययम्॥५९॥

Now, I shall tell you about the results of actions which a person obtains, so that the strangeness involved is explained clearly.

महापातकान्धोरान्नरकान्प्राप्य दारुणान्॥
कर्म्मक्षयात्प्रजायन्ते महापातकिनः क्षितौ॥६०॥

When the sinners have exhausted the fruits of their actions in dreadful hells, they ate born on the earth.

जायन्ते लक्षणैर्यैस्तुतानि मे शृणु सत्तम॥
मृगाश्वसूकरोष्ट्राणां ब्रह्महा योनिमृच्छति॥६१॥

Now, hear-about their characteristics. The killer of a brāhmaṇa attains the form of a deer, horse, pig or camel.

कृमिकीटपतङ्गत्वं स्वर्णहारी समाप्नुयात्॥
तृणगुल्मलतात्वं च क्रमशो गुरुतल्पगः॥६२॥

The stealer of gold becomes a worm or a germ or a fly. He who lies on the bed of a teacher becomes grass, plant or vine.

कृमिकीटपतङ्गत्वं स्वर्णहारी समाप्नुयात्॥
तृणगुल्मलतात्वं च क्रमशो गुरुतल्पगः॥६३॥

The slayer of a brāhmaṇa suffers from consumption. A drunkard possesses brown teeth. A gold stealer has bad nails. The defiler of the teacher's bed possesses bad skin.

यो येन संवसत्येषां स तल्लिङ्गोऽभिजायते॥
संवत्सरेण पतति पतितेन सहाचरन्॥६४॥

That very thing becomes his mark with which he was associated in the previous birth. If he moves with the wretched people he himself becomes, wretched within a year.

संलापस्पर्शनिःश्वाससहानाशनासनात्॥
याजनाध्यापनाद्यौनात्पापं संक्रमते नृणाम्॥६५॥

The sins of the people spread by talk, touch, breathing, going together, eating together, sitting together, worshipping together, by teaching and sexual union.

गत्वा दारान्परेषाञ्च ब्रह्मस्वमपहृत्य च॥
अरण्ये निर्जने देशे जायते ब्रह्मराक्षसः॥६६॥

After having sexual intercourse with the wives of other men or after killing a Brahmana, one becomes a Brahmarākṣasa, in a lonely place.

हीनाजातौ प्रजायेत रत्नानामपहारकः॥
पत्रं च शाखिनो हृत्वा गन्धां श्छुच्छुन्दरी पुमान्॥६७॥

The stealer of a jewel is born in a low caste. A man who steals plants becomes a shrew.

मूषको धान्यहारी स्याद्यानमुष्ट्ः फलं कपिः॥
निर्म्मन्त्रभोजनात्काको गृध्रो हृत्वा ह्युपस्करम्॥६८॥

The thief of corn becomes a rat; that of vehicle, a camel and that of fruit a monkey. He who takes meals uninvited becomes a crow. He who steals utensils becomes a vulture.

मधुदंशः फलं गृध्रो गां गोधाग्निं बकस्तथा॥
स्याच्छ्वेतकुष्ठी स्त्रीवस्त्र ह्यरुची रसहारकः॥६९॥

The stealer of fruit becomes a honey-bee; that of a cow, a vulture; that of a woman's clothes, a white leper and that of juice, possesses no taste at all.

कांस्यहारी तु हंसः स्यात्परस्वस्य च हारकः॥
अपस्मारी गुरोर्हन्ता क्रूरकृद्वामनो भवेत्॥७०॥

The stealer of bronze becomes a swan; so also the stealer of other's possessions. The slayer of his teacher becomes epileptic and the performer of cruel deeds becomes a dwarf.

धर्म्मपत्नीं त्यजञ्छब्दवेधी प्राणी भवेत्क्षितौ॥
देवविप्रस्वापहारी पाण्डुरः परमांसभुक्॥७१॥
भक्ष्याभक्ष्ययो गण्डमाली महारोगी प्रजायते॥
न्यासापहारी काणः स्यास्त्रीजीवः खञ्जको भवेत्॥७२॥

He. who discards his wife becomes an animal- to be killed by a hunter. He who snatches the possessions of a deity or a Brāhmaṇa suffers from jaundice. He who eats meat becomes a leper. He who does not return the deposit becomes one eyed. He who lives on the earning of his wife be-carves lame.

कौमारदारत्यागी च दुर्भगोऽथै कमिष्टभुक्॥
वातगुल्मी विप्रयोषिद्गामी वा जम्बुको भवेत्॥७३॥

He who discards progeny and wife encounters ill-luck. He who eats sweets only becomes rheumatic. He who has sexual union with a Brāhmaṇa's wife becomes a jackal.

शय्याहर्त्ता क्षपणकः पतङ्गो वस्त्रहारकः॥
मात्सर्य्यादपि जात्यन्धो कपालो दीपहारकः॥७४॥

A stealer of bed becomes ksapanaka, and that of clothes becomes a moth. He who envies is born blind. He who steals a lamp becomes a beggar.

कौशिको मित्रहन्ता च क्षयी पित्रादिनिन्दकः॥
स्खलद्वगनृतवादी कूटसाक्षी जलोदरी॥७५॥

He who kills a friend becomes an owl. He who abuses the ancestors suffers from consumption. He who speaks lies cannot speak properly. He who gives false witness suffers from dropsy.

मशकः सोऽथ च्छिन्नोष्ठो विवाहे विघ्नकृद्भवेत्॥
स्याद्वाथ वृषलः सोऽयं चत्वरे वै विण्मूत्रकृत्॥७६॥

He who disturbs a marriage is born as a mosquito. He who eases himself on crossroads is born as a bull.

मूत्रकृच्छ्री दूषकस्तु कन्यायाः क्लीबतामियात्॥
द्वीपी स्याद्वेदविक्रेता वराहोऽयाज्ययाजकः॥७७॥

He who spoils a young girl becomes a eunuch. He who sells the Vedas becomes a leopard. He who performs a sacrifice but not in the prescribed manner becomes a pig.

यतस्ततोऽश्नन्मार्ज्जारो खद्योतो वनदाहकः॥
कृमिः पर्य्युषितादः स्यान्मत्सरी भ्रमरो भवेत्॥७८॥

He who eats here and there becomes a cat. He who sets fire to a forest becomes a glow-worm. He who eats the stale food becomes a worm. He who envies others becomes a bee.

अग्न्युत्सादी तु कुष्ठी स्याददत्ताऽऽदानतो वृषः॥
सर्पो गोहारकोऽन्नस्य हारकः स्यादजीर्णवान्॥७९॥

He who sets fire becomes a leper. He who does not give gifts becomes a bull. A stealer of cows becomes a serpent; that of food suffers from dyspepsia.

जलहारी तु मत्स्यः स्यात्क्षीहारी बलाकिका॥
अन्नं पर्य्युषितं विप्रे प्रददत्कुब्जतां व्रजेत्॥८०॥

A stealer of water becomes fish, that of milk a crane. He who gives stale food to a Brahmana becomes hunch-backed.

फलानि हरते यस्तु सन्ततिर्म्रियते खग॥
अदत्त्वा भक्ष्यमश्नाति ह्यनपत्यो भवेन्नरः॥८१॥

If he steals fruits, his progeny dies, O bird. If he eats alone without giving a morsel of it to anyone else, he becomes issueless

प्रवज्याऽगमनाद्राजनं भवेन्मरुपिशाचकः॥
चातको जलहर्त्ता स्याज्जन्मान्धः पुस्तकं हरन्॥८२।

If he does not opt for Saṁnyāsa he becomes an evil spirit in the desert. A stealer of water becomes a Cātaka; that of book is born blind.

प्रतिश्नुत्य द्विजेभ्योऽर्थमददज्जम्बुको भवेत्॥
परिवादादिजातीनां लभते काच्छपीं तनुम्॥८३॥

He who promises but does not give it to the Brāhmaṇas becomes a jackal. He who earns the blame of the people becomes a tortoise.

दुर्भगः फलविक्रेता वृकश्च वृषलीपतिः॥
मार्ज्जारोऽग्निं पदा स्पृष्ट्वा रोगवान्परमांसभुक्॥८४॥

A seller of fruits meets with bad luck. He who marries a Śūdra woman, becomes a wolf. He who touches fire with foot becomes a cat. He who eats another's meat suffers from diseases.

जलप्रस्रवणं यस्तु भिन्द्यान्मत्स्यो भवेन्नरः॥
हरेः कथां न शृण्वन्ति ये न साधुजनस्तवम्॥८५॥

He who breaks a water-reservoir becomes a fish. He who hears neither Hari's tale, nor the praise of the good suffers from ear disease.

तान्नरान्कर्णमूलोऽयं व्याप्नुयान्नेतराञ्जनान्॥
परस्याननसंस्थं यो ग्रासं हरति मदन्धीः॥८६।
देवोपकरणान्येनं गण्डमालिनमीहते॥
दम्भेनाचरते धर्म्मं गजचर्म्मा भवेत्तु सः॥८७॥

He who takes out a morsel from another's mouth becomes a blockhead. He wtio steals the deity's utensils suffers from gaṇḍamālā. He who observes religion without sincerity-suffers from a skin disease.

शिरोऽर्त्तिप्रमुखा रोगा यान्ति विश्वासघातकम्॥
लिङ्गपीडी शिवस्वं च शिवनिर्म्माल्यमेव च॥८८॥

A treacherous fellow suffers from headache. He who is against Śiva suffers from the disease of genital organ.

स्त्रियोऽप्यनेन मार्गेण हत्वा दोषमवाप्नुयुः॥
एतेषामेव जन्तूनां भार्य्यात्वमुपजायते॥८९॥

And the women too who commit these sins suffer in the similar way or they become wives of persons suffering in the aforesaid manner.

भोगान्ते नरकस्यैतत्सर्व्वामित्यवधारय॥
खग प्रदर्श्यमेतत्तु मयोक्तं ते समासतः॥
द्रव्यप्रकारा हि यथा तथैव प्राणिजातयः॥९०॥

After their present life they reach hell. Know that I have told you all this in short, O bird ! Just as there are many kinds of disease so also there are many kinds of man.

एवं विचित्रैर्निजकर्म्माभिर्नृणां
सुखस्य दुःखस्य च जन्मनामपि॥
वैचित्र्यमुक्तं शुभकर्म्मतः
शुभं तथाऽशुभाच्चाशुभमीरयन्ति॥९१॥

In this way, due to the variety of their actions, men attain happiness or grief. Thus, I have told you about the strangeness of human nature. Good actions give good results and bad actions give bad results.

एतत्ते सर्व्वमाख्यातं यत्पृष्टोऽहमिह त्वया॥९२॥

In this way your queries are answered completely.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे प्रेतका(ख)ण्डे श्री कृष्णगरुडसंवादे और्ध्वदेहिकविधिकर्मविपाकयोर्वर्णनं नाम द्वितीयोऽध्यायः॥ २॥

अध्यायः ३ / Chapter 3

सूत उवाच

एवमुत्साहितः पक्षी स्वरूपं निरयस्य तु॥
पप्रच्छ नरकाण्येवं श्रुत्वा चोत्कूलितान्तरः॥१॥

Thus encouraged, Garuḍa asked about the description of Hells, being curious to know about their nature and function.

गरुड उवाच

नरकाणां स्वरूपं मे वद येषु विकर्म्मिणः॥
पात्यन्ते दुःखभूयिष्ठास्तेषां भेदांश्च कीर्त्तय॥२॥

O Lord, tell me about the nature and division of hells where the evil-doers are thrown mercilessly.

श्रीभगवानुवाच

नरकाणां सहस्राणि वर्त्तन्ते ह्यरुणानुज॥
शक्यं विस्तरतो नैव वक्तुं प्राधान्यतो ब्रुवे॥ ३॥

Bhagawan said :—O younger brother of Aruṇa, there are thousands of hells. It is not possible to describe all of them in detail. I shall tell you about the principal hells thoroughly.

रौरवं नाम नरकं मुख्यं तद्वैनिबोध मे॥
रौरवे कूटसाक्षी तु याति यश्चानृती नरः॥ ४॥

The principal hell is *Raurava.* The person who tells lies and gives false evidence goes to this hell.

योजनानां सहस्रे द्वे रौरवे हि प्रमाणतः॥
जानुमात्रप्रमाणं तु तत्र गर्त्तं सुदुस्तरम्॥ ५॥

Raurava is two thousand yojanas in measurement. There is a knee-deep pit, difficult to cross.

तत्राङ्गारचयौघेन कृतं तद्धरणीसमम्॥
तत्राग्निा सुतीव्रेण तापिताङ्गारभूमिना॥ ६॥

It is levelled upto the ground by a heap of burning coal. And the ground there is wellheated by fire.

तन्मध्ये पापकर्म्माणं विमुञ्चनित यमानुगाः॥
स दह्यमान स्तीव्रेण वह्निना परिधावति॥ ७॥

The servants of Yama leave the sinner there in the middle. Burnt by burning fire he runs helter-skelter. vkqk ?

पदेपदे च पादोऽस्य स्फुट्यते शीर्य्यते पुनः॥
अहोरात्रेणोद्धरणं पादन्यासेन गच्छति॥ ८॥

At every step his foot is burnt. Day and night he moves here and there lifting and putting his feet.

एवं सहस्रं विस्तीर्णं योजनानां विमुच्यते॥
ततोऽन्यपापशुद्ध्यर्थं तादृङ्निरयमृच्छति॥ ९॥

There he is left along a thousand Yojanas. Then for the purgation of remaining sins he goes to other hells.

रौरवस्ते समाख्यातः प्रथमो नरको मया॥
महारौरवसंज्ञं तु शृणुष्व नरकं खग॥ १०॥

Thus I have told you about the first hell named *Raurava.* Now, O bird, hear about the hell called *Mahāraurava.*

योजनानां सहस्राणि सन्ति पञ्च समन्ततः॥
तत्र ताम्रमयी भूमिरधस्तस्या हुताशनः॥ ११॥

It is five thousand Yojanas in measurement. It has copper-coloured earth scorched below.

तया तपन्त्या सा सर्व्वा प्रोद्यद्विद्युत्समप्रभा॥
विभाव्यते महारौद्रा पापिना दर्शनादिषु॥ १२॥

When heated by it, the earth shines like lightning. It appears extremely fierce to the sinner.

तस्यां बद्धकराभ्यां च पद्भ्यां चैव यमानुगैः॥
मुच्यते पापकृन्मध्ये लुण्ठमानः स गच्छति॥ १३॥

The servants of Yama tie hands and feet of die sinner and throw him in this hell where he goes down. rolling.

काकैर्बकैर्वृकोलूकैर्मशकैर्वृश्चिकैस्तथा॥
भक्ष्यमाणैस्तथा रौद्रैर्गतो मार्गे विकृष्यते॥ १४॥

While rolling down in the way he is bit by fearful crows, cranes, ants, mosquitoes and scorpions.

दह्यमानो गतमतिर्भ्रान्तस्तातेति चाकुलः॥
वदत्यसकृदुद्विग्नो न शान्तिमधिगच्छति॥ १५॥

Thus being burnt, he loses his wits and cries restlessly, 'O father, O father; again and again, but attains no peace.

एवं तस्मान्नैरमोंक्षस्त्वतिक्रान्तैरवाप्यते॥
वर्षायुतायुतैः पापं यैः कृतं दुष्टबुद्धिभिः॥ १६॥

The persons who have committed sins with bad intentions are thrown into this hell and get release from there only from myriads of years.

तथान्यस्तु ततो नाम सोऽतिशीतः स्वभावतः॥
महारौरववद्दीर्घस्तथान्धतमसा वृतः॥ १७॥

Then there is another hell by name and nature *Atiśīta* (very cold). It is as big as Mahāraurava and full of dense darkness.

शीतार्त्तास्तत्र बध्यन्ते नरास्तमसि दारुणे॥
परस्परं समासाद्य परिरभ्याश्रयन्ति ते॥ १८॥

There in the fierce darkness, the sinners are tied and left, suffering from cold. Meeting each other they clasp lightly.

दन्तास्तेषां च भज्यन्ते शीतार्त्तिपरिकम्पिताः॥
क्षुतृषातिबलाः पक्षिन्नथ तवाप्युपदवाः॥१९॥

Shivering with cold their teeth sound loudly. Even there the overpowering trouble of hunger and thirst exists, O Garuḍa.

हिमखण्डवहो वायुभिनत्त्यस्थीनि दारुणः॥
मज्जासृगस्थिगतिलतमश्नन्त्यत्र क्षुधान्विताः॥२०॥

The fierce wind blowing over the blocks of ice pierces the bones. The hungry men consume decayed marrow, blood and bones.

आलिङ्ग्यमाना भ्राम्यन्ते परस्परसमागमे॥
एवं तत्रापि सुमहान्क्लेशस्तमसि मानवैः॥२१॥
प्राप्यते शकुनिश्रेष्ठ यो बहूकृतसञ्चयः॥
निकृन्तन इति ख्यातस्ततोऽन्यो नरकोत्तमः ॥२२॥

Meeting together and clasping each other they wander here and there. The persons who had been hoarding wealth suffer too much in that darkness, O the best of birds. Then there is another hell called Nikṛntana.

कुलालचक्राणि तत्र भ्राम्यन्त्यविरतं खग॥
तेष्वारोप्य निकृष्यन्ते कालसूत्रेण मानवाः॥२३॥

A series of potter's wheel is moving round and round there, O bird. There the sinners, whose feet and head are tied by a string are held by Yama's servants in their fingers.

यमानुयाङ्गुलिस्थेन आपादतलमस्तकम्॥
न चैषां, जीवितभ्रंशो जायते पक्षिसत्तम॥२४॥
छिन्नानि तेषां शतशः खण्डान्वैक्यं व्रजन्ति हि॥
एवं वर्षसहस्राणि भ्राम्यन्ते पापकर्म्मिणः॥२५॥

O bird, their life is not destroyed but their organs are cut into hundred pieces and restored again to their original position. Thus for thousands of years, the sinners rotate till their sins are exhausted completely.

तावद्यावदशेषं च तत्पापं संक्षयं गतम्॥
अप्रातष्ठं च नरकं शृणुष्व गदतो मम॥२६॥
तत्रस्थैर्नारकैर्दुःखसमह्यमनुभूयते ॥
तान्येव तत्र चक्राणि घटीयस्राणि चान्यतः॥२७॥

Now hear, I shall tell you about the hell named Aprātiṣṭha, The people who go to this hell suffer intensely, There too the potter's wheels and the *ghaṭī-yantra* operate constantly.

दुःखस्य हेतुभूताति पापकर्म्मकृतां नृणाम्॥
चक्रष्वारोपिताः केचिद्भ्राम्यन्ते तत्र मानवाः॥२८॥

Those sinners who had caused untold sufferings to men are placed there on the potter's wheels and rotate incessantly.

यावद्वर्षसहस्राणि न तेषां स्थितिरन्तरा॥
घटीयन्त्रेषु बद्ध्वा ये बद्वा तोयवटी यथा॥२९॥

They remain there for thousands of years, tied as they are to *ghaṭi-yantra* like the water-pots.

भ्राम्यन्ते मानवा रक्तमुद्गिरन्तः पुनः पुनः॥
अन्त्रैर्मुखविनिष्क्रानतैर्नेत्रैरन्त्रावलम्बिभिः॥३०॥

The sinners rotate there vomitting blood again and again. Their intestines come out through mouth and their eyes are suspended by intestines.

दुःखानि प्राप्नुवन्तीह यान्सह्यानि जन्तुभिः॥
असिपत्रवनं नाम नरकं शृणु चापरम्॥३१॥

Now hear about another hell named Asipatravana, where the sinners suffer unbearable miseries.

योजनानां सहस्रं यो ज्वलत्यग्न्या श्रृतावनिः॥
सप्तीव्रकराश्चैण्डर्यत्र तीव्र सुदारुणे॥३२॥
प्रतपन्ति सदा तत्र प्राणिनो नरकौकसः॥
तन्मध्ये चरणं शीतस्निग्धपत्रं विभाष्यते॥३३॥

There over a thousand *Yojanas* a fierce, fire burns with seven fierce rays. The sinners thrown in this hell feel burnt without recess. In the midst is seen a tree with a big trunk, overgrown with cool and smooth leaves which are torn here and there, O Garuḍa.

पत्राणि यत्र खण्डानि फलानां पक्षिसत्तम॥
श्वानश्च तत्र सुबलाश्चरन्त्याजिपभोजनाः॥३४॥
महावक्त्रा महादंष्ट्रा व्याघ्रा इव महबलाः॥
ततश्च वनकालोक्य शिशिरच्छायमग्रतः॥३५॥
प्रयान्ति प्राणिनस्तत्र क्षुत्तापपरिपीडिताः॥
मातर्भ्रातस्तात इति क्रन्दमानाः सुदुःखिताः॥३६॥

There powerful dogs roam about, always eager to eat meat. They have fierce jaws, fierce mouths and are powerful like tigers. Then seeing in front, the forest with cool shade, the miserable sinners suffer from hunger and heat, run to it, crying 'O mother, O brother, O father.'

दह्यमानांघ्रियुगला धरणिस्थेन वह्निना॥
तेषां गतानां तत्रापि अति शीतिः समीरणः॥३७॥
प्रवाति तेन पात्यन्ते तेषां शङ्कास्तथोपरि॥
छिन्नाः पतन्ति ते भूमौ ज्वलत्पावकसंचये॥३८॥

Then their feet burn by the ground-fire. Still then, a very cool wind blows forcefully which makes those sharp blades fall upon them. Cut into pieces they fall in the burning fire.

लेलिह्यमाने चान्यत्र तप्ताशेषमहीतले॥
सारमेयाश्च ते शीघ्रं शातयन्ति शरीरतः॥३९॥
तेषां खण्डान्यनेकानि रुदतामतिभीषणे॥
असिपत्रवनं तात मयैतत्परिकीर्त्तितम्॥४०॥

Then the licking dogs tear their bodies into pieces even as they weep woefully. Thus I have told you about the *Asipatravana.*

अतः परं भीमतरं तप्तकुंभं निबोध मे॥
स्रमन्ततस्तप्तकुम्भा वह्निज्वालासमन्विताः॥४१॥

Now hear about a more fierce hell called Tapta-kumbha, where all around are kept heated pitchers full of burning flames.

ज्वलदग्निचयास्तप्ततैलायश्चूर्णपूरिताः॥
एषु दुष्कृतकर्म्माणो याम्यैः क्षिप्ता ह्यधोमुखः॥४२॥

The pitchers are full of burning fire, hot oil and iron filings. Therein arc thrown the sinners by the attendants of Yama.

क्वाथ्यन्ते विस्फुटद्गात्रा गलन्मज्जालान्विताः॥
स्फुटत्पालेनत्रास्थिच्छिद्यमाना विभीषणैः॥४३॥

They (the attendants of Yama) boil their bodies disintegrating, marrow flowing out, heads, eyes and bones breaking.

गृध्रैरुत्पाट्य मुच्यन्ते पुनस्तेष्वेव वेगितैः॥
पुनश्चिमचिमायन्ते तैलनैक्यं व्रजन्ति च॥४४॥

Fierce vultures tear them taking them out and again throwing them in. They boil there till they are merged into oil.

द्रवीभूतैः शिरोगात्रैः स्नायुमांसत्वगास्थिभिः॥
ततो याम्यैर्नरैराशु दर्व्यावृट्टन घट्टिताः॥४५॥

When their head, limbs, sinews, flesh, skin and bones are liquefied, then Yama's servants stir them with a ladle.

कृतावर्त्ते महातैले क्वाथ्यन्ते पापकर्म्मिणः॥
एष ते विस्तरेणोक्तस्तप्तकुम्भो मया खग॥४६॥

The sinners are boiled in oil in Yama's abode. Thus I have narrated to you in detail about Tapta-Kumbha, O bird.

आदिमो रौरवः प्रोक्तो महारौरवकोऽपरः॥
अतिशीतस्तृतीयस्तु चतुर्थो हि निकृन्तनः॥४७॥
अप्रतिष्ठः पञ्चमः स्यादसिपत्रवनोऽपरः॥
सप्तमस्तप्तकुम्भस्तु सप्तैते नरका मताः॥४८॥

So the first hell is *Raurava,* the second *Mated-raurava,* the third *Atiśīta,* the fourth *Niṣkṛntana,* the fifth *Apratiṣtha* and the sixth *Asitapatravana* and the seventh *Taptakwnbha.* These are the seven hells.

श्रूयन्ते न्यान्यपि तथा नरकाणि नराधमाः॥
कर्मणां तारतम्येन तेषुतेषु पतन्ति हि॥४९॥

We hear about some other hells also where the sinners fall according to their sins.

तथा हि नरको रोधः शूकरस्ताल एव च॥
तप्तकुम्भो महाज्वालः शबलोऽथ विमोहनः॥५०॥
क्रिमिश्च क्रिमिभक्षश्च लालाभक्षो विषञ्जनः॥
अधःशिराः पूयवहो रुधिरान्धश्च विड्भजः॥५१॥
तथा वैतरणी सू(मू)मसिपत्रवनं तथा॥
अग्निज्वालो महाघोरः सन्दंशो वाप्यभोजनः॥५२॥
तमश्च कालसूत्रं च लोश्चाप्यभिदस्तथा॥
अप्रतिष्ठोऽप्यवीचिश्च नरका एवमादः॥५३॥

They are *Rodha, Śūkara, Tāla, Taptakumbha, Mahā-jvāla, Śabala, Vimohana, Kṛmi, Kṛmibhakṣa, Lālābhakṣa, Viṣañjana, Adhaḥśiras, Pūyavaha, Rudhirāndha, Viḍbhuja, Vaitaraṇi, Sūma, Asipatravana, Agnijvāla, Mahāghora, Sandaṁśa, Abhojana, Tamas, Kālasūtṛa. Loha, Abhida, Apratiṣṭha, Avīci.*

तामसा नरकाः सर्व्वे यमस्य विषये स्थिताः॥
येषु दुष्कृतकर्माणः पतन्ति हि पृथक्पृथक्॥५४॥

These dark hells are situated in Yama's country. Herein fall the sinners in the order of their sins.

भूमेरधस्तात्ते सर्व्वे रौखाद्याः प्रकीर्तिताः॥
रोघो गोघ्नो भ्रूणहा च अग्निदाता नरः पतेत्॥५५॥

These hells, Raurava, etc., lie below the

earth. Now hear about the sins which drive the sinners to particular hells.

सूकरे ब्रह्महा मज्जेत्सुरापः स्वर्णतस्करः॥
ताले पतेत्क्षत्रहन्ता हत्वा वैश्यं च दुर्गतिः॥५६॥

A man who kills a cow, a foetus or indulges in arson, falls in Rodha. A killer of Brāhmaṇa falls in Śūkara, So also a drunkard, a stealer of gold, a killer of Kṣatriya or Vaiśya falls in Tāla.

ब्रह्महत्यां च यः कुर्याद्यश्च स्याद्गुरुतल्पगः॥
स्वसृगामी तप्तकुम्भी तथा राजभटोऽनृती॥५७॥

He who kills a Brāhmaṇa or defiles his teacher's bed or has sexual union with his sister falls in Taptakumbha. So also a soldier who speaks lies.

तप्तलोहैश्च विक्रेता तथा बन्धनरक्षिता॥
माध्वी विक्रयकर्त्ता च यस्तु भक्तं परित्यजेत्॥५८॥

In the similar way, he who sells liquor or he who discards a devotee also falls there.

महाज्वाली दुहितरं स्नुषां गच्दति यसतु वै॥
वेदो विक्रीयते यैश्च वेदं दूषयते तु यः॥५९॥

He who co-habits with his daughter or daughter-in-law, he who sells Veda, or he who blames the Vedas falls into Mahājvāla.

गुरुं चैवावमन्यन्ते वाक्शरैस्तथाडयन्ति च॥
अगम्यागामी च नरो नरकं शबलं व्रजेत्॥६०॥

He who insults his teacher or abuses him or he who co-habits with an unworthy woman falls into Śabala.

विमोहे पतते शूरे मर्य्यादां यो भिनत्ति वै॥
दुरिष्टं कुरुते यस्तु कृमिभक्षं पपद्यते॥६१॥

He who transgresses codes of moral conduct prescribed for the conduct of war falls into Vimohana. He who does an undesirable act falls into Kṛmibhakṣa.

देवब्राह्मणविद्वेष्टा लालाभक्षे पतत्यपि॥
कुण्डकर्त्ता कुलालश्च न्यासहर्त्ता चिकित्सकः॥६२॥
आरामेष्वग्निदाता च एते यान्ति विषञ्जने॥
असत्प्रतिग्रहीत यस्तु तथैवायाज्ययाजकः॥६३॥

He who holds no honour for deities or the twice-born brāhmaṇas falls into Lālābhakṣa. A potter who digs pits or a physician who flouts trust or a person who sets fire to parks, falls into Viṣañjana. So also a brāhmaṇa who receives prohibited gifts or performs sacrifice for a wrong person.

न क्षत्रैर्जीवते यस्तु नरो गच्छेदधोमुखम्॥
क्षीरं सुरां च मासं लाक्षां गन्धं रसं तिलान्॥६४॥
एवमादीनि विक्रीणन् घोरे पूयवहे पतेत्॥
यः कुक्कुटान्निबध्नाति मार्ज्जारान् सूकरांश्च तान्॥
पक्षिणश्च मृगां श्छा गान्सोऽप्येवं नरकं व्रजेत्॥६५॥

Or a Kṣatriya who does not live by valour falls into Adhomukha. He who sells milk, liquor, meat or cuts wood pr deals in scents, juices,, gingelly seeds, falls into fierce Pūyavaha. He who catches cocks, eats pigs, birds, deer and goats falls into this hell.

आजाविको माहिषिकस्तथा चक्री ध्वजी च यः॥
रङ्गोपजीविको विप्रः शाकुनिर्ग्रामयाजकः॥६६॥
अगारदाही गरदः कुण्डाशी सोमविक्रयी ॥
सुरापो मांसभक्षी च तथा च पशुघातकः॥६७॥

He who deals in buffaloes, or a juggler or he who sells liquor, an actor, or Brāhmana who is a bird-hunter or a village-priest who indulges in arson or he who administers poison or he who is a pump or he who sells soma, or a drunkard, a meat-eater or a killer of animals

रुधिरान्धे पतन्त्येते एवमाहुर्मनीषिणः॥
उपविष्टं त्वेकपङ्क्त्य विषं सम्भोजयन्ति ये॥६८॥

All these fall into Rudhirāndha. Those who administer poison to their guests, sitting in a row, fall into the fierce hell Viḍbhuj. There is no doubt in this.

पतन्ति निरये घोरे विड्भुजे नात्र संशयः॥
मधुग्राहो वैतरणीमाक्रोशी मूत्रसांके॥६९॥

He who drinks wine falls into Vaitaraṇī. He who calls others by bad names falls into Mutra.

असिपत्र वनेऽशौची क्रोधनश्च पतेदपि॥
अग्निज्वालां मृगव्याधो भोज्यते यत्र वायसैः॥७०॥

He who has not lived a pious life falls into Asita-patravana. So also he who is hottempered. A deer-hunter falls into Agnijvāla where he is eaten by the crows.

इज्यायां व्रतलोपाच्च सन्दंशे नरक पतेत्॥
स्कन्दंते यदि वा स्वप्ने यतिनो ब्रह्मचारिणः॥७१॥

The person who breaks his vow during the course of sacrifice falls into Sandaṁśa. So also Brahmacārins who discharge their semen in dream.

पुत्रैरध्यापिता ये च पुत्रैराज्ञापिताश्च ये॥
ते सर्व्वे नरकं यान्ति निरयं चाप्यभोजनम्॥७२॥

The fathers who are taught by their sons or who receive orders from them fall into Abhojana.

वर्णाश्रमविरुद्धानि क्रोधहर्षसमन्विताः॥
कर्म्माणि ये तु कुर्व्वन्ति सर्व्वे निरयवासिनः॥७३॥

Those who perform acts violating the rules of their Varṇa and Āśrama, on account of anger or pleasure go to hell.

उपरिष्टात्स्थितो घोर उष्णात्मा रौरवो महान्॥
सुदारुणः सुशीतात्मा तस्या धस्तामसः स्मृतः॥७४॥

There is the hot Raurava above and the cold Tāmasa below.

एवमादिक्रमेणैव सर्व्वेऽधोऽधः परिस्थिताः॥
दुःखोत्कर्षश्च सर्व्वेषु कर्मस्वपि निमित्ततः॥७५॥

In this way, the hells are situated one below the other. The climax of misery is due to bad acts.

सुखोत्कर्षश्च सर्वत्र धर्म्मस्येह निमितततः॥
पश्यन्तिनरकान्देवा ह्यधोवक्रान्सुदारुणान्॥७६॥

And the climax of joy accrues from good acts. The gods look down and see the fierce hells.

नारकाश्चापि ते देवान्सर्व्वान्पश्यन्ति ऊर्ध्वगान्॥
एतान्यन्यानि शतशो नरकाणि वियद्गते॥७७॥

The sinners of hell also look up and see the gods above. There are thus hundreds of hells, O bird.

दिनेदिने तु नरके पच्यते दह्यतेन्यतः॥
शीर्य्यते भिद्यतेऽन्यत्र चूर्य्यते क्लिद्यतेन्यतः॥७८॥
क्वथ्यते दीप्यतेऽन्यत्र तथा वातहतोऽन्यतः॥
एकं दिनं वर्षशतप्रमाणं नरके भवेत्॥७९॥

Daily in the hell, the sinners are cooked, burnt, torn, broken, pounded, moistened, boiled, heated and blown by winds. A day in hell is equal to one hundred years of the mortal.

ततः सर्व्वेषु निस्तीर्णः पापी तिर्य्यक्त्वमश्नुते॥
कृमिकीटपतंगेषुस्थावरैकशफेषु च॥८०॥
गत्वा वनगजाढ्येषु गोष्वषु तथैव च॥
खरोऽश्वोऽश्वतरो गौरः शरभश्चमरी तथा॥८१॥
एते चैकशफाः षट् च शृणु पञ्चनखानतः॥
अन्यासु बहुपापासु दुःखदासु च योनिषु॥८२॥

Having crossed these, the sinner is reborn as a worm, a germ, a fly, a one-hoofed creature, a wild elephant, a cow, an ass, a horse, a. mule, a buffalo, śarabha, a camarī, a six-hoofed animal or one having five nails. In these and other yonis he takes birth.

मानुष्यं प्राप्यते कुब्जो कुत्सितो वामनोऽपि वा॥
चण्डालपुक्कसाद्यासु नरयोनिषु जायते॥८३॥

If born as a human being he becomes hunch-backed or a dwarf or a cāṇḍāla in wretched yonis.

मुहुर्गर्भे वसन्त्येव म्रियन्ते च मुहुर्मुहुः॥
अवशिष्टेन पापेन पुण्येन च समन्वितः॥८४॥

The sinner is born again and again and dies again and again till he has exhausted his sin and acquired virtue.

ततश्चारोहिणीं योनिं शूद्रवैश्यनृपादिकम्॥
विप्रदेवेन्द्रतां चापि कदाचिदधिरोहति॥८५॥

Then some time he steps into the yoni of Śūdra or Vaiśya or Kṣatriya or Brāhmaṇa or a deity.

एवं तु पापकर्म्माणो निरयेषु पतन्त्यधः॥
यथा पुण्यकृतो यान्ति तन्मे निगदन्तः शृणु॥८६॥

Thus I have told you how a sinner falls into hell. Now I shall tell you how and where the virtuous go after death.

ते यमेन विनिर्दिष्टां योनिं पुण्यगतिं नराः॥
प्रगीतकंधर्व्वगणा नृत्योत्सवसमाकुलाः॥८७॥

The virtuous obtain good yonis as directed by Yama. Immediately after the soul leaves the body, the Gandharvas come singing and dancing, adorned with garlands and anklets.

हारनूपुरमाधुर्य्यैः शोभितान्यमलानि तु॥
प्रयान्त्याशु विमानानि दिव्यगन्धस्रगुज्ज्वलाः॥८८॥

And then appear splendid aerial cars decorated with sweet smelling garlands (which take the virtuous souls to heaven).

तस्माच्च प्रच्युता राज्ञामन्येषां च महात्मनाम्॥
जायन्ते नीरुजां गेहे सद्धृत्तपीरपालकाः॥८९॥
भोगान्सम्प्राप्नुवन्त्युग्रांस्ततो यांत्यूदर्ध्वमन्यथा॥
अवरोहिणीं सम्प्राप्य पूर्व्ववद्यान्ति मानवाः॥९०॥

When their merits are exhausted, the virtuous souls fall from heaven and are born in the houses of kings or nobles of illustrious character, where they enjoy various pleasures. Thus men go up and down the ladder as stated before.

जातस्य मृत्युलोके वै प्राणिनो मरणं ध्रुवम्॥
पापिष्ठानामधोमार्गाज्जीवो निष्क्रमते ध्रुवम्॥९१॥

Death is certain for the mortals who are born on this earth. The soul of the sinner leaves the body from the downward path, undoubtedly.

पृथिव्यां लीयते पृथ्वी आपश्चैव तथाप्सु च॥
तेजस्तेजसि लीयेत समीरे च समीरणः॥९२॥

Earth mingles with earth, water with water, fire with fire, air with air.

आकाशे च तथाकाशं सर्व्वव्यापि निशाकरे॥
तत्र कामन्तथा क्रोधः काये पञ्चेन्द्रियाणि च॥९३॥

Sky mingles with sky, pervading all around. Itt the body there esist love, anger and five organs,

एते ताक्ष्यं समाख्याता देहे तिष्ठन्ति तस्कराः॥
कामः क्रोधो ह्यहंकारो मनस्तत्रैव नायकः॥९४॥

O Garuḍa, there abide thieves in the body in the form of love, anger and pride. Mind is the leader of all these.

संहारश्चैव कालोऽसौ पुण्यपापेन संयुतः॥
पञ्चेन्द्रियसमायुक्तः सकलैर्विबुधैः स॥९५॥

Death is temporal. The jīva along with sins, virtues and five subtle organs enters into new body just as a householder enters into a new house when the old one is burnt.

प्रविशेत्स नवे देदे गृहे दग्धे खरी यथा।
शरीरे ये समासीनाः सर्वे वै सपत धातवः॥९६॥
षाट्कौशिको ह्ययं कायः सर्व्वे वाताश्च देहिनाम्॥
सूत्रं पुरीषं तद्योगाद्ये चान्ये व्याधयस्तथा॥९७॥
पित्तं श्लेष्मा तथा मज्जा मांसं वै मेद एव च॥
अस्ति शुक्रं तथा स्यानुर्देहन सह दह्यति॥९८॥

In the body exist seven elements and seven Kośas. All these exist in the bodyurine, waste, allied matter, bile. cough, marrow, flesh, fat, bones, semen, sinews which are destroyed along with the body (when the soul departs).

एष ते कथितस्ताक्ष्यं विनाशः सर्व्वदेहिनाम्॥
कथ्यामि पुनस्तेषां शरीरं च यथा भवेत्॥९९॥

Thus I have told you, O bird, about the end of all bodies. Now I shall tell you, O bird, how their body looks like.

एकस्तम्बंस्नायुबद्धं स्थूणात्रयविभूषणम्॥
इन्द्रियैश्च समायुक्तं नवद्वारं शरीरकम्॥१००॥
विषयैश्च समाक्रान्तं कामक्रोधसमाकुलम्॥
रागद्वेषसमाकीर्णं तृष्णादुर्गमतस्करम्॥१०१॥
लोभजालपरिच्छिन्नं मोहवस्त्रेण वेष्टितम्॥
सुबद्धं मायया चैतल्लोभेनाधिष्ठितं पुरम्॥१०२॥

It is a shrub of sinews adorned with three trunks, combined with organs and having nine openings. Full of sensual pleasures, love, anger, desire and envy, possessing a high way robber in the form of greed.

एतद्गुणसमाकीर्णं शरीरं सर्व्वदेहिनाम्॥
आत्मानं ये न जानन्ति ते नराः पशवः स्मृताः॥१०३॥

Caught in the net of avarice and covered by the cloth of affection. It is bound by illusion and inhabited by greed.

These qualities inhere in the bodies of all creatures. Those who do not realize their self are nothing more than beasts.

एवमेव समाख्यातं शरीरं ते चतुर्विधम्॥
चतुरशीतिलक्षाणि निर्म्मिता योनयः पुरा॥१०४॥

Thus I have told you about the fourfold body. Formerly, eightyfour yonis were created [for the jīva to pass through].

उद्भिज्जाः स्वेदजाश्चैव अण्डजाश्च जरायुजाः॥
एतत्ते सर्व्वमाख्यातं निरयस्य प्रपञ्चतः॥१०५॥

While narrating about the hell I told you about all these-that are born from the earth,

from the sweat, from 'the eggs and from the embryo.

कथयामि क्रमप्राप्तं प्रष्टुं वा वर्त्तते स्पृहा॥१०६॥

I shall tell you more as and when neccessary or do you possess a desire to ask more?

॥ इति श्रीगारुडे महापुराणे धर्मकाण्डे द्वितीयांशे प्रेतकल्पे श्रीकृष्णगरुडसंवादे नरकतत्प्रवेशनिर्गमनादिवर्णनं नाम तृतीयोऽध्यायः॥ ३॥

अध्यायः ४ / Chapter 4

श्रीकृष्ण उवाच

ज्ञानतोऽज्ञानतो वापि यन्नरैः कलुषं कृतम्॥
तस्य पापस्य शुद्ध्यर्थं विधेया निष्कृतिर्नरैः॥१॥

Śrī Kṛṣṇa said :—Whatever sin a man commits consciously or unconsciously stands in need of purification by means of atonement.

भस्मादिस्नानदशकमादौ कुर्याद्विचक्षणः॥
यथाशक्ति षडब्दादिप्रत्याम्नायाच्चरेदपि॥२॥

The wise one should first perform ten types of baths beginning with *bhasma*. These should be observed, as far as possible for six years repeatedly.

तदर्द्धं वा तदर्द्धं वा तदर्द्धार्द्धमथापि वा॥
यथाशक्त्या ततः कुर्य्याद्दश दानानि वै शृणु॥३॥

Or half of that or half of that or half of the half of that. Then as far as he can he should donate ten gifts. Now hear about them.

गोभूतिलहिरण्याज्यवासो धान्यगुण्ड़स्तथा॥
रजतं लवणं चैव दानानि दश वै विदुः॥४॥

Cow, earth, gingelly seeds, gold, butter, cloth, grains, sugar, silver and salt—these are known as ten gifts.

प्रायश्चित्ते त्वागता ये तेभ्यो दद्यान्नरो दश॥
ततो यमद्वारपथे पूयशोणितसंकुले॥५॥
नदीं वैतरणीं तर्त्तुं दद्याद्वैतरणीं च गाम्॥
कृष्णास्तनी सकृष्णांगी सा वै वैतरणी स्मृता॥६॥

He should make these gifts to those who have come during atonement. Then to cross the river *Vaitaraṇī* full of pus and blood, at Yama's door he should donate the Vaitarani cow. A black cow wuh black udders is called Vaitaraṇī.

तिला लोहं हिरण्यं च कर्पासं लवणं तथा॥
सप्तधान्यं क्षितिर्गाव एकैकं पावनं स्मृतम्॥७॥

एतान्यष्टौ महादानान्युत्तमाय द्विजातये॥
आतुरेण तु देयानि पदरूपाणि मे शृणु॥८॥

Gingelly seeds, iron, gold, cotton, salt, seven grains, earth and cow-these are all pure. These eight precious gifts should be given to a learned brāhmaṇa by the dying person. I shall now tell you about the form of pada.

छत्रो पानवस्त्राणि मुद्रिका च कमण्डलुः॥
आसनं भाजनं भोज्यं पदं चाष्टविधं स्मृतम्॥९॥

Umbrella, shoes, clothes, ring, gourd, seat, vessel and food-these are the eight kinds of pada.

तिलपात्रं सर्पिःपात्रं शय्या सोपस्करा तथा॥
एतत्सर्वं प्रदातव्यं यदिष्टं चात्मनोऽपि तत्॥१०॥

A vessel full of gingelly seeds or butter arid a bed with all its epuipment should be gifted or all those articles which are liked by the donor.

अश्वो रथश्च महिषीं व्यञ्जनं वस्त्रमेव च॥
ब्राह्मेभ्यः प्रदातव्यं ब्रह्मपूर्वमपि स्वयम्॥११॥

Horse, chariot, she-buffalo, fan and clothall these should be given to the brāhmaṇas,

दानान्यन्यान्यपि खग तर्पयेत्स्वीयशक्तितः॥
प्रायश्चित्तं कृतं येन दश दानान्यपि क्षितौ॥१२॥
दानं गोर्वैतरण्याश्च दानान्यष्टौ तथापि वा॥
तिलपात्रं सर्पिःपात्रं शय्यादानं तथैव च॥१३॥
पददानं च विधिवन्नासौ निरयगर्भगः॥
स्वातन्त्र्येणापि लवणदानमिच्छन्ति सूरयः॥१४॥

O Lord, these gift and others should be givenas far as possible. He who has done atonement, given ten gifts on this earth, or the gift of Vaitaraṇī cow or eight gifts or the gifts of a vessel full of gingelly seeds or clarified butter or the gift of bed or of pada, as prescribed in the Śāstras does not go hell. The wise have prescribed the gift of salt to be given freely.

विष्णुदेहसमुत्पन्नो यतोऽयं लवणो रसः॥
आतुरस्य यदाप्राणा न यान्ति वसुधातले॥१५॥

The salt is produced from the body of Viṣṇu. When the soul of the dying person does not leave the body but lingers on, the salt should be gifted as it opens the door of the heaven.

लवणं च यदा देयं द्वारस्योद्घाटनं दिवः॥
यानि कानि च दानानि स्वयं दत्तानि मानवैः॥१६॥

Whatever gifts a man has given himself they all stand in his favour (at the hour of death).

तानितानि च सर्व्वाणि उपतिष्ठन्ति चाग्रतः॥
प्रायश्चित्तं कृतं येन साङ्गं खग स वै पुमान्॥१७॥

O bird, the man who has completed atonement in all its parts is placed in heaven, after all his sins are washed away.

पापानि भस्मासात्कृत्वा स्वर्गलोके महीयते॥
अमृतं तु गवा क्षीरं यतः पतगसत्तम॥१८॥

O noble bird, since the cow's milk is nectar, whosoever gifts a cow attains immortality.

तस्माद्ददाति यो धेनुममृतत्वं स गच्छति॥
दानान्यष्टौ तु दत्त्वा वै गन्धर्वानिलये वसेत्॥१९॥

Whosoever gives the- eight gifts lives in the abode ofthe Gandharvas.

आलयस्तत्र रौद्रे हि दह्यते येन मानवः॥
छत्रदानेन सुच्छाया जायते पथि तुष्टिदा॥२०॥

He gets shelter even in the tortuous hell named. Raudra where the sinners are burnt. If he gifts an umbrella, he encounters the comforting shade in the way.

असिपत्रवनं घोरमतिक्रामति वै सुखम्॥
अश्वारूढश्च व्रजति ददते यद्युपानहौ॥२१॥

So also he passes comfortably through the fierce Asipatravana. If he gifts shoes he moves there too mounting a, horse.

भोजनासदनदानेन सुखं मार्गे भुनक्ति वै॥
प्रदेशे निर्ज्जले दाता सुखी स्याद्वै कमण्डलौः॥२२॥

If he gifts food and seat he eats sitting comfortably in the way. If he gifts a waterjar he feels comfortable even. in thfl waterless region.

यमदूता महारौद्राः कराला कृष्णपिङ्गलाः॥
न पीडयन्ति दाक्षिण्याद्वस्त्रभरणदानतः॥२३॥

He who gifts clothes and ornaments liberally is not tortured by the fierce messengers of Yama who are black and yellow in colour.

तिलपात्रं तु विप्राय दत्तं पत्ररथ ध्रुवम्॥
नाशयेस्त्रिविधं पापं वाङ्मनः कायसम्भवम्॥२४॥

O bird, if a vessel full of gingelly seeds is donated to a Brāhmaṇa it destroys all the three types of sins born out of his voice, body and mind.

घृतपात्रप्रदानेन रुद्रलोकेः वसेन्नरः॥
सर्व्वोपस्करसंयुक्तां शय्यां दत्त्वा द्विजातये॥२५॥
नानाप्सरोभिराकीर्णं विमानमधिरोहति॥
षष्टिवर्षसहस्राणि क्रीडित्वा शक्रमन्दिरे॥२६॥

If he gifts a vessel full of clarified butter he stays. in Rudraloka. If he gifts abed along with all its equipment he rides an aerial car in the company of fairies and enjoys in the abode of Indra for sixty-thousand years.

इन्द्रलोकात्परिभ्रष्ट इह लोके नृपो भवेत्॥
सर्व्वोपस्करणोपेतं युवानं दोषवर्ज्जितम्॥२७॥
योऽश्वं ददाति विप्राय स्वर्गलोके च तिष्ठति॥
यावन्ति रोमाणि हये भवन्ति हि खगेश्वर॥२८॥

After falling down from Indraloka he becomes a monarch in this world. He who gifts a young faultless horse along with all equipment to a Brāhmaṇa lives in heaven, O bird, for years, equal to the number of hair on the body of a horse.

तावतो राजिताँल्लोकानाप्नुवन्ति हि पुष्कलान्॥
चतुर्भिस्तुरगैर्युक्तं सर्व्वोपकरणैर्युतम्॥२९॥
रथं द्विजातये दत्त्वा राजसूयफलं लभेत्॥३०॥

If he gifts a chariot drawn by four horses along with the contiguous equipment to a learned Brāhmaṇa he reaps, the benefit of performing a Rājasūya.

दुग्धाधिकां च महिषीं नवमेघवर्णां
सन्तुष्टतर्णकवतीं जघनाभिरामाम्॥
दत्त्वा सुवर्णतिलकां द्विजपुङ्गवाय
लोकोदयं स जसतीति किमत्र चित्रम्॥३१॥

If he donates to a Brāhmaṇa a milk yielding buffalo with her plump hind parts, and a golden ornament on her preached accom-

panied by her satiated calf, what wonder is there that he attains heaven.

तालवृन्तस्य दानेन वायुना वीज्यते पथि॥
कांतियुक् सुभगः श्रीमान् भवत्यम्बरदानतः॥ ३२॥

If he donates a fan (Tālavṛta), he is fanned by air in the way. If he donates cloth he becomes full of lustre, wealth and prosperity.

रसान्नोपस्करयुतं गृहं विप्राय योऽर्पयेत्॥
न हीयते तस्य वंशः स्वर्गं प्राप्नोत्यनुत्तमम्॥ ३३॥

If he donates ahorse along with salt, food and other ingredients to a Brāmaṇa, his family does not suffer a break and he goes to heaven after death.

भवत्यत्र खगश्रेष्ठ फलगौरवलाघवम्॥
श्रद्धाद्धदादिभेदेन दानगौरवलाघवात्॥ ३४॥

O bird, there is a difference in result according to-faith and gifts.

ततो येनाम्बुदानानि कृतान्यत्र रसास्तथा॥
तदा खग तथाह्लादमापदि प्रतिपद्यते॥ ३५॥

He who donates water and salt gets enjoyment in. distress.

अन्नानि येन दत्तानि श्रद्धापूतेन चेतसा॥
सोऽपि तृप्तिमवाप्नोति वै तदा॥ ३६॥

He who donates food with a heart purified by faith is satiated even without food.

आसान्ने मरणे कुर्य्यात्संन्यासं चेद्विधानतः॥
आवर्त्तेत पुनर्नासौ ब्रह्मभूयाय कल्पते॥ ३७॥

If he accepts saṁnyasa as prescribed in the sacred texts he is not reborn but is merged into Brahma itself.

आसन्नमरणो मर्त्यश्चेत्तीर्थे प्रतिनयिते॥
तीर्थप्राप्तौ भवेन्मुक्तिर्म्रियते यदि मार्गगः॥
पदेपदे क्रतुसमं भवेत्तस्य न संशयः॥ ३८॥

If he dies at a sacred place he attains mokṣa (release from re-birth) after dying there. If he dies in the way, each and every step he has taken in reaching this place procures for him the fruit of performing a sacrifice. There is no doubt in this.

गृह्णीयाच्चेदन शनं व्रतं विधिवदागते॥
मृत्यौ न सोऽपि संसारे भूयः पर्य्यटति द्विज॥ ३९॥

If he undertakes a fast unto death he docs not return to this world, O bird.

किं दानमिति प्रश्नस्योत्तरमीरितम्॥
दाहमृत्योरन्तरे किमिप्रश्नोत्तरं शृणु॥ ४०॥

I have given the answer to your queries about gifts. Now, I shall tell you about the obsequies and the funeral rites of the deceased.

गतप्राणं ततो ज्ञात्वा स्नात्वा पुत्रादिराशु तम्॥
शवं जलेन शुद्धेन क्षालयेदविचारयन्॥ ४१॥

When it is ascertained that life has gone out of the body, the son should bathe and wash the corpse with pure water without delay.

परिधाप्याहते वस्त्रे चन्दनैः प्रोक्षयेत्तनुम्॥
ततो मृतस्य स्थाने वै एकोद्दिष्टं समाचरेत्॥ ४२॥

Having clothed it afresh they should smear the body with the sandaj-paste. The son or the successor should perform the ekoddista rite afterwards.

प्रयोगपूर्वं दाहस्य योग्यतादिर्यथा भवेत्॥
आसनं प्रांक्षणं च स्यान्न स्यादेतच्चतुष्टयम्॥ ४३॥

Then the arrangement for cremating the corpse should be made as far as the means allow.

आवाहनाच्चनै चैव पात्रालम्भावगाहने॥
भवेद्दानान्नसङ्कल्पः पिण्डदानं सदा भवेत्॥ ४४॥

The following four should not be undertaken in the cremation rite: āvāhana, arcana, patrālambha and avagāhāna. Let there be saṅkalpa for each gift and let there be a piṇḍadana.

पदार्थपञ्चकं न स्याद्रेखा प्रत्यवनेजनम्॥
दद्यादक्षय्यमुदकं न स्यादेतत्रयं पुनः॥ ४५॥

The fiveart ides common to every Sacrifice should not be there. The libation of water should be given but not the trio

स्वधावाचनमाशीश्च तिलकं च खगोत्तम॥
घटं दद्यात्समाषान्नं दद्याल्लोहस्य दक्षिणाम्॥ ४६॥

Svadhā-Vācana Āśiṣa and Titaka, O bird. A vessel full of mustard should be given. Iron should also be gifted,

पिण्डस्य चालनं प्रोक्तं नैव प्रोक्तमिदं त्रिकम्॥
प्रच्छादनविसर्गौ च स्वस्तिवाचनकं तथा॥ ४७॥

The piṇḍa-calana rite is followed but not the following three, Pracchādana, visarga and Svastivācana.

एषु षट्सु विधिः प्रोक्तः श्राद्धेषु मलिनेषु ते॥
षडेव मरणस्थाने द्वारि चात्वारिके तथा॥४८॥
विश्रामे काष्ठचयने तथा सञ्चयने खग॥
मृति स्थाने शवौ नाम भूमिसतुष्यति देवता॥४९॥

Procedure has been laid down for six śrāddhas, at six places; at the place of death, at the door, at the crossroads, at the place of rest, on the wood-pile and at the collection rite. The dead body is called lava at the place of death. The deity Earth is pleased thereby.

पान्थो द्वारि भवेत्तेन प्रीता स्याद्वास्तुदेवता॥
चत्वरे खेचरस्तेन तुष्येद्भुतादिदेवता॥५०॥

It is called pantha at the door; the deity Vāstu is pleased. It is called Khecara at the crossroads; the deity Bhūta is pleased.

विश्रामे भूतसंज्ञोऽयं तुष्टास्तेन दिशो दश॥
चितायां साधक इति सञ्चितौ प्रेत उच्यते॥५१॥

It is called bhūta in the resting place. The ten quarters are satisfied thereby. It is called Sadhaka on the pyre and preta at the collection-rite.

तिलदर्भघृतेधांसि गृहीत्वा तु सुतादयः॥
गाथां यमस्य सूक्तं वाप्यधीयाना व्रजन्ति हिं॥५२॥

Holding gingelly seeds, Darbha, clarified butter, the sons and other relatives go round the pyre reciting gāthā or the sūkta of Yama.

अहरहर्नीयमानो गामश्वं पुरुषं वृषम्॥
वैवस्वतो न तृप्येत सुरया त्विव दुर्म्मतिः॥५३॥

Taking cow, horse, man and bull everyday Yama is not satiated just as a wicked person is not satiated with wine.

इमां गाथामपेपेति सूक्तं वा पथि संपठेत्॥
दक्षिणस्यां दिश्यरण्यं व्रजेयुः सर्व्वबान्धवाः॥५४॥

They should recite the *gātha* or the hymn *apeta* in the way. The relatives accompany the corpse to a forest in the southern direction.

पथि श्राद्धद्वयं कुर्य्यात्पूर्व्वोक्तविधिना खग॥
ततः शनैर्भूतले वै दक्षिणाशिरसं शवम्॥५५॥

O bird, in the aforesaid manner the two sraddhas should be performed in the way.

स्थापयित्वा चिताभूमौ पूर्वोक्तं श्राद्धमाचरेत्॥
तृणकाष्ठतिलाज्यादि स्वयं निन्युः सुतादयः॥५६॥

Then the corpse should be laid lightly on the earth with its head to the south and the aforesaid sraddha should be performed. The sons should fetch dry grass, dry pieces of wood and gingelly seeds.

शूद्रानीतैः कृतं कर्म्म सर्व्वं भवति निष्फलम्॥
प्राचीनवीतिना भाव्यं दक्षिणाभिमुखेन च॥५७॥

If these are fetched by a kdra each and every act done in favour of the deceased would go futile. The performer of the funeral rite should wear the sacred thread over the right shoulder and should sit, along with the mourners, facing the south.

वेदी तत्र प्रकर्त्तव्या यथाशास्त्रमथाण्डज॥
प्रेतवस्त्रं द्विधा कृत्वार्द्धेन तं छादयेत्ततः॥५८॥

O bird, an altar should be made there as prescribed. The cloth for the corpse should be torn into twofold pieces and the corpse should be covered with the one-half.

अर्द्धं श्मशानवासार्थं भूमावेव विनिःक्षिपेत्॥
ततः पूर्व्वोक्तविधिना पिण्डं प्रेतकरे न्यसेत्॥५९॥

The other half should be spread over the earth. The piṇḍa should be kept in the hand of the deceased as stated before.

आज्येनाभ्यञ्जनं कार्य्यं सर्व्वांगेषु शवस्य च॥
दाहमृत्योरन्तराले विधिः पिण्डस्य तं शृणु॥६०॥

The corpse should be anointed With the clarified butter. Now hear about the *piṇḍa- vidhi* for the deceased prior to his cremation.

पूर्व्वोक्तैः पञ्चभिः पिण्डैः शवस्याहुतियोग्यता॥
अन्यथा चोपघाताच्च राक्षसाद्या भवन्ति हि॥६१॥

By virtue of the aforesaid five piṇḍas, the departed soul attains fitness for becoming a mane (pitar). Or else, it attains the form of a demon.

संमृज्य चोपलिप्याथ उल्लिख्योद्धृत्य वेदिकाम्॥
अभ्युक्ष्योपसमाधाय वह्निं तत्र विधानतः ॥६२॥

Having cleansed and smeared the ground at the altar, the fire should be lit as prescribed.

पुष्पाक्षतैश्व संपूज्य देवं क्रव्यादसंज्ञकम्॥
श्रौतेन तु विधानेन ह्याहिताग्निं दहेद्बुधः॥६३॥
चण्डालाग्निं चिताग्निं च पतिताग्निं परित्यजेत्॥
त्वं भूतकृज्जगद्योनिस्त्वं लोकपरिपालकः॥६४॥

Having worshipped the deity named Kravyād with flowers and grains of rice, the wise man should lighten fire according to the Vedic rites, but avoid Cāṇḍāla, citā or patita fires.

उपसंहर तस्मात्त्वमेन स्वर्गं नयामृतम्॥
इति क्रव्यामभ्यर्च्य शरीराहुतिमाचरेत्॥६५॥

"You are the creator of creatures, the birth-place 'of the world, the protector of the people. Please therefore, consume the corpse and carry the soul to the heaven"-having thus worshipped the deity kravyāda—the meat-devouring firegod, he should set fire to the corpse.

अर्द्धदग्धे तथा देहे दद्यादाज्याहुतिं ततः॥
अस्मात्त्वमधिजातोऽसि त्वदयं जायतां पुनः॥६६॥
असौ स्वर्गाय लोकाय स्वाहेत्युक्त्वा तु नामतः॥
एवमाज्याहुतिं दत्त्वा तिलमिश्रां समन्त्रकम्॥६७॥
रोदितव्यं ततो गाढमेवं तस्य सुखं भवेत्॥
दाहस्यानन्तरं तत्र कृत्वा सञ्चयनक्रियाम्॥६८॥

When the body is half-burnt, a quantity of clarified butter should be poured over it with the mantra : 'ou are born from it, you be born again. Let this be for heaven, Svāhā He should recite this mantra announcing the name of the deceased and pour forth butter along with the gingelly seeds while the relatives weep loudly. This gives comfort to the departed soul (still wandering in the air). After cremating the corpse the rite of collection should be done there.

प्रेतपिण्डं प्रदद्याच्च दाहार्त्तिशमनं खग॥
ततः प्रदक्षिणं कृत्वा चिताप्रस्थानवीक्षकाः॥६९॥
कनिष्ठपूर्वाः स्नानार्थं गच्छेयुः सूक्तजापकाः॥
ततो जलसमीपे तु गत्वा प्रक्षाल्य चांशुकम्॥७०॥

O bird, Preta-piṇḍa is given in order to comfort the deceased. Then having circumambulated the pyre and casting a mournful look at it, the mourners should go for bath muttering the hymn, with the youth marching ahead.

परिधाय पुनस्तच्च ब्रूयुस्तं पुरुषं प्रति ॥
उदकं तु करिष्यामः सचैलं पुरुषास्ततः॥७१॥

Then having reached water and washed cloth, they should wear the same saying for the deceased-we are taking bath.

कुरुध्वमित्येव वदेच्छतवर्षावरे मृते॥
पुत्राद्या वृद्धपूर्व्वास्ते एकवस्त्राः शिखां विना॥७२॥
प्राचीनावीतिनः सर्व्वे विशेयुर्मौनिनो जलम्॥
अपनःशोशुचदघमनेन पितृदिङ्मुखाः॥७३॥

Then they all, each wearing one cloth only, with shaven heads, wearing the sacred thread over the right shoulder should enter water silently.

जलावघट्टनं चैव न कुर्य्युः स्नानकारकाः॥
ततस्तटे समागत्या शिखां बद्धा ऋजून् कुशान्॥७४॥
दक्षिणाग्रहस्तयोस्तु कृत्वाथ सतिलं जलम्॥
आदायाञ्जलिना याम्यां दुःखी पैतृकतीर्थतः॥७५॥
एकवारं त्रिवारं वा दशवारमथापि वा॥
भूमावश्मनि वा सर्व्वे क्षिपेयुर्वाग्यताः खग॥७६॥

The bathers should not agitate Water. Then coming out of the water to the bank, tying their Śikhā (knot of hair in the centre of the head) they should take in their right hand kuśas and water with the gingelly seeds and offer the same in the southern direction, pouring it from the paitṛka-tīrtha over the earth silently once, thrice or ten times.

तृप्यन्तु तृप्यतां वापि तर्पयाम्युपतिष्ठताम्॥
प्रेतैतमुकगोत्रेत्युक्तेष्वेवं समुच्चरेत्॥७७॥

'Be gratified, be gratified with this piṇḍa O preta of such and such gotra. Let this water reach you; reciting this formula he should let the water go down.

जलाञ्जलौ कृते पश्चाद्विधेयं दन्तधावनम्॥
त्यजन्ति गोत्रिणः सर्व्वेः दिनानि नव काश्यप॥७८॥

After giving the water offerings he should

cleanse his teeth, O bird. The wateroffering shall be done regularly for nine days by all his kith and kin.

तत उत्तीर्य्योदकाद्वै वस्त्राणि परिधाय च॥
स्नानवस्त्रं सकृत्पीड्य विशेयुः शुचिभूतले॥७९॥

Then coming out of water, they wear the same clothes as before, while they wrinse the bathing dress which they spread over the clean earth (for drying).

अश्रुपातं न कुर्वीत दत्त्वा दाहजलाञ्जलिम्॥
श्लेष्माश्रु बान्धवैर्मुक्तं प्रेतो भुक्ते यतोऽवशः॥८०॥

They should abstain from shedding tears while giving the water-offerings after cremation. But if they shed tears and vomit cough, the departed spirit consumes the same helplessly.

अतो न रोदितव्यं हि क्रियाः कार्य्याः स्वशक्तितः॥
ततस्तेषूपविष्टेषु पुराणज्ञः सुकृत्स्वकः॥८१॥

Hence, they should neither weep nor cough. The entire ritual should be performed according to the means,

शोकापनोदं कुर्व्वीत संसारानित्यतां ब्रुवन्॥
मानुष्ये कदलीस्तम्भे असारे सारमार्गणम्॥८२॥
करोति यः स संमूढो जलबुद्बुदसन्निभे॥
पञ्चधा संभृतः कायो यदि पञ्चत्वमागतः॥८३॥
कर्म्मभिः स्वशरीरेत्थैस्तत्र का परिदेवना ॥
गन्त्री वसुमती नाशमुदधिर्दैवतानि च॥८४॥
फेनप्रख्यः कथं नाशं मर्त्यलोको न यास्यति॥
एवं संश्रावयेत्तत्र मृदुशादुल संस्थितान्॥८५॥

And when they have sat quietly, a learned person well versed in the Purana should alleviate their sorrow discoursing on the temporality of time and the unsubstantial nature of the universe. He should tell them about the hollow-ness of life and if anybody searches substance inside the human body resembling the trunk of a banana plant he is a perfect fool; for it is like the water bubble. The body is constituted of five elements and if it goes back to the elements by virtue of bodily actions what is there to be lamented for ? The earth, ocean and even deities are bound to be destroyed. The same fate awaits the universe which has arisen like a bubble. How it can escape destruction ? Thus, he should speak to them about the transient nature of life, while they ail sit on the soft grass in the courtyard of the cremation ground.

तेऽपि संश्रुत्य गच्छेयुर्गृहं बालपुरःसराः॥
विदश्य र्निबपत्राणि नियता द्वारि वेश्मनः॥८६॥
आचम्य वह्निसलिलं गामयं गौरसर्षपान्॥
दूर्व्वाप्रवालं वृषभमन्यदप्यथ मङ्गलम्॥८७॥

Having heard this, the mourners should return home with the youngsters walking in front. At the door of their house they should chew the margosa leaves, wrinse their mouths with water and touching cowdurig, gingelly seeds, Dūrvā grass, coral, bull or any other auspicious thing and keeping their feet lightly on the stone should enter the house.

प्रविशेयुः समालभ्य कृत्वाश्मनि पदं शनैः॥
श्रौतेन तु विधानेन आहिताग्निं दहेद्बुधः॥८८॥
ऊनद्विवर्षं निस्वनेन्न कुर्य्यादुदकं ततः॥
योषित्पतिव्रता या स्याद्भर्त्तारं यानुगच्छति॥८९॥
प्रयोगपूर्व्वं भर्त्तारं नमस्कृतयारुहेच्चितिम्॥
चितिभ्रष्टा तु या मोहात्सा प्रजापत्यमाचरेत्॥९०॥

Āhitāgni should kindle the sacred fire according to the Vedic rites. He should not dig up the earth for less than two years. The water-offering should be made (on return to the house).

A woman who has been chaste and faithful to her husband should mount on the pyre after bowing to her (deceased) husband before the funeral rites start. One who gets away from the pyre due to fainting should observe the vow named Prajapatya.

तिस्रः कोट्योर्द्धकोटी च यानि लोमानि मानुषे॥
तावत्कालं वसेत्स्वर्गे भर्त्तारं यानुगच्छति॥९१॥

One who ascends the pyre and follows up her husband stays in heaven for a period equal to the number of hair on the body, three and a halfcrore.

व्यालग्राही यथा व्यालं बिलादुद्धरते बलात्॥
तद्वदुद्धृत्य सा नारी तेनैव सह मोदते॥९२॥

Just as the snake-charmer takes out the snake from the hole so also she takes out her husband from hell and enjoys with him in paradise.

तत्र सा भर्तृपरमा स्तूयमानाप्सरोगणैः॥
क्रीडते पतिना सार्द्धं यावदिन्द्राश्चतुर्दश॥९३।

She who ascends the pyre goes to heaven. She is praised by the celestial nymphs and enjoys with her husband so long as the fourteen Indras rule in heaven successively.

ब्रह्मघ्नो वा कृतघ्नो वा मित्रघ्नो वा भवेत्पतिः॥
पुनात्यविधवा नारी तमादाय मृता तु या॥९४॥

Even if the man has killed a Brāhmaṇa or a friend or any other person of noble conduct he is purified of sins by his wife who ascends his pyre.

मृते भर्त्तरि या नारी समारोहेद्धुताशनम्॥
सारुन्धतीसमाचारा स्वर्गलोके महीयते॥९५॥

A woman who enters fire after the death of her husband prospers in the heaven like Arundhatī.

यावच्चाग्नौ मृते पत्यौ स्त्री नात्मानं प्रदाहयेत्॥
तावन्न मुच्यते सा हि स्त्रीशरीरात्कथञ्चन॥९६॥

Until and unless the woman burns herself after her husband's death she is never released from the bond other sex.

मातृकं पैतृकं चैव यत्र चैव प्रदीयते॥
कुलत्रयं पुनात्येषा भर्त्तारं यानुगच्छति॥९७॥

A woman who follows her husband purifies the three families on her mother's side, the three families on her father's side and the three families on her husband's side.

आर्त्तार्ते मुदिते हृष्टा प्रोषिते मलिना कृशा॥
मृते म्रियेत या पत्यौ सा स्त्री ज्ञेया पतिव्रता॥ ९८॥
पृथक् चितां समारुह्य न प्रिया गन्तुमर्हति॥
क्षत्रियाद्याः सवर्णाश्च आरोहेयुरपीह ताः॥९९॥
चाण्डालीमवधिं कृत्वा ब्राह्मणीतः समो विधिः॥
अगर्भिणानां सर्व्वासामबालताक्मे (का)नामपि॥१००॥

That woman is chaste who is sad when her husband is sad, who is glad when her husband is glad and who pines when he is out of station and dies when he is dead. Common rites are enjoined for all women right from Brahman! to Caṇḍālī except for those who are pregnant or who have young children.

दहनस्य विधिः प्रोक्तः सामान्येन मया खग॥
विशेषमपि तस्यास्य कञ्चित्किं श्रोतुमिच्छति॥१०१॥

O bird, I have told you in general about the method of cremating the corpse. Do you want to hear something more with reference to it.

गरुड उवाच

प्रोषिते तु मृते स्वामिन्यस्थिनाशमुपेयुषि॥
कथं दाहः प्रकर्त्तव्यस्तन्मे वद जगत्पते॥१०२॥

Garuḍa said :—If a man dies out of station and his bones too are destroyed, then how should the rite of cremation be performed. Tell me, O lord of the world!

श्रीकृष्ण उवाच

अस्थीनि चेन लभ्यन्ते प्रोषितस्य नरस्य च॥
तेषाञ्च हि गतिस्थानं विधानं कथयाम्यहम्॥१०३॥

Śrī Kṛṣṇa said :—If the bones of a person who died abroad are not available, I shall tell you about the procedure of rites of his death.

शृणु तार्क्ष्यं परं गोप्यं पत्युर्दुर्म्मरणेषु यत्॥
लंघनैर्ये मृता जीवा दंष्ट्रिभिश्चाभिघातिताः॥१०४॥
कण्ठग्रहे विलग्नानां क्षीणानां तुण्डघातिनाम्॥
विषाग्निवृषविप्रेभ्यो विषूच्या चात्मघातकाः॥१०५॥
पतनोद्बन्धनजैर्मृतानां शृणु संस्थितिम्॥
सर्पव्याघ्रैः शृङ्गिभिश्च उपसर्गोपलोदकैः॥१०६॥
ब्राह्मणैः श्वापदैश्चैव पतनैर्वृक्षवैद्युतैः॥
नखैर्लोहैर्गिरः पातैर्भित्तिपातैर्भृगोस्तथा॥१०७॥
खट्वायामन्तरिक्षे च चौरचाण्डालतस्तथा॥
उदक्याशुनकीशूद्ररजकादिविभूषितः॥१०८॥
ऊर्ध्वोच्छिष्टाधरोचिष्टोभयोच्छिष्टास्तु ये मृताः॥
शस्त्रघातैर्मृता ये चास्यश्वस्पृष्टास्तथैव च॥१०९॥

O Garuḍa hear. I shall now tell you the great secret about the rite of death of those who die through serpent, tiger, toothed, headbreaking horned animals, disease, stone, water, Brāhmaṇa, dog, nails, iron; those who die of hunger, poison, fire and cholera; those who are killed by a bull, a thief, a cāṇḍāla, a woman in

her menses, Śunakī, Śūdra, washerman; those who commit suicide or die by fall from a tree, hill, wall or precipice; those who die in water, on cot, in firmament, in bondage.

तत्तु दुर्म्मरणं ज्ञेयं यच्च जातं विधिं विना॥
तेन पापेन नरकान् भुक्त्वा प्रेतत्वभागिनः॥ ११०॥
न तेषां कारयेद्दाहं सूतकं नोदकक्रियाम्॥
न विधानं मृताद्यञ्च न कुर्य्यादौर्द्धदैहिकम्॥ १११॥
न पिण्डदानं कर्त्तव्यं प्रमादाच्चेत्करोति हि॥
नोपतिष्ठति तत्सर्व्वमन्तरिक्षे विनश्यति॥ ११२॥

All these deaths are known as bad deaths where norite of Aurdhvadehika or piṇḍa is performed. If the same is done by mistake it is all destroyed in'the air.

अतस्तस्य सुतैः पौत्रैः सपिण्डैः शुभमिच्छुभिः॥
नारायणबलिः कार्य्यो लोकगर्हाभ्यिा खग॥ ११३॥

But desiring welfare of the deceased and out of fear of the people's reproach his sons or grandsons or sapiṇḍas should perform *Nārāyaṇa Bali*, O bird.

तया तेषां भवेच्छौचं नान्यथेतयब्रवीद्यम्॥
कृते नारायणबलावौंछर्वदेहिकयोग्यता॥ ११४॥

By that the relatives of the deceased are purified. This is stated by Yama. There are no other means. When Nārāyaṇa Bali is performed they become fit for aurdhvadehika.

तस्य शुद्धिकरं कर्म्म तद्भवेवन तदन्यथा॥
नारायणबलि सम्यक् तीर्थे सर्व्वं प्रकल्पयेत्॥ ११५॥
कृष्णाग्रे कारयोद्विप्रैर्येन पूतो भवेन्नरः॥
नारायणबलिः कार्य्यो कार्य्यं विप्रैः पौराणवैदिकैः॥११६॥

Except Nārāyaṇa Bali, there is no rite for their purification. The Nārāyaṇa Bali should be performed in some holy place, through the Brāhmaṇas, preferably.in the temple of lord Kṛṣṇa for the sake of purification. At first, water-offering should be mace by the Brāhmaṇas well versed-in the Veda and the Parāṇa.

सर्व्वौषध्यक्षतैर्मिश्रैर्विष्णुमुद्दिश्य तर्पयेत्॥
कार्य्यं पुरुषसूक्तेन मंत्रैर्वा वैष्णवैरपि॥ ११७॥

This should be done for lord Viṣṇu with herbs and aksatas mingled with water by reciting the Puruṣa-sūkta or the mantras of Viṣṇu, facing south and remembering Viṣṇu as well as the deceased.

दक्षिणाभिमुखो भूत्वा प्रेतं विष्णुमिति स्मरन्॥
अनादिनिधनो देवः शङ्खचक्रगदाधरः॥ ११८॥

Viṣṇu should be thought of as beginningless fearing conch, discus and mace, who is immortal, who has eyes as lovely as a lotus and who renders moksa to the preta.

अक्षयः पुण्डरीकाक्षः प्रेतमोक्षप्रदो भव॥
तर्पणस्यावसाने स्याद्वीतरागो विमत्सरः॥ ११९॥

At the end of water-offering he should remain calm, desireless and free from envy.

जितेन्द्रियमना भूत्वा शुचिष्मान्धर्म्मतत्परः॥
भक्त्या तत्र प्रकुर्व्वीत श्राद्धान्येकादशैव तु॥ १२०॥

Having controlled his sense-organs and mind and being full of devotion he should devoutly perform the eleven sraddhas.

सर्व्वकर्म्मविधानेन एकैकाग्रे समाहितः॥
तोयव्रीहियवान्दद्यागदोधूमांश्च प्रियङ्गवः॥ १२१॥

Performing all rites with concentrated mind he should give water, rice, barley, wheat and long pepper.

हविष्यान्नं शुभं मुद्रां छत्रोष्णीषे च दापयेत्॥
दापयेत्सर्व्वसंस्यानि क्षीरं क्षौद्रसमन्वितम्॥ १२२॥

He should give ablation, coins, umbrella, turban, milk with honey.

वस्त्रोपानहसंयुक्तं दद्यादष्टविधं पदम्॥
दापयेत्सर्व्वपापेभ्यो न कुर्य्यात्पङ्क्तिवञ्चनम्॥ १२३॥

Eight types of *pada* should also be given along with clothes and shoes. The should be given essentially for all sins without break.

भूमौ स्थितेषु पिंडेषु गन्धपुष्पाक्षतान्वितम्॥
दातव्यं सर्व्वविप्रेभ्यो वेदशास्त्रविधानतः॥ १२४॥

The piṇḍas should be placed on the earth together with incense, flowers and akṣata and be gifted to Brāhmaṇas as prescribed for the ritual,

शङ्खे खड्गेऽथ वा ताम्रे तर्पणञ्च पृथक्पृथक्॥
ध्यानधारणसंयुक्तो जानुभ्यामवनीं गतः॥ १२५॥

Water-offering should, be made by conch, sword,. or copper, by each separately.

ऋचा वै दापयेदर्घमर्घोद्दिष्टं पृथक्पृथक्॥
ब्रह्मा विष्णुश्च रुद्रश्च यमः प्रेतश्च पञ्चमः॥१२६॥

He should meditate while kneeling on the earth on Brahmā, Viṣṇu, Rudra, Yama and the deceased who is the-fifth.

पृथक्कुम्भे ततः स्थाप्याः पञ्चरत्नसमन्विताः॥
वस्त्रयज्ञोपवीतानि पृथङ्मुद्गाः पदानि च॥१२७॥

Then in separate pitchers he should keep five jewels, cloth, sacred thread smf *Mudga.*

पञ्च श्राद्धानि कुर्व्वीत देवतानां यथाविधि॥
जलधारां ततः कुर्यात्पिण्डेपिण्डे पृथक्पृथक्॥१२८॥

Five śrāddhas should be done for deities as prescribed in the ritual. Then on each piṇḍa, separately, water should be poured,

शंखे वा ताम्रपात्रे वा अलाभे मृन्मयेपि वा॥
तिलोदकं समादाय सर्व्वौषधिमसन्वितम्॥१२९॥

In conch or in a vessel of copper and if that is not available, in an earthen pitcher he should keep water full of gingelly seeds and containing specified herbs.

ताम्रपात्रं तिलैः पूर्णं सहिरण्यं सदक्षिणम्॥
दद्याद्ब्रह्मणमुख्याय पददानं तथैच॥१३०॥
यमोद्देशे तिल्लाँल्लौहं ततो दद्याच्च दक्षिणाम्॥

The copper-vessel with gold and *dakṣiṇā* should be given to a learned brāhmaṇa. For Yama iron with gingelly seeds should be given together with dakṣiṇā.

एवं विष्णुबलिं दत्त्वा यथाशक्त्या विधानतः॥१३१॥
समुद्धरति तत्क्षिप्रं नात्र कार्य्या विचारणा॥
नागदंशान्मृतो यस्तु विशेषस्तन्तु मे शृणु॥१३२॥

Thus by giving Viṣṇu-bali according to the procedure and his means he can secure the release of the deceased very quickly. There is no doubt in this. If a person dies of snake-bite, there is a specific rite to be performed for him.

सुवर्णभारनिष्पन्नं नागं कृत्वा तथैव गाम्॥
विप्राय दत्त्वा विधिवित्पतुरानृण्यमाप्नुयात्॥१३३॥

A serpent made of gold and a milch cow should be given to a Brāhmaṇa in the prescribed way. Thereby he becomes free from the debt which he owes to the manes.

एवं सर्पबलिं दत्त्वा दर्पदोषाद्विमुच्यते॥
पश्चात्पुत्तलकं कार्य्यं सर्व्वौषधिसमन्वितम्॥१३४॥

By giving snake-ablation thus, he becomes free from *Sarpadoṣa.*

पलाशय च वृतानां विभागं शृणु काश्यप॥
कृष्णाजिनं समास्तीर्य कुशैश्च पुरुषाकृतिम्॥१३५॥

Then he should make an effigy of the deceased out of Oṣadhis and the stalks of palāśa. O bird, I shall now tell you about the details. Black-deer-skin should be spread and the effigy should be made of grass.

शतत्रयेण षष्ट्या च वृन्तैः प्रोक्तोऽस्थिसञ्चयः॥
विन्यस्य तानि वृन्तानि अङ्गेष्वेषु पृथक्पृथक्॥१३६॥

Three hundred and sixty stalks should be spread over his limbs separately.

चत्वारिंशाच्छिरोभागे ग्रीवायां ददश विन्यसेत्॥
विंशत्युरःस्थले दद्याद्विंशतिजठरे तथा॥१३७॥

Forty represent the bones on the head, ten on neck, twenty on chest, twenty on stomach.

बाहुद्वये शतं दद्यात्कटिदेशे च विंशतिम्॥
ऊरुद्वये शतञ्चापि त्रिंशज्जंघाद्वये न्यसेत्॥१३८॥

A hundred on both the hands, twenty on waist, a hundred on both thighs, three hundred on both shanks.

दद्याच्चतुष्टयं शिश्ने षड् दद्याद्वृषणद्वये॥
दश पादांगुलीभागे एवमस्थीनि विन्यसेत्॥१३९॥

Four on the generating organ, six on both scro-turns, ten on the toes.

नारिकेलं शिरःस्थानं तुम्बं दद्याच्च तालुके॥
पञ्चरत्नं मुखे दद्याज्जिह्वायां कदलीफलम्॥१४०॥

Coconut on the head, *tumba* for palate, five jewels for mouth and plantain for tongue.

अन्त्रेषु नालिकं तद्याद्वालुकां घ्रोणएव च।
वसायां मृत्तिकां दद्याद्धरितालमनःशिलाः॥१४१॥

Nālikā for intestine, vālukā for nose, earth for marrow, so for all haritāla and manaḥ-śilā.

पारदं रेतस स्थाने पुरुषे पित्तलं तथा॥
मनःशिला तथा गात्रे तिलपक्वन्तु सन्धिषु॥१४२॥

Mercury for semen, brass for the waist, Manaḥ-śilā for all limbs, tilapakva for the joints.

यवपिष्टं तथा मांसे मधु शोणितमेव च॥
केशेषु च जटाजूटं त्वचायाञ्च मृगत्वचम्॥ १४३॥

Yava-piṣṭa for meat, honey for blood, jaṭā jūṣa for hair and deer-skin for skin.

कर्णयोस्तालपत्रञ्च स्तनयोश्चैव गुञ्जिकाः॥
नासायां शतपत्रञ्च कमलं नाभिमण्डले॥ १४४॥
वृन्ताकं वृषणद्वंद्वे लिंगे स्याद्गृञ्जनं शुभम्॥
घृतं नाभ्यां प्रदेयं स्यात्कौपीने च त्रपुस्मृतम्॥ १४५॥
मौक्तिकं स्तनयोर्मूर्ध्नि कुंकुमेन विलेपनम्॥
कर्पूरागुरुधूपैश्च शुभैर्माल्यैः सुगन्धिभिः॥ १४६॥

Talapatra for ears, Guñjās for breasts, śatapatra for nose, lotus for navel, Bṛñjala for scrotums, Gṛñjana for penis, clarified butter for the navel and trapu for kaupīna, pearls (mauktika) for the breasts, saffron, camphor, aguru, incense for the forehead and scented garlands for the neck.

परिधानं पट्टसूत्रं हृदये चैव विन्यसेत्॥
ऋद्धिवृद्धी भुजौ द्वौ च चक्षुर्भ्याञ्च कपर्दकम्॥ १४७॥
दन्तेषु दाडिमीबजान्यंगुलीषु च चम्पकम्॥
सिन्दूरं नेत्रकोणे च ताम्बूलाद्युपहारकम्॥ १४८॥

Thus the garment and the silk-thread on the chest, ṛddhi-vṛddhi for the arms, Kapardikas for eyes, seeds of pomegranate for teeth, campaka for fingers, sindhūra for eye-corners and Tāmbūla for the gift.

सर्वौषधियुत प्रेतं कृत्वा पूजां यथोदिताम्॥
साग्निके चापि विधिना यज्ञपात्रं न्यस्येत्क्रमात्॥ १४९॥

Thus the effigy of the deceased should be made of Oṣadhis. Worship should be performed as prescribed, before the sacrificial fire with the sacrificial vessels if the deceased person kept fire in the house.

स्त्रियः पुनन्तु मे शिर इमं मे वरुणेन च॥
प्रेतस्य पावनं कृत्वा शालग्रामशिलोदकैः॥ १५०॥

Reciting the mantra *Śriyaḥ punantu me śiraḥ* or *imam me Varuṇa* he should sprinkle water made pure by contact with the Śalagrāma gild. He should gift a gentle milch cow to a Brāhmaṇa for the propitiation of god Viṣṇu.

विष्णुमुद्दिश्य दातव्या सुशीला गौः पयस्विनी॥
तिला लौहं हिरण्यञ्च कर्पासं लवणं तथा॥१५१॥
सप्तधान्यं क्षितिर्गाव एकैकं पावनं स्मृतम्॥
तिलपात्रं ततो दद्यात्पददानं तथैव च॥ १५२॥

Gingelly seeds, iron, gold, cotton, salt, seven grains, earth,—all these are called purificatory. Then a vessel full of gingelly seeds should be given as also the gift of pada.

कर्त्तव्यं वैष्णवं श्राद्धं प्रेतमुक्त्यर्थमात्मनः॥
प्रेतमोक्षं ततः कुर्य्याद्धदि विष्णुं प्रकल्प्य च॥ १५३॥

A Vaiṣṇava Śrāddha should be performed for the release of the deceased from pretahood. Thus thinking about Viṣṇu in the heart one can get the deceased released immediately from Pretahood.

एवं पुत्तलक कृत्वा दाहयेद्विधिपूर्व्वकम्॥
तच्छुद्धये तु संस्कर्त्ता पुत्रादिर्निष्कृतिं चरेत्॥ १५४॥

Having made the effigy of the deceased in this way, he should burn the same in the prescribed way. As for the purification of the deceased he should observe atonement.

त्रीन्कृच्छ्रान्षड्द्वादश च तथा पञ्चदशापि च॥
प्रायश्चित्तनिमित्तानुसारेण विप्रवत्स्मृतः॥ १५५॥

Three krcchras should be performed, or six, or twelve, or fifteen, for the sake of atonement as prescribed for a Brāhmaṇa.

अशक्तौ गोहिरण्यादि प्रत्याम्नायं चरेदपि॥
आत्मनोऽनधिकारित्वे शुद्धिमेवं चरेद्बुधः॥ १५६॥

If one cannot do so, one should donate a milch cow or gold. If he cannot do that, he should perform a sort of purification.

अशुद्धेन तु यद्दत्तमुद्दिश्याशुद्धिमेव च॥
नोपतिष्ठति तत्सर्व्वमन्तरिक्षे विनश्यति॥ १५७॥

That which is performed without purification, does not stay. It is all destroyed in the air.

शुद्धिं सम्पाद्य कर्त्तव्यं दहनाद्यौर्ध्वदेहिकम्॥
अकृत्वा निष्कृतिं यस्त कुरुत दहनादिकम्॥ १५८॥
मतिपूर्व्वममत्या च क्रमात्तन्निष्कृतिं शृणु॥
कृत्वाग्निमुदकं स्नानं स्पर्शनं वहनं कथाम्॥ १५९॥
रज्जुच्छेदाश्रुपातंच तप्तकृच्छ्रेण शुध्यति॥
एषामन्यतमं प्रेतं यो वहेत्तु दहेत वा॥ १६०॥
कटोदकक्रियां कृत्वा कृच्छ्रं सान्तपनं चरेत्॥
निमित्ते लघुनि स्वल्पं महन्महति कल्पयेत्॥१६१॥

After purification the rite of aurdhvadehika should be performed for the deceased.

If a person performs obsequies without doing atonement consciously or unconsciously in favour of the deceased, he incurs sin. I shall now tell you how he can eliminate the sins of omission and commission. If one has set fire to the corpse or taken bath in water, touched Or carried the corpse, cut the ropes binding the corpse, or shed tears after cremation or delivered funeral ovation, he is purified by taptakrcchra. Anyone of those who carry the corpse or cremate the dead may do kaṭodaka-Kriyā and perform krcchra santapana. A little should be done if the cause be small and much should be done if the cause be big.

गरुड उवाच

कृच्छ्रस्य तप्तकृच्छ्रस्य तथा सान्तपनस्य च॥
लक्षणं ब्रूहि मे स्वामिंस्त्रयाणामपि सुव्रत्॥१६२॥

Garuḍa said :—O lord observing good vows, please explain to me the details of kṛcchra, Tapta-kṛcchra and Santapana.

श्रीकृष्ण उवाच

त्र्यहं प्रातस्त्र्यहं सायं त्र्यहमद्यादयाचितम्॥
उपवासस्त्र्यहञ्चैव एष कृच्छ्र उदाहृतः॥१६३॥
तप्तक्षीरघृताम्बूनामेकैकं प्रत्यहं पिबेत्॥
एकरात्रोपवासश्च तप्तकृच्छ्र उदाहृतः॥१६४॥

Śrī Kṛṣṇa said :—O bird, hear. If he eats for three days in the morning and for three days in the evening and observes fast for three days, the Vrata is called Kṛcchra. If he drinks hot milk, clarified butter and once water in a day and observes fast for one night, the Vrata is called Taptakṛcchra.

गोमूत्रं गोमयं क्षीरं दधि सर्पिः कुशोदकम्॥
जग्ध्वा परेऽह्न्युपवसेत्कृच्छ्रं सान्तपनं चरन्॥१६५॥

For one day, each one should take cow's urine, cow-dung, milk, curd, clarified butter and water purified by the holy grass and observe fast the next day, the Vrata is called' Kṛcchra sāntapana.

मया तेऽयं समाख्यातो दुर्मृतस्य विधिः खग॥
तदा मृतं विजानीयाद्दीपनिर्व्वाणमागतः॥१६६॥

O bird, thus I have told you the rites to be performed for durmṛta. He is known mṛta if they perform for him the rite of dīpa-

अग्निदाहं ततः कुर्य्यात्सूतकञ्च दिनत्रयम्॥
दशाहं गर्त्तपिण्डञ्च कर्त्तव्यं प्रेतपूर्वकम्॥१६७॥

Then they should perform cremation and observe impurity for three days. Then for ten days the rite of garta-piṇḍa should be performed for the deceased.

एवं विधि ततः कुर्य्यातत्ः प्रेतश्च मुक्तिभाक्॥
मत भ्रान्त्याः प्रतिकृतेः कृते दाहे स वै यदि॥१६८।

All these rites should be performed for the person who died abroad. However, if the person concerned returns home, after his effigy has been burnt thinking him to he dead.

आयाति तेन कर्त्तव्यं मज्जनं घृतकुण्डके॥
जातकर्म्मादिसंस्काराः कर्त्तव्याः पुनरेव तु॥१६९॥

Then the person thought to be dead should take bath in the ghṛtakuṇḍa and go through all the rites from Jātakaraman onward.

ऊढामेव स्वकां भार्य्यामुद्वहेद्विधिवत्पुमान्॥
वर्षे पञ्चदशे पक्षिन् द्वादशे वा गते सति॥१७०॥
अज्ञातस्य प्रोषितस्य कृत्वा प्रतिकृतिं दहेत्॥
रजस्वलासूतिकयोर्विशेषं मरणे शृणु॥१७१॥

He should marry his wife again, O bird. If one remains out of station for fifteen or twelve years and his whereabouts remain unknown, his effigy should be burnt. Now hear specially about the death of rajasvalā and sūtikā.

सूतिकायां मृतायान्तु एवं कुर्व्वन्ति याज्ञिकाः॥
कुम्भे सलिलमादाय पञ्चगव्यं तथैव च॥१७२॥

When a śūtikā is dead, the performers of obsequy do thus : Water is taken in the pitcher. So also pañcagavya.

पुण्याभिरभिमन्त्र्यापो वाचा शुद्धिं लभेततः॥
शतशूर्पोदकेनादौ स्नापयित्वा यथाविधि॥१७३॥

Then water is purified by reciting puṇyāha mantras. Then the bathing is done by the water cooled by hundred winnowing fans.

तेनैव स्नापयित्वा तु दाहं कुर्य्यात्खगेश्वर॥
पञ्चभिः स्नानपयित्वा तु गव्यैः प्रेतां रजस्वलाम्॥१७४॥

When the bathing is done they should start the rite of cremation, O lord of birds. The deceased *rajasvalā is* bathed by pañcagavya.

वस्त्रान्तराकृतिं कृत्वा दाहयेद्विधिपूर्व्वकम्॥
मृतस्य पञ्चके दाहविधिं वच्मि शृणुष्व मे॥१७५॥

Her worn clothes are changed for the fresh ones and the cremation is done as prescribed. Now hear, I shall tell you about the rites to be performed for those who die during the pañcaka.

आदौ कृत्वा धनिष्ठार्द्धमेतन्नक्षत्रपञ्चकम्॥
रेवत्यन्तं सदा दूष्यमशुभं सर्वदा भवेत्॥१७६॥
दाहस्तत्र न कर्त्तव्यो विषादः सर्व्वजन्तुषु॥
न जलं दीयते तेषु अशुभं सर्व्वदा भवेत्॥१७७॥

The five constellations from Dhaniṣṭhā to Revatī are always inauspicious. Cremation should not be done on these days. It is tortuous to all creatures. Water-offering should also be avoided, for it is inauspicious on these days.

पञ्चकानन्तरं सर्व्वं कार्य्यं कर्त्तव्यमन्यथा॥
पुत्राणां गोत्रिणां तस्य सन्तापोऽप्युपजायते॥१७८॥

All rites should be performed after the Pañcaka is over. If done otherwise, sons or close relatives are affected thereby.

गृहे हानिर्भवत्येव ऋक्षेष्वेषु मृतस्य च॥
अथ वा ऋक्षमध्ये च दाहस्तु विधिपूर्व्वकः॥१७९॥

If one dies during, these constellations and his cremation is performed during this period his family suffers tremendously.

क्रियते मानुषाणान्तु स वा आहुतिपूर्वकः॥
विप्रैर्विधिरतः कार्य्यो मन्त्रैस्तु विधिपूर्व्वकम्॥१८०॥

Cremation is harmless during the period if the following injunctions are observed strictly. Brahmanas should perform sacrifice along with āhuti mantras.

शवस्थानसमीपे तु क्षेप्तव्याः पुत्तलास्ततः॥
दर्भक्लृप्तास्तु चत्वार ऋक्षमन्त्राभिमन्त्रिताः॥१८१॥
ततो दाहः प्रकर्त्तव्यस्तैश्च पुत्तलकैः सह॥
सूतकान्ते तदा पुत्रैः कार्य्यं शान्तिकपौष्टिकम्॥१८२॥

Close to the place of corpse, four effigies made of grass should be raised and then thrown into the pyre while the Brāhmaṇas recite the mantras of constellations. Then after completing the days ef impurity, the rite *śāntikapauṣṭika* should be performed by the sons of the deceased.

पञ्चकेषु मृतो योऽसौ न गतिं लभते नरः॥
तिलान् गाञ्च सुवर्णञ्च तमुद्दिश्य घृतं ददेत्॥१८३॥

For the deceased to obtain heaven, cow, gold, butter and gingelly seeds should be gifted.

विप्राणां दापयेद्दानं सर्व्वविघ्नविनाशनम्॥
भोजनोपानहौ च्छत्रं हेममुद्रा च वाससी॥१८४॥

To the Brāhmaṇas should be given gifts to quell all obstacles. Food, shoes, umbrella, gold-coin and clothes should be given as gifts to get release from sin.

दक्षिणा दीये विप्रे पातकस्य प्रमोचनः॥
मयातेऽयं समाख्यातो विधिः पञ्चहरः स्थितः॥
संयमिन्यां यथायानं यथावर्षं मृतक्रिया॥१८५॥

Thus I have told you all about the rites for the deceased, how the dead goes to Yama's abode and what are the post-death rites over a year for him.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे दहनविधिकृच्छ्रलक्षणदग्धदग्धगमन- रजस्वलामरणविधिपञ्चकमरणप्रायश्चित्तनिरूपणं नाम चतुर्थोऽध्यायः॥ ४॥

अध्यायः ५ / Chapter 5

श्रीकृष्ण उवाच

एवं दग्ध्वा नरं प्रेतं स्नात्वा कृत्वा तिलोदकम्॥
अग्रतः स्त्रीजनो गच्छेद्व्रजेयुः पृष्ठतो नराः॥१॥

Śrī Kṛṣṇa said :—Thus having burnt the corpse, having taken bath and offered sesame-water, they should return home, with woman-folk proceeding ahead.

प्राशयेन्निम्बपत्राणि रुदन्तो नामपूर्व्वकम्॥
विधातव्यं चाचमनं पाषाणोपरि संस्थिते॥२॥

In the way, they should consume leaves of

margosa tree and rinse their mouths while sitting on stone.

ते प्रविश्य गृहं सर्वे सुताद्याश्च सपिण्डकाः॥
भवेयुर्दशरात्रं वै यत आशौचकं खग॥३॥

Then having entered the house, the sons and relatives of the deceased should observe āśauca for ten nights.

क्रीतलब्धानाशनाः सर्व्वे स्वपेयुस्ते पृथक्पृथक्॥
अक्षारलवणान्नाः स्युर्निमज्जेयुश्च ते त्र्यहम्॥४॥
अमांसभोजनाश्चाधः शयीरन्ब्रह्मचारिणः॥
परस्परं न संस्पृष्टा दानाध्ययनवर्ज्जिताः॥५॥

Having brought food from the market, they should take meals. During the days of impurity, they should not take saline and pungent food. They should take bath thrice a day and abstain from taking meat. The couples should observe celibacy and sleep on the ground separately without touching each other. They should abstain from study as well charity.

मलिनाश्चाधोमुखाश्च दीना भोगविवर्ज्जिताः॥
अङ्गसंवाहनंकेशमार्ज्जनं वर्ज्जयन्ति ते॥६॥
मृन्मये पत्रजे वापि भुञ्जीरस्ते च भाजने॥
उपवासन्तु ते कुर्य्युरिकाहमथ वा त्र्यहम्॥७॥

They should wear dirty clothes, move with downward faces and avoid all pleasures. They should leave shampooing of body, hair, etc. They should eat in earthen pots or in those made of dry leaves. They should observe fast on the cremation day or for more number of days during impurity.

गरुड उवाच

आशौचिन इति प्रोक्तमाशौचस्य च वै प्रभो॥
लक्षणं किं कियत्कालं भाव्यं वा तद्युतैर्नरैः॥८॥

Garuḍa said :—Sir, you have just stated that they should observe āśauca. Now please tell us what is this āśauca ? What is its period ?

श्रीकृष्ण उवाच

अपनोद्यन्त्विदं कालादिभिराशु निषेधकृत्॥
निण्डाध्ययनदानादेः पुंगतोऽतिशयो हि तत्॥९॥
दशाहं शावमाशौचं सपिण्डेषु विधीयते॥
जननेऽप्येवमेव स्यान्निपुणं शुद्धिमिच्छताम्॥१०॥

Śrī Kṛṣṇa said :-The ten-day-period of aśauca is prescribed for the relatives of the deceased on the father's side. This commences from the hour of birth, also with a view to obtain purity.

जन्मन्येकोदकानान्तु त्रिरात्राच्छुद्धिरिष्यते।
शावस्य शेषाच्छुध्यन्ति त्र्यहादुदकदायिनः॥११॥

Since the time of birth, purity can be had after three nights. After death, purity is attained after three days.

आदन्तजननात्सद्य आ चौलन्नैशिकी स्मृता॥
त्रिरात्रमा व्रतादेशाद्दशरात्रमतः परम्॥ १२॥

After teething immediately, after caula overnight, after Vratādeśa for three nights, and for ten nights in other cases.

आशौचं ते समाख्यातं संक्षेपात्प्रकृतं ब्रुवे॥
जलं त्रिविदमाकाशे स्थाप्यं क्षीरञ्च मृन्मये॥१३॥

Thus I have told you about āśauca. Now I shall tell you in brief how purity is achievable. Water in the open and milk in an earthen pot should be kept for three days.

अत्र स्नाहि पिबात्रेति मन्त्रेणानेन काश्यप॥
काष्ठत्रये गुणैर्बद्धे प्रीत्यै रात्रौ चतुष्पथे॥१४॥

'Bathe here, drink here', this mantra should be recited, O Kāśyapa. The sticks bound with a string should be placed on the crossroads in the night in order to propitiate the dead person.

प्रथमेऽह्नि तृतीये वा सप्तमे नवमे तथा॥
अस्थिसंचयनं कार्य्यं दिने तद्गोत्रजैः सह॥१५॥

Bones should be gathered on the first, third, seventh or the ninth day by the relatives.

तदूर्ध्वमङ्गसंस्पर्शः सपिण्डानां विधीयते॥
योग्याः सर्व्वक्रियाणां च समानसलिलास्तथा॥१६॥

The relatives should touch the body of one another as prescribed, perform actions as far as they can and share in the common water-offerings.

प्रेतपिण्डं बहिर्दद्याद्दर्भेमात्रविर्वज्जितम्॥
प्रागुदीच्यां चरुं कृत्वा स्नात्वा प्रयतमानसः॥१७॥

Preta-piṇḍa (an offering to the mane) should be given outside, leaving aside grass. Caru should be given in the north-eastern direction, after bath and with calm mind.

भूमावसंस्कृतानां च संस्कृतानां कुशेषु च॥
नवभिर्दिवसैः पिण्डान्नव दद्यात्समाहितः॥१८॥

For the non-purified on the ground, for the purified on the kuśa grass; he should offer nine piṇḍas in nine days i.e. one piṇḍa on each day.

दशमं पिण्डमुत्सृज्य रात्रिशेषे शुचिर्भवेत्॥
असगोत्रः सगोत्रो वा यदि स्त्री यदि वां पुमान्॥१९॥

After giving the tenth piṇḍa, one becomes pure after the night expires. One may be asagotra (indirect relation), sagotra (direct relation), man or woman.

प्रथमेऽहनि यो दद्यात्स दशाहं समापयेत्॥
शालिना सक्तुभिर्वापि शाकैर्वाप्यथ निर्व्वपेत्॥२०॥

That which is given on the fiist day should be continued for ten days. It may be rice, saktu or śāka.

प्रथमेऽहनि यद्द्रव्यं तदेव् स्याद्दशाहिकम्॥
यावदाशौचमेवैकस्याञ्जलेर्दानमुच्यते॥२१॥

So far as there is *āśauca*, a gift of one añjali should be made, i.e. so much of gift as joined hands can contain.

यद्वा यस्मिन्दिने दानं तस्मिंस्तद्दिनसंख्यया॥
दशाहेऽञ्जलयः पक्षिन्पञ्चपञ्चाशदन्तिमे॥२२॥

Or else, the number should be equal to the number of days on which the gift is given, O bird, and the number on the last day should be fifty-five.

द्विवृद्ध्या वा भवेत्पक्षिन्नञ्जलीनां शतं पुनः॥
यदा हि त्र्यहमाशौचं तदा वाञ्जलयो दश॥२३॥

Or these doubled shall be hundred anjahs. When there is *āśauca* for three days añjalis shall be ten.

त्रयोऽञ्जलय एवं तु प्रथमेऽहनि वै तदा॥
चत्वारस्तु द्वितीयेऽह्नि तृतीये स्युस्त्रयस्तथा॥२४॥

These shall be three on the first day, four on the second day and three on the third day.

शताञ्जलि यदा पक्षिन्नाद्ये त्रिंशत्तदाहनि॥
चत्वारिंशच्छिद्वतीयेऽह्नि त्रिंशदह्नि तृतीयके॥२५॥

If one hundred anjalis are given, then thirty should be given on the first day, forty on the second day and thirty on the third day.

एवं जलस्याञ्जलयो विभाज्याः पक्षयोर्द्वयोः॥
सर्व्वेषु पितृकार्य्येषु पुत्रो मुख्योऽधिकारवान्॥२६॥

O bird, thus the water-offering is divided. For performing the rites, of the manes, the son. is the proper person.

पिण्डप्रसेकस्तूष्णीञ्च पुष्पधूपादिकं तथा॥
दशमेऽहनि सम्प्राप्ते स्नानं ग्रामाद्वहिश्चरेत्॥२७॥

Piṇḍa-praseka shall be done in silence and with flowers, incense, etc. On the tenth day, bath should be taken outside the village.

तत्र त्याज्यानि वासांसि केशमश्रुनखानि च॥
विप्रः शुध्यत्पः स्पृष्ट्वा क्षत्रियो वाहनं तथा॥२८॥
वैश्यः प्रतोदं रश्मीन्वा शूद्रो यष्टिं कृत क्रियः॥
मृतादल्पवयोभिश्च सपिण्डैः परिवापनम्॥२९॥

Then they should leave their old clothes, hair, beard and nails. Brahmana is purified by, touching water, Kṣatriya by touching Vehicle, Vaiśya by touching a goad (or a whip) or reins, and Śūdra by touching stick after performing the rites. The relatives, younger in age, should undergo shave.

कार्य्यन्तु षोडशी षड्भिः पिण्डैर्दशभिरैव च॥
प्रथमा मलिना ह्येतैरादशाहं मृतेर्भवेत्॥३०॥

Ṣoḍaśī should be performed by offering sixteen piṇḍas.

दनानि दश यान्पिण्डान्कुर्व्वन्त्यत्र सुतादयः॥
प्रत्यहं ते विभज्यन्ते चतुर्भागैः खगोत्तम्॥३१॥

O bird, the piṇḍas given for ten daysone piṇḍa on each day regularly, by sons, etc. are divided, each one into four.

भागद्वयेन देहः स्यात्तृतीयेन यमानुगाः॥
तृप्यन्ति हि चतुर्थेन स्वयमप्युपजीवति॥३२॥

Two parts for the body, the third one for Yama's servants and by the fourth he lives.

अहोरात्रैसतु नवभिर्देहो निष्पत्तिमाप्नुयात्॥
शिरस्त्वाद्येन पिण्डेन प्रेतस्य क्रियते तथा॥३३॥

During nine days and nights, the body is formed. By offering the first piṇḍa, the head of the Preta is formed.

द्वितीयेन तु कर्णाक्षिनासिकं तु समासतः॥
गलांसभुजवक्षश्चतृतीयेन तथा क्रमात्॥३४॥

By the second, ears, eyes and nose. By the third, neck, shoulder, arms and chest.

चतुर्थेन च पिण्डेन नाभिलिंगगुदं तथा॥
जानुजंघं तथा पादौ पञ्चमेन तु सर्व्वदा॥३५॥

By the fourth piṇḍa, navel and private parts. By the fifth thighs, calves.

सर्व्वमर्म्माणि षष्ठेन सप्तमेन तु नाडयः॥
दन्तलोमान्यष्टमेन वीर्य्यन्तु नवमेन च॥३६॥

By the sixth all vital organs, by the seventh nerves, by the eighth teeth and hair, by the ninth semen.

दशमेन तु पूर्णत्वं तृप्तया क्षुद्विपर्य्यः॥
मध्यमां षोडशीं वच्मि वैनतेय शृणुष्व मे॥३७॥

By the tenth fulness is achieved, hunger is satisfied. Now, I shall tell you, O Garuḍa, about Madhya-ṣoḍaśī.

विष्ण्वादिविष्णुपर्य्यन्तान्येकादश तथा खग॥
श्राद्धानि पञ्च देवानामित्येषां मध्यषोडशी ॥३८॥

The eleven beginning with Viṣṇu and ending with Viṣṇu. Then five śrāddhas for the deities. This is called madhya-sodagi, O bird.

निमित्तं दुर्म्मतिं कृत्वा यदि नारायणो बलिः॥
एकादशाहे कर्त्तव्यो वृषोत्सर्गोऽपि तत्र वै॥३९॥

If Nārāyaṇa-bali is to be performed for the atonement of bad death, it should be done on the eleventh day. Vṛṣogsarga rite is also prescribed for such a deceased.

एकादशाहे प्रेतस्य यस्यात्सृज्येत नो वृषः॥
प्रेतत्वं सुस्थिरं तस्य दत्तैः श्राद्धशतैरपि॥४०॥

If the bull is not released on the eleventh day in favour of the deceased he remains ghost eternally, even if hundred śrāddhas are performed for his sake.

अकृत्वा यद्वृषोत्सर्गं कृतं वै पिण्डपातनम्॥
निष्फलं सकलं विद्यात्प्रमीताय न तद्भवेत्॥४१॥

If the rite of *piṇḍa-pālana is* done without Vṛṣotasarga then all rites will go in vain.

वृषोत्सर्गादृते नान्यत्किञ्चिदस्ति महीतले॥
पुत्रः पत्न्यथ दौहित्रः पिता वा दुहिताथ वा॥४२॥

No rite is superior to Vṛṣotsarga. It is prescribed for the deceased and performed by his son, wife, grandson, father or daughter.

मृतादनन्तरं तस्य ध्रुवं कार्य्यो वृषोत्सवः॥
चतुर्वत्सतरीयुक्तो यस्योत्सृज्येत वा वृषः॥४३॥

Vṛṣotsarga is performed only after death. If the bull is released along with four she-calves duly decorated the deceased does not turn into ghost.

अलंकृतो विधानेन प्रेतत्वं तस्य नो भवेत्॥
एकादशेऽह्नि सम्प्राप्ते वृषालाभो भवेद्यदि॥४४॥

If the actual bull is not available on the eleventh day, a bull of darbhas and pista should be made.

दर्भैः पिष्टैस्तु सम्पाद्यं तं वृषं मोचयेद्बुधः॥
वृषोत्सज्जर्नवेलायां वृषाभाव (लाभ): कथंचन॥४५॥
मृत्तिकाभिस्तु दर्भैर्वा वृषं कृत्वा विमोचयेत्॥
यदिष्टं जीवतस्तस्य दद्यादेकादशेऽहनि॥४६॥

If that too is not available, a bull made of mud and grass should be released- If an alive bull is desired to be released, it should be done on the eleventh day.

मृतमुद्दिश्य दातव्यं शय्याधेन्वादिकं तथा॥
विप्रान्बहून् भोजयीत प्रेतस्य क्षुद्विशान्तये॥४७॥

They should give bed, cow, etc. to the Brāhmaṇas in favour of the deceased. Brāhmaṇas should be fed to satisfy the hunger of the departed soul.

तृतीयां षोडशीं वच्मि वैनतेय शृणुष्व ताम्॥
द्वादश प्रतिमास्यानि आद्यं षाण्मासिकं तथा॥४८॥

Now, O Vainateya, I shall tell you about the third Ṣoḍaśī. Twelve for the twelve months and the half yearly one, and sapindikarana. These are called third Ṣoḍśī,

सपिण्डीकरणं चैव तृतीयां षोडशी मता॥
द्वादशाहे त्रिपक्षे च षण्मासे मासिकेऽब्दिके॥४९॥

On the twelfth day for the three fortnights, half-yearly, monthly and yearly,

तृतीयां षोडशीमेनां वदन्ति मतभेदतः॥
यस्यैतानि न दत्तानि प्रेतश्राद्धानि षोडश॥५०॥

This too is called third sodas! according to another opinion. If these sixteen preta- are not given.

पिशाचत्वं स्थिरं तस्य दत्तैः श्राद्धशतैरपि॥
एकादशे द्वादशे वा दिने आद्यं प्रकीर्त्तितम्॥५१॥

Then his ghosthood becomes permanent, even if hundred śrāddhas are performed for his benefit.

मासादौ प्रतिमासञ्च शुद्धं मृततिथौ खग॥
एकेनाह्ना त्रिभिर्वापि हीनेषु विनतासुत॥५२॥
मासषण्मासवर्षेषु त्रिपक्षेषु भवन्ति हि॥
श्राद्धान्यथा स्यात्सापिण्ड्यं पूर्णे वर्षे तदर्द्धके॥५३॥

Śrāddhas are performed on the elevent or twelfth day, at the beginning of the month, every month, on the date of death, one day or three days, O son of Vinatā, every month, every six months, yearly, or on three fortnights. The rite of sāpiṇḍa is performed after a year or six months.

त्रिपक्षेऽभ्युदये वापि द्वादशाहेऽथ वा नृणाम्॥
आनन्त्याकुलधर्म्माणां पुंसाञ्चैवायुषः क्षयात्॥५४॥

Or after three fortnights, at the rise of a planet or within twelve days, for, the family traditions are many and human life is short.

अस्थिरत्वाच्छरीरस्य द्वादशाहे प्रशस्यते।
सपिण्डकरणष्वेवं विधिं पक्षीन्द्र मे शृणु॥५५॥

Human life is transitory. It is better therefore to perform the rite of sapiṇḍī within twelve days. O bird, now, I shall tell you about the method of spiṇḍīkaraṇa.

एकोद्दिष्टविधानेन कार्य्यं तदपि काश्यप॥
तिलकगन्धोदकैयुक्तं कुर्य्यात्पात्रचतुष्टयम्॥५६॥

O Kāśyapa, it should be done by the process of ekoddiṣṭa. Four vessels should be made-ready along with sesame, incense and water.

पात्रं प्रेतस्य तत्रैकं पित्र्यंपात्रत्रयं तथा॥
सेचयेत्पितृपात्रेषु प्रेतपात्रं खग त्रिषु॥५७॥

Out of these one is the vessel.for the preta; the other three are for the manes. O bird, the performer should sprinkle the three Pitṛpātras with the water from the pretapātra.

चतुरो निर्व्वपेत्पिण्डान्पूर्व्वंतेषु समापयेत्॥
ततःप्रभृति वै प्रेतः पितृसामान्यमश्नुते॥५८॥

Then four piṇḍas should be offered and libations be made. Thereafter, the preta becomes one with the manes.

ततः पितृत्वमापन्ने तस्मिन्प्रेते खगेश्वर॥
श्राद्धधर्म्मैरशेषैस्तु तत्पूर्व्वानर्च्चयेत्पितॄन्॥५९॥

Then, O bird, when the preta has become one with the manes, the manes should be worshipped along with him.

एकचित्यारोहणे च एकाह्नि मरणे तथा॥
सापिण्ड्यन्तु स्त्रिया नास्ति मृते भर्त्तुः स्त्रियो भवेत्॥६०॥

If the woman ascends the pyre of her husband on the same day, then no separate sāpiṇḍya is prescribed for her.

पाकैक्यमथ कालैक्यं कर्त्रैक्यञ्च भवेत्खग॥
श्राद्धादौ सहदाह च पतिपन्त्योर्न संशयः॥६१॥

If husband and wife are cremated together, there is one *pāka*, one *kāla* and one *kartṛ* O bird, you need not entertain any doubt in this.

भर्त्तुर्मृततिथेरन्यतिथौ चितिमथारुहेत्॥
तां मृताहनि तु सम्प्राप्ते पृथक् पिण्डेन योजयेत्॥६२॥

If she ascends the pyre on a different date, she should be offered a separate piṇḍa on the separate date of death.

प्रत्यब्दञ्च नवश्राद्धं युगपत्तु समापयेत्॥६३॥

Every year, nine śrāddhas should be performed together.

यस्य संवत्सरादर्व्वाक् सपिण्डीकरणं भवेत्॥
मासिकञ्चोदकुम्भञ्च देयं तस्यापि वत्सरम्॥६४॥

If the sapiṇḍīkaraṇa is done before a year has passed, then a monthly offering of a water jar should be made for one year.

नवश्राद्धं सपिण्डत्वं श्राद्धान्यपि च षोडश॥
एकेनैव तु कार्य्याणि संविभक्तधनेष्वपि॥६५॥

Nine śrāddhas, sapiṇḍīkaraṇa and sixteen śrāddha should be done by the eldest son, even though the inheritor? have divided property.

वितामहीभिः सापिण्ड्यं तथा मातामहैः सह॥
उक्तं भर्त्रापि सापिण्ड्य स्त्रिया पिषयभेदतः॥६६॥

Women's sāpiṇḍya may be done with the paternal grandmother, or maternal grand-mother or with husband, according to the tradition prevailing in different regions.

नवश्राद्धस्य ते कालं वक्ष्यामि शृणु काश्यप॥
मरणाह्नि मृतिस्थाने श्राद्धं पक्षिन्प्रकल्पयेत्॥६७॥

Now, I shall tell you about the time of nine śrāddhas. O Kāśyapa bird. The first Śrāddha should be performed on. the day of death near the corpse.

द्वितीयञ्च ततो मार्गे विश्रामो यत्र कारितः॥
ततः सञ्चयनस्थाने तृतीयं श्राद्धमुच्यते॥६८॥

The second on the same date on the way to cemetery where the mourners take rest; the third on the day at the place when or where they collect the bones.

पञ्चमे सप्तमे तद्वदष्टमे नवमे तथा॥
दशमैकादशे चैव नव श्राद्धानि वै खग॥६९॥

The rest of the śrāddhas on the fifth, seventh, eighth ninth, tenth and eleventh day. These are nine śrāddhas, O bird.

श्राद्धानि नव चैतानि तृतीया षोडशी स्मृता॥
एकोद्दिष्टविधानेन कार्य्याणि मनुजैस्तथा॥७०॥

The third one is called ṣoḍaśī wherein the procedure is the same as in ekoddista.

प्रथमेऽह्नि तृतीये वा पञ्चमे सप्तमे तथा॥
नवमैकादशे चैव नवश्राद्धं प्रकीर्त्तितम्॥७१॥

The six śrāddhas are performed on the first, third, fifth, seventh, ninth and eleventh day.

उच्यन्ते षडिमानीह नव स्युरपि योगतः॥
उक्तानि ते मया तानि ऋषीणां मतभेदतः॥७२॥

These six are told but they may be nine by addition. I have stated six according to different traditions of the sages.

रूढिपक्षो ममाभीष्टो योगः कैश्चिदिहेष्यते॥
आद्ये द्वितीये दातव्यस्तथैवैकं पवित्रकम्॥७३॥

I have preferred tradition but practice is not altogether ruled out. On each of the first and second days a sacred thread should be gifted.

प्रेताय पिण्डो दातव्यो भुक्तवत्सु द्विजातिषु॥
प्रश्नस्तत्राभिरम्येति यजमानद्विजन्मना॥७४॥

So, when the brāhmaṇas are feasting, piṇḍa should be offered to the preta. Then the host and the brāhmaṇa should indulge in question-answer dialogue.

अक्षय्यममुकस्येति वक्तव्यं विरतौ तथा॥
एकोद्दिष्टं मे निबोध चेत्थमावत्सरं स्मृतम्॥७५॥

When the same is completed then "such and such (N. of the preta) should become perennial" is to be uttered. The **ekoddiṣṭa** *is* perennial, please note.

सपिण्डीकरणादूर्ध्वं यानि श्राद्धानि षोडश॥
एकोद्दिष्टविधानेन चरेद्वा पार्व्वणादृते॥७६॥

The sixteen śrāddhas after sapiṇḍīkaraṇa should be ekoddista except those performed on festival days.

प्रत्यब्दं यो यथा कुर्य्यात्तथा कुर्य्यात्स तान्यपि॥
एकादशे द्वादशेऽह्नि प्रेतो भुङ्क्ते दिनद्वयम्॥७७।

He who performs them annually should perform them in that manner. The preta eats twice in a day on the eleventh and the twelfth day.

योषितः पुरुषस्यापि पिण्डं प्रेतेति निर्व्वपेत्॥
सापिण्ड्ये तु कृते तस्य प्रेतशब्दो निवर्त्तते॥७८॥

To each-husband and wife-a piṇḍa should be offered. Once sāpsṇḍya is completed, the pretahood ends.

दीपदानं प्रकर्त्तव्यमावर्षन्तु गृहाद्वदिः॥
अन्नं दीपो जलं वस्त्र मन्यद्वा दीयते च यत्॥७९॥

For one year, a lamp should be kept burning at the door of the house. Food, lamp, water, cloth, or whatever else is given, the same gives satisfaction to the preta.

तृप्तिदं प्रेतशब्देन सपिण्डीकरणावधि॥
अब्दकृत्यं मयोक्तं ते समासाद्विनतासुत॥॥८०॥

In brief, I have told you the period of sapiṇḍīkaraṇa as one year.

वैवस्वतगृहे यानं यथा तत्तु निबोधमेः॥
त्रयोदशेऽह्नि श्रवणाकर्म्मर्णानन्तरन्तु सः॥८१॥
त्वग्गृहीताहिवत्ताक्ष्य गृहीतो यमकिङ्करैः॥
तस्मिन्मार्गे व्रजत्येको गृहीत इव मर्कटः॥८२॥

Now, I shall tell you how people go to Yama's abode. On (the thirteenth day, after śravaṇā-krama, he is captured by Yama's attendents, just as you capture the serpents by neck, O Garuḍa. He is led in the way like the caught-up monkey.

वाय्वग्रसारिवद्रूपं देहमन्यत्प्रपद्यते॥
तत्पिण्डजं पातनार्थमन्यत्तु पितृसम्भवम्॥८३॥

The body attains a form like air. Born out of piṇḍa it assumes a shape different from the one born from the womb of the mother.

तत्प्रमाणवयोऽवस्थासंस्थानां प्राग्भवो यथा॥
षडशीति सहस्राणि योजनानां प्रमाणतः॥८४॥
अध्वान्तरालिको ज्ञेयो यममानुषलोकयोः॥
साधिकार्द्धक्रोशयुतं योजनानां शतद्वयम्॥८५॥
चत्वारिंशत्तथा सप्त प्रत्यहं याति तत्र सः॥
अष्टाचत्वारिंशता च त्रिंशता दिवसैरिति॥८६॥
वैवस्वतपुरं याति कृष्यमाणो यमानुगैः॥
एवं क्रमेण यातव्ये मार्गे पापरतैस्तु यत्॥८७॥
जायते सप्रपञ्चं तच्छृणु त्वमरुणानुज॥॥
त्रयोदशदिने दत्तः पाशैर्बद्धातिदारुणैः॥८८॥
यमस्यांकुशहस्तो वै भृकुटीकुटिलाननः॥
दण्डप्रहारसम्भ्रान्तः कृष्यते दक्षिणां दिशम्॥८९॥

According to age, state, etc it differs. Eightysix thousand yojanas long is the distance between the mortal's and Yama's worlds. Two hundred and a half yojanas and forty-seven krośas he covers daily. So in fortyeight and thirty days he reaches Yama's city, being dragged by Yama's servants. Thus when the way is being covered by the sinner, what happens then, you hear, O Garuḍa. For thirteen days, he is tied with fierce nooses, by Yama's servants with goad in hand, with looks frowning and the hand engaged in striking with sticks. Thus, he is dragged towards the south.

कुशकण्टकवल्मीकशंकुपाषणकर्कशे ॥
तथा प्रदीप्तज्वलने क्वचिच्छ्वभ्रशतोत्कटे॥९०॥

There, on the fierce way, full of thorny grass, thorns, anthills, sharp stones, which contains burning fires as well as hundreds of charms.

प्रदीप्तादित्यतप्ते च दह्यमानः सदंशके॥
कृष्यते यमदूतैश्च शिवावन्नादभीषणैः॥९१॥

Which is heated by a burning sun, is infested by dogs or flies, which echoes with the howling sounds of jackals, he is dragged by Yama's messengers.

प्रयाति दारुणे मार्गे पापकर्म्मा यमालये॥
कलेवरे दह्यमाने महान्तं क्षयमृच्छति॥९२॥

The sinner perishes when his body is burnt in Yama's abode.

भक्ष्यमाणे तथैवाङ्गे भिद्यमाने च दारुणम्॥
छिद्यमाने चिरतरं जन्तुर्दुःखमवाप्नुते॥९३॥

Thus as his body is eaten, torn asunder, pierced, he suffers immensely.

स्वेन कर्म्मविपाकेन देहान्तरगतोऽपि सन्॥
पुराणि षोडशामुष्मिन्मार्गे तानि च मे शृणु॥९४॥

On account of his own deeds, though he is dead. There are sixteen cities in this way. Now hear about them.

याम्यं सौरिपुरं नगेद्रभवनं गन्धर्व्वशैलागमौ
कौञ्चं क्रूरपुरं विचित्रभवनं बह्वापदं दुःखदम्॥
नानाक्रन्दपुरः सुतप्तभवनं रौद्रं पयोवर्षणं
शीताढ्यं बहुभीतिषोडशपुराण्येतान्यदृष्टानि ते॥९५॥

Yāmya, Sauripura, 'Nagendrabhavana, Gandharva, Śailāgama Krauñca, Krūrapura, Vicitra-bhavana, Bahvāpada, Duḥkhada, Nānākrandapura, Sutaptabhavana, Raudra, Payovarsana, Śītāḍhya, and Bahubhiti these are the sixteen cities not seen by you.

तत्र याम्यपुरं गच्छन्पुत्रपुत्रेति च ब्रुवन्॥
हाहेति क्रन्दते नित्यं स्वकृतं दुष्कृतं स्मरन्॥९६॥

Then he goes to Yāmya saying, 'O son, O son' he cries : painfully remembering his own misdeeds.

अष्टादशेदिने तार्क्ष्य तत्पुरं प्राप्नुयादसौ॥
पुष्पभद्रा नदी यत्र न्यग्रोधः प्रियदर्शनः॥९७॥

He reaches that city on the eighteenth day, O Tarkhya. There is Puṣpabhadra river and a good-looking tree.

विश्रामेच्छां करोत्यत्र कारयन्ति न ते भटाः॥
क्षितौ दत्तं सुतैस्तस्य स्नेहाद्वा कृपया तथा॥९८॥

He wants to take rest there but Yama's servants do-not bid him do so.

मासिकं पिण्डमश्नाति ततः सौरिपुरं व्रजेत्॥
व्रजन्नेवं प्रलपते मुद्गराहतिपीडितः॥९९॥

Here, on the earth, whatever is given by his sons every month, rice-ball, etc. due to affection

or kindness he eats the same and then he goes to Saurīpura. As he goes he cries being beaten with clubs.

जलाशयौ नैव कृतो मया
तदा मनुष्यतृप्त्यै पशुपक्षितृप्तय॥
गोतृप्तिहेतोर्न च गोचरः कृतः शरीर
हे निस्तर यत्त्वया कृतम्॥१००॥

"I did not construct a tank for satiating thirsty people, beasts and birds. I did not make a pasture for satisfying cattle. Now, O body, suffer for whatever you have done".

तत्र नाम्ना तु राजासौ जंगमः कामरूपधृक्॥
भयात् तद्दर्शनाज्जाताद्भुंक्ते पिण्डं स शंकितः॥१०१॥

King Jaṅgama rules in that city who can assume any shape at will. Out of fear of that king's frowns he eats the rice-ball.

त्रिपक्षे जलसंयुक्तं क्षितौ दत्तं ततो व्रजेत्॥
ब्रजन्नेव प्रलपते खड्गघातप्रपीडितः॥१०२॥

Whatever is offered to him in the three fortnights together with the oblation of water, he eats and drinks. He is then struck with clubs.

न नित्यदानं न गवाहह्नकं कृतं
पुस्तकं च दत्तं न हि वेदशास्त्रयोः॥
पुराणदृष्टो न हि सेवितोऽध्वा शरीर
हे निस्तर यत्त्वया कृतम्॥१०३॥

Neither daily gifts were given nor pastures made, nor the sacred books such as the Vedas and Dharama-śāstras offered in charity nor Purāṇas heard. Now, O body, you suffer for your acts of omission.

नगेन्द्रनगरं गत्वा भुक्त्वा चान्नं तथाविधम्॥
मासि द्वितीये यद्दत्तं बान्धवैस्तु ततो व्रजेत्॥१०४॥

Having reached Nagendra nagar and having eaten the rice-balls offerd by the relatives in the second month, he moves further.

व्रजन्नेवं प्रलपते कृपाणत्सरुताडितः॥
पराधानमभूत्सर्व्वं मम मूर्खशिरोमणेः॥१०५॥

As he goes onward he laments being struck with the sword. "A fool that I am, I have lost everything to others.

महता पुण्ययोगेन मानुष्यं लब्धवानहम्॥
तृतीये मासि सम्प्राप्ते गन्धर्वनगरे शुभम्॥१०६॥

I obtained manhood by virtue of accumulated merit". Then he reaches Gandhamādana in the third month.

तृतीयमासिकं पिण्डं तत्र भुक्त्वा व्रजत्यसौ॥
व्रजन्नेवं विलपते तदग्रेणाहत् पथि॥१०७॥

There he eats the rice-ball. Then he goes further. As he goes further he laments being beaten by Yama's emissary

मया न दत्तं न हुतं हुताशने
तपो न तप्तं हिमशैलगह्वरे॥
न सेवितं गांगमहो महाजलं शरीर
हे निस्तर यत्त्वया कृतम्॥१०८॥

I neither gave gifts nor poured oblations into fire nor undertook penance in the caves of the Himalayas nor bathed into Gaṅgā's water. Hence, O body, suffer for whatever you have done.

तुर्य्ये शैलागमं मासि प्राप्नुयात्तत्र वर्षणम्॥
तस्योपरि भवेत्पक्षिन्पाषाणानां निरन्तरम्॥१०९॥

He reaches śailāgama in the fourth month. There atones rain upon him continuously, O bird.

चतुर्थमासिकं श्राद्धं भुक्त्वा तत्र प्रसर्पति॥
स पतन्नेव विलपन्पाषाणाद्यतिपीडितः॥११०॥

Having eaten the fourth monthly oblation he moves. As he moves, he is struck again with the stones by the messengers.

न ज्ञानमार्गो न च योगमार्गो
न कर्म्ममार्गो न च भक्तिमार्गः॥
न साधुसङ्गात्किमपि श्रुतं मया शरीर
हे निस्तर यत्त्वया कृतम्॥१११॥

I followed neither Jñānamārga nor Yogamārga nor Karma-mārga nor Bhaktimārga. Nor did I remain in the company of saints. O body, now suffer for whatever you have done."

ततः क्रूरपुर मासि पञ्चमे याति काश्यप॥
भुवि दत्तं पिण्डजलं भुक्त्वा क्रूरपुरं व्रजेत्॥११२॥

Then m the fifth month, he goes to Krūrapura, O Kāśyapa. Having eaten the riceball and drunk water by his relatives he goes to Krūrapura.

व्रजन्नेवं विलपते पट्टिशैः पातितः पथि॥
हा मातर्ह्रा पितर्भ्रातः सुता हा हा मम स्त्रियः॥११३॥

As he goes, he laments, being struck with spears. "O mother, O father, O brother, O sons, O my wives.

युष्माभिर्नोपदिष्टोऽहमवस्थां प्राप्त ईदृशीम्॥
एवं लालम्यमानं तं यमदूता वदन्ति हि॥११४॥

I was not advised by you. I have reached this state." As he laments thus Yama's messengers say to him.

क्व माता क्व पिता मूढ
क्व जाया क्व सुतः सुहृत्॥
स्वकर्म्मोपार्ज्जितं भुंक्ष्वं
मूर्ख माताश्चिरं पथि॥११५॥

"Where is the mother? Where the father? O fool, Where is the wife ? Where the sons ? Where the friends ? O fool. Now suffer the results of your evil activities. All sinners go by this ancient path".

जानासि शम्बलमलं बल मध्वगानां
नोऽशम्बलः प्रयतते परलोकगत्यै॥
गन्तव्यमसि तव निश्चितमेव तेन मार्गेण
येन न भवेत् क्रयविक्रयोऽपि॥११६॥

As you know, the provisions are the only strength of the traveller. So none without provision can venture to travel over this path. For the path is such where no selling and purchasing system exists.

ऊनषाण्मासिके क्रौञ्चे भुक्त्वा पिण्डन्तु सोदकम्॥
घटीमात्रनतु विश्रम्य विचित्रनगरं व्रजेत्॥११७॥

In less than six months he reaches Krauñca and having eaten the rice-ball and drunk water he rests there for a while and then leaves for Vicitra nagara.

व्रजन्नेवं विंलपते शूलाग्रेण विदारितः॥११८॥

As he goes, he laments being struck off with spearheads by Yama's emissaries.

कुत्र यामि न हि गामि जीवितं
हा मृतस्य मरणं पुनर्न वै॥
इत्थमेव विलपन् प्रयात्यसौ
यातनार्हधृतविग्रहः पथि॥११९॥

"Where do I go, O my life, a dead man cannot revive again. Thus lamenting he goes in the way, his body being captured by tortures".

विचित्रनगरे तत्र विचित्रो नाम पार्थिवः॥
तत्र षण्मासपिण्डेन तृप्तः सन् व्रजेत पुरः॥१२०॥

Vicitranagara is ruled by king Vicitra. Being satiated with the six monthly rice-ball he moves further.

व्रजन्नेवं विलपते प्रासाग्रेणः प्रपीडितः॥१२१॥

As he goes, he laments being struck with the club.

माता भ्राता पिता पुत्रः कोऽपि मे वर्त्तते न वा॥
यो मामुद्धरते पापं पतन्तं दुःखसागरे॥१२२॥

"Do my brother, son, parents or any one exist who may take out a sinner like me falling in the ocean of distress.

व्रजस्तत्र मार्गे तु तत्र वैतरणी शुभा॥
शतयोजनविस्तीर्णा पूयशोणितसंकुला॥१२३॥

As he goes, there in the way is Vaitaraṇī hundred yojanas long, full of pus and blood.

आयाति तत्र दृश्यन्ते नाविका धीवरादयः॥
ते वदन्ति प्रदत्ता गौर्यदि वैतरणी त्वया॥
नावमेनां समारोह सुखेनोत्तर वै नदीम्॥१२४॥

There are seen boatmen, fishermen. They say, if he has gifted Vaitaraṇī cow, he can get into the boat and cross the river.

तत्र येन प्रदत्ता गौः स सुखेनैव तां तरेत्॥
अदायी तत्र घृष्येत करग्राहन्तु नाविकैः॥१२५॥

But if he has not gifted the cow, he is brushed aside by the boatmen.

उखैः काकैर्बकोलूकैस्तीक्ष्णतुण्डैर्वितुद्यते॥
मनुजानां हितं दानमन्ते वैतरणी खग॥१२६॥

He is bit by the birds with sharp beaks, like crows, cranes, ants, etc., O bird, the gift of cow at the time of death serves for the relief of the deceased.

दत्ता पापं दहेत् सर्व्वं मम लोकन्तु सा नयेत्॥
सप्तमे मासि सम्प्राप्ते पुरं बह्वापदं मृतः॥१२७॥

The gift of cow destroys all sins and affords all facilities. The deceased goes to Bhāvapada in the seventh month.

व्रजेत्तु सोदकं भुक्त्वा पिण्डं वै सप्तमासिकम्॥
व्रजन्नेवं विलपते परिघाहतिपीडितः॥१२८॥

After partaking the seventh-monthly offering made by the relatives he reaches Bahvāpada, where hetaments being struck with the iron club.

न दत्तं न हुतं तप्तं न स्नातं न कृतं हितम्॥
यादृशं चरितं कर्म्म मूढात्मन् भुंक्ष्व तादृशम्॥१२९॥

Neither you offered gifts nor gave oblations nor performed penance nor undertook bath nor rendered a good act. So O foolish creature, now suffer for whatever act you have done;

मास्यष्टमे दुःखदे तु परे भुक्त्वाथ सोदकम्॥
पिण्डं प्रयात्यसौ ताक्ष्र्य नानाक्रन्दपुरं ततः॥१३०॥

In the eighth month, after eating the riceball and drunk water, he goes to Nānākrandapura, O Tarkhya.

प्रयाणे च प्रवदते मुसलाघातपीडितः॥
क्व जायाचटुलैश्चाटुपटुभिर्वचनैर्मम॥१३१॥
भोजनं भल्लभल्लीभिर्मुसलैश्च क्व मारणम्॥
नवमे मासि दत्तं वै नानाक्रन्दपुरे ततः॥१३२॥

Being struck with pebbles there, he says: "Where are those sweet dishes offered with sweet tit-tat by my wife, and where this beating with. the pestles." In the ninth month, he eats his rice-ball in Nānākrandapura.

पिण्डमश्नाति करुणं नानाक्रन्दान् करोत्यपि॥
दशमे मासि दत्तं वै सुतप्तभवनं ततः॥१३३॥

Then he laments in many ways. In the tenth month he reaches Sutaptabhavana.

सरन्नेवं विलपते हलाहतिहतः पथि॥
क्व सूनुपेशलकरैः पादसंवाहनं मम॥१३४॥
क्व दूतवज्रप्रतिमकरैर्मत्पदकर्षणम्॥
दशमे मासि पिण्डादि तत्र भुक्त्वा प्रसर्पपि॥१३५॥

Thus moving, he laments in the way being struck with ploughs. 'Where the massaging of my feet by my sons and where the dragging of my legs by the thunderhke hands of messengers". He then eats the rice- given in the tenth month together with the offerings of wateroblation.

मासे चैकादशे पूर्णे पुरं रौद्रं स गच्छति॥
गच्छन्नेव विलपते यथा पृष्ठे प्रपीडितः॥१३६॥

At the end of the eleventh month he goes to, Raudrapura. As he goes to Raudrapura he laments being struck in the back.

क्वाहं सतूलीशयने परिवर्त्तन् क्षणे क्षणे॥
भटहस्तभ्रष्टयष्टिकृष्टपृष्ठः क्व वा पुनः॥१३७॥

"Where the cotton-bed I used to roll in and where this rigid place where I am beaten by the messengers".

क्षितौ दत्तञ्चपिण्डादि भुक्त्वा तत्र ततो व्रजेत्॥
पर्यावर्षणमित्येतन्नामकं पुरमण्डज॥१३८॥

There he eats the rice-ball etc. given by his relatives and then he goes to the city called Payo-Varṣaṇa.

व्रजन्नेवं विलपते कुठारैर्मूर्ध्नि ताडितः॥
क्व भृत्यकोमलकरैर्गन्धतैलावसेचनम्॥१३९॥

While going he laments, as he is struck at the head. "Where the servants who with soft hands used to massage oil in my head.

क्व कीनाशानुगैः क्रोधात्कुठारैः शिरसि व्यथा॥
ऊनाब्दिकञ्च यच्छ्राद्धं तत्र भुंक्ते सुदुःखितः॥१४०॥

Where my head being struck by Yama's servants". At the end of the year he eats the annual śrāddha offered by his relatives.

संपूर्णे तु ततो वर्षे शीताढ्यं नगरं व्रजेत्॥
गच्छन्नेवं छुरिकया च्छिन्नजिह्वस्तु रोदिति॥१४१॥

Then at the end of the year he goes to śrotriya. He weeps while his tongue is cut out with the knife.

प्रियालापैः क्व च रसमधुरत्वस्य वर्णनम्॥
उक्तमात्रेऽसिपत्रादिजिह्वाच्छेदः क्व चैव हि॥१४२॥

Where that sweet feeling of rasa and where this cutting of my tongue with the knife."

वार्षिकं पिण्डदानादि भुक्त्वा तत्र प्रसर्पति॥
बहुभीतिकरं तत्तत् पिण्डजं देहमास्थितः॥१४३॥

Having partaken of the annual śrāddha there, he goes to Bahubhūti. He has assumed by this time a body composed of the essence of his merit accruing from the gift of rice

प्रकाशयति पाप्मानमात्मानञ्च विनिन्दति॥
योषिदप्येवमेतस्मिन् मार्गे वै परिदेवति॥१४४॥

The sinner abuses his own self. He also abuses his wife and thus laments in the way.

ततो याम्यं नातिदूरे नगरं स हि गच्छति॥
चत्वारिंशद्योजनानि चतुर्युक्तनिविस्मतमृतम्॥ १४५॥

Then he reaches the city of Yama nearby. It is forty yojanas in measurement.

त्रयोदश प्रतीहाराः श्रवणा नाम तत्र वै॥
श्रवणाकर्म्मतस्तुष्यन्त्यन्यथा क्रोधमाप्नुयुः॥ १४६॥

There are fourteen door-keepers called *Śravaṇas*. They are pleased with the *Śravaṇa* karma performed by his relatives or else they get angry.

ततस्तत्राशु रक्ताक्षं भिन्नाञ्जनचयोपमम्॥
मृत्युकालान्तकादीनां मध्ये पश्यति वै यमम्॥१४७॥
दंष्ट्राकरालवनदनं भृकुटीदारुणाकृतिम्॥
विरूपैर्भीषणैर्वक्त्रैर्वृतं व्याधिशतैः प्रभुम्॥ १४८॥
दण्डासक्तमहाबाहुं पाशहस्तं सुभैरवम्॥
तन्निर्दिष्टां ततो जन्तुर्गतिं याति शुभाशुभम्॥ १४९॥

There very soon among Death, Time, etc. he sees Yama with red eyes, looking fierce and dark like a heap of collyrium, with fierce jaws and frowning fiercely, chosen as their lord by many ugly, fierce-faced hundreds of diseases, possessing an iron-rod in his hand and also a noose. The creature goes either to good or to bad state as directed by him.

पापी पापां गतिं याति यथा ते कथितं पुरा॥
छत्रोपानहदातारो ये च वेश्मप्रदायकाः ॥१५०॥

A sinner goes-to bad state, as I have told you before.

ये तु पुण्यकृतस्तत्र ते पश्यन्ति यमं तदा॥
सौम्याकृतिं कुण्डलिनं मौलिमन्तं धृतश्रियम्॥ १५१॥

Those who give umbrella, shoes and shelter sec Yama as gentle-faced with earrings and a shining crest.

एकदशे द्वादशे हि षण्मासे आब्दिके तथा॥
विप्रान् बहून् भोजयेत तत्र यन्महती क्षुधा॥ १५२॥

In the Śraddha of the eleventh or twelfth month many brahmanas should be feasted because then the deceased is very hungry.

जीवन् पुत्रकलात्रदिप्रदिष्टमितरैः खग॥
यो न साधयति स्वार्थमेवं पश्चाद्धिखिद्यते॥ १५३॥

He who does not perform the needful while alive being instructed by sons, wife and others suffers afterwards.

एतत् ते सर्व्वमाख्यातं संयमिन्या यथागति॥
प्रोक्तमावर्षकृत्यं ते किमन्यच्छ्रोतुमिच्छसि॥ १५४॥

Thus I have told you how one goes to Yama's abode; what shall be done in his favour for one year by his relatives. Do you wish to ask anything more.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे
वर्षकृत्ययमलोकमार्गयातनादिनिरूपणं नाम पञ्चमोऽध्यायः॥ ५॥

अध्यायः ६ / Chapter 6

गरुड उवाच

अपि साधनयुक्तस्य तीर्थदानरतस्य च॥
अकृते तु वृषोत्सर्गे परलोकगतिर्न हि॥ १॥

Garuḍa said :—Even if he has the means and is fond of pilgrimage and offering gifts he cannot reach the splendid world if he does not perform a Vṛṣotsarga.

तस्मात् कृष्ण वृषोत्सर्गः कर्त्तव्य इति मे श्रुतम्॥
किं फलं वृषयज्ञस्य पुरा केन कृतो हरे॥ २॥
अनड्वान् कीदृशः प्रोक्त कस्मिन् काले विशेषतः॥
को विधिस्तस्य निर्दिष्टः सर्व्वं मे कृपया वद॥ ३॥

Hence, Vṛṣotsarga shall be performed, O Kṛṣṇa, this I have heard. Now tell me what type of bull shall be chosen. At what time shall the bull be released. What is the method? Please tell me everything.

श्रीकृष्ण उवाच

इतिहासं महापुण्यं प्रवक्ष्यामि खगेश्वर॥
ब्रह्मपुत्रेण यत् प्रोक्तं राजानं वीरवाहनम्॥ ४॥

Śrī Kṛṣṇa said :—O lord of birds, I shall tell you the past history which was told to king Vīravāhana by Nārada, the son of Brahmā.

विराधनगरे राजा वीरवाहननामकः॥
धर्म्मात्मा सत्यसन्धश्च वदान्यो विप्रतुष्टिकृत्॥५॥

A king, Vīravāhana by name, reigned in the Virādha city. He was pious, truthful, generous as well as heroic. He used to satiate swimming in the ocean. the Brāhmaṇas with sumptuous meals.

स कदाचिद्वनं वीरो महात्माखेटकं गतः॥
किञ्चित् प्रष्टुमनास्तार्क्ष्य वसिष्ठस्याश्रमं ययौ॥६॥

With a mind to satisfy bis curiosity he went to Vasiṣṭha's hermitage.

नमस्कृत्य मुनिं तत्र कृतासनपरिग्रहः॥
प्रश्रयावनतो राजा पप्रच्छ ऋषिसंसदि॥७॥

He saw the sage surrounded by the munis, bowed to him putting his problems before him.

राजोवाच

मुने मया कृतो धर्म्मो यथाशक्ति प्रयत्नतः॥
यमस्य शासनं श्रुत्वा बिभेमि नितरां हृदि॥८॥
यमञ्च यमदूतांश्च निरयान् घोरदर्शनान्॥
न पश्यामि महाभाग तथा वद दयानिधे॥९॥

O sage, I have performed religious duties to the best of my capacity. I am terribly afraid in my heart, O ocean of mercy. Now tell me the way that I may not see Yama and his fierce-looking messengers.

वसिष्ठ उवाच

धर्म्मा बहुविधा राजन् वर्ण्यन्ते शास्त्रकोविदैः॥
सूक्ष्मत्वान्न विजानन्ति कर्ममार्गविमोहिताः॥१०॥

Vasiṣṭha said :—O king, the sages who are well versed in scriptures have prescribed many religious rites. But due to their subtlety people attached to Karma-yoga do not know them.

दानं तीर्थं तपो यज्ञाः संन्यासः पैतृको महः॥
धर्म्मेषु गृह्यमाणेषु वृषोत्सर्गो विशेषितः॥११॥

Gifts, pilgrimage, penance, sacrifice, saṁnyāsa and pitṛyajña—all these come under religion, specially the Vṛsosarga.

एष्टव्या बहवः पुत्रा यद्येकोऽपि गयां व्रजेत्॥
यजेत वाश्वमेधेन नीलं वा वृषमुत्सृजेत्॥१२॥

A man should desire many sons, because even if one of them goes to Gayā, he may perform a horse sacrifice or release a bull,

ब्रह्महत्यादिपापानि ज्ञानाज्ञानकृतानि च॥
नीलोद्वाहेन शुध्येत्तु समुद्रप्लवनेन वा॥१३॥

All heinous sins like the Brāhmaṇa slaughter, done knowingly, or unknowingly, are purified by releasing a bull or by

एकादशाहे राजेन्द्र यस्य नोत्सृज्यते वृषः॥
प्रेतत्वं निश्चलं तस्य कृतैः श्राद्धैस्तु किं भवेत्॥१४॥

O king, if the bull is not released on the eleventh day, the ghosthood of the deceased person becomes eternal. Then what is the use of performing a sraddha ?

यथाकथञ्चित् कर्त्तव्यस्तीर्थे वा पत्तनेऽथ वा॥
वृषयज्ञैः प्रमच्येत नान्यथा साधनैः खग॥१५॥

Somehow or other, in the holy place or in the town, a Vṛṣa-yajña should be done, O bird.

वृषभं पञ्चकल्याणं युवानं कृष्णकंबलम्॥
गोयूथमध्ये नितरां विचरन्तं विधानतः॥१६॥
चतसृभिर्वत्सकाभिर्द्वाभ्याञ्चैवैकया खग॥
विवाह्य मङ्गलद्रव्यैर्मन्त्रवत्तं समुत्सृजेत्॥१७॥

A young Pañca-kalyāṇa bull, moving among the cows should be wedded to the four she-calves or two or even one, reciting the wedding *mantras* accompanied by the auspicious rites.

इह रतीति षड्ऋग्भिर्होमं कुर्य्याद्विभावसोः॥
कार्तिक्यां माघवैशाख्यां संक्रमे पातर्व्वसु॥१८॥

An offering should be made to God Fire reciting the six rks *Iha ratiḥ* etc. It is specially recommended on the full moon day of Kārttika, Māgha, Vaiśākha or on Saṅkrānti days or on Sampata days, in the Pitṛ-tīrtha or on Akṣaya day.

तीर्थे पित्र्येक्षयाहे च विशेषेण प्रशस्यते॥
लोहितो यस्तु वर्णेने मुखे पुच्छे च पाण्डुरः॥१९॥
पीतः खुरविषाणेषु स नीलो वृष उच्यते॥
श्वेतवर्णो भवेद्विप्रो लोहितः क्षत्त्र उच्यते॥२०॥
पीतवर्णो भवेद्वैश्यः शूद्रः कृष्णः स्मृतो बुधैः॥
यथावर्णं समुद्दिष्टो वर्णेषु ब्राह्मणादिषु॥२१॥

A bull red in colour, white in the tail, yellow

in hoofs and horns is called Nīla, that of white colour is Vipra, that of red colour is Kṣatra, that of yellow is Vaiśya, and that of black is Śūdra, just as the colours of four castes have been prescribed by the wise ones.

अथ वा रक्तवर्णस्तु सर्व्वेषामेव शस्यते॥
पिता पितामहश्चैव तथैव प्रपितामहः॥२२॥
आशासते सुतं जातं वृषोत्सर्गं करिष्यति॥
धर्म्मस्त्वं वृषरूपेण जगदानन्ददायकः॥२३॥
अष्टमूर्त्तेरधिष्ठानमतः शान्तिं प्रयच्छ मे॥
गङ्गायमुनयोः पेयमन्तर्व्वेदि तृणं चर ॥२४॥
धर्म्मराजस्य पुरतो वाच्यं मे सुकृतं वृष॥
दक्षिणांसे त्रिशूलाङ्कं वामोरौ चक्रचिह्नितम्॥२५॥
इति संप्रार्थ्य वृषभं गन्धपुष्पाक्षतादिभिः॥
वृषं वत्सतरीयुक्तं पूजयित्वा समुत्सृजेत्॥२६॥

A bull of red colour is preferred. Father, grandfather, and great-grandfather hope that the son will perform a Vṛṣotsarga. "You are Dharma in the form of a bull, the delighter of the whole world. You are aṣṭa-mūrti, hence, give me peace. Drink and eat grass in the *antarvedī* of Gaṅgā and Yamunā. O bull, you should speak about my good deeds, before Dharmarāja." Thus praising and marking him with the sign of *Triśūla* in the right shoulder and with the sign of Cakra in the left thighs and worshipping the bull with incense, flowers, uncooked rice, etc., he should release the same along with the she-calf.

तस्माद्राजन् विधानेन वृषोत्सर्गं समाचार॥
बहुसाधनयुक्तस्य नान्यथा सद्गतिस्तव॥२७॥

Hence, O king, perform Vṛṣotsarga as prescribed the Dharma-śāstras. You possess all the virtues for under in taking the rite. There is no other way for you.

आसीत्रेतायुगे पूर्व्वं विदेहनगरे नृप॥
ब्राह्मणो धर्म्मवत्सेति स्वकर्म्मनिरतः सुधीः॥२८॥
विष्णुभक्तोऽतितेजस्वी यथालाभेन तुष्टिकृत्॥
पितृपर्व्वणि संप्राप्ते कुशार्थी काननं ययौ॥२९॥

Long, long ago, in the Tretāyuga, there lived a Brāhmaṇa Dharma-vatsa by name, in the city of Vaideha. He was learned, dutiful, lustrous and devoted to Viṣṇu. He remained satisfied with whatever he could get. When the pitṛpakṣa came he went to the forest for collecting the Kuśa grass.

अटन्नितस्ततस्तत्र चिन्वन् कुशपलाशकम्॥
सहसोपेत्य पुरुषाश्चत्वारश्चत्वारुदर्शनाः॥३०॥

When he was moving here and there, picking the sacred grass and leaves, four good-looking persons came all of a sudden.

विभ्रान्तमनसं गृह्य प्रत्यग्जग्मुर्विहायसा॥
बहुवृक्षसमाकीर्णं गिरिदुर्गभयानकम्॥३१॥
वनाद्वनान्तरं निन्युर्नदीनदसमाकुलम्॥
स तत्र नगरं राजन् ददर्श बहुविस्तरम्॥३२॥
गोपुरद्वाररचितं सौधप्रासादमण्डितम्॥
चत्वपणपण्यादिनरनारीसमाकुलम् ॥३३॥

They caught hold of him while he was perplexed. They carried him forcibly into the sky. Crossing fierce mountains and forests, rivers and rivulets, they reached a city of huge dimension, with gopura doors, adorned with palaces, cross-roads, markets and shops crowded with men and women, resounding with the noise of trumpets, lutes and drums.

तूर्य्यद्वन्द्वाभिनिर्घोषवीणापटहनादितम्॥
कांश्चित्क्षुधार्दितान्दीनानमलिनान्विगतौजसः॥३४॥
ततोऽतितुष्टान्मलिनान्वस्त्रखण्डसमावृतान्॥
अग्रतो हृष्ट पुष्टांश्च स्वर्णवस्त्रोपशोभितान्॥३५॥
ततोऽपि सुरसंकाशन्स दृष्ट्वा विस्मितोऽभवत्॥
किं स्वप्न उत माया वै मदीयो मानसो भ्रमः॥३६॥

There he saw persons-some poor, some rich, some hungry, some good, some bad some ill clad, some dressed in golden clothes like the deities. He thought within himself. Is this a dream or an illusion or a fancy.

सन्दिहानं द्विजं निन्युः पुरुषा राजसन्निधिम्॥
सतद्ददर्श विप्रस्तु स्वर्णप्रासादमन्दिरे॥३७॥
सिंहासनंमहादिव्यं छत्रचामरवीजितम्॥
तत्रोपविष्टं राजानं किरीटकनकोज्ज्वलम॥३८॥

They took the surprised Brāhmaṇa to the king. There he saw in a golden palace a divine throne fanned with Camara and Chatra and the king sitting there with a shining golden crest.

महत्या च श्रिया युक्तं स्तूयमानं सुवन्दिभिः॥
राजापि दृष्ट्वा तं विप्रं प्रत्युत्थाय कृताञ्जलिः॥३९॥
पूजयामास विविधवन्मधुपर्कास नादिभिः॥
सन्तुष्टमनसं देवमस्तौषीत्परया मुदा॥४०॥

The king possessed great lustre and was praised by the singing bards. On seeing that Brāhmaṇa come, the king stood up with folded hands, honoured him in the traditionally prescribed way with Madhuparka, seat, etc. Then with joy and delight he praised the Brāhmaṇa who was fully satisfied.

अद्य मे सफलं पावितञ्च कुलं प्रभो॥
विष्णुभक्तस्य धर्म्मस्य यत्ते दृग्गोचरं गतः॥४१॥

To-day, my birth has been successful and my family purified, O lord, as I see today a religious devotee of Viṣṇu.

नत्वा स्तुत्वा बहुविधमुवाचानुवसन्नृपः॥
यतः समागतो देवः पुनस्तत्रैव नीयताम्॥४२॥
इति श्रुत्वा वचो राज्ञः पप्रच्छ द्विजपुङ्गवः॥

Having bowed to the Brāhmaṇa and praised him in many ways, the king said : "you will be taken back to the place whence you have come here."

ब्राह्मण उवाच

कोऽयं देशः कुतो लोका उत्तमा मध्यमाधमाः॥ ४३॥
केन पुण्येन तु भवान्पार मेष्व्यविभूषितः॥
किमर्थमहमानीतः पुनस्तत्रैव नीयते॥४४॥

Brāhmaṇa said :—On hearing the king's words the Brāhmaṇa said : "What is this land ? Who are the people ? the noble, the middle, and the base ones ? By what good deeds have you obtained the lordship of this region ? What for was I brought here and why am I being carried away ?"

अपूर्व्वमिव पश्यामि सर्व्वं स्वप्नगतो यथा॥

"I see many things unseen before. To me everything seems to be a dream."

राजोवाच

स्वधर्म्मनिरतो यस्तु हरिभक्तिरतः सदा॥४५॥
विरक्त इन्द्रियार्थेभ्यः स मे पूज्यो न संशयः॥
तीर्थयात्रापरो नित्यं वृषोत्सर्गाविशेषवित्॥४६॥

"As you have been always devoted to religion and have been a devotee of Viṣṇu disinterested in any other thing I respect you. You have always been on the pilgrimage and have performed Vṛṣotsarga to the deserving.

सत्यदानपरो यस्तु स नमस्यो दिवौकसाम्॥
दर्शनार्थमिहानीतः पूजार्हश्च परन्तप॥४७॥

As you always speak truth and give gifts, you are bowed to by the deities. O Parantapa, you have been brought for a glimpse of this land, as you are worthy of this honour.

अनुगृहाण मां देव क्षमस्व मम साहसम्॥
इत्युक्त्वा दर्शयामास मन्त्रिणां संज्ञया भ्रुवः॥४८॥

Be pleased with me, O Lord, and excuse my rash act." Having said thus he presented his ministers by name by hint of brows.

वदिष्यति समग्रं ते स्वयं वक्तुं न साम्प्रतम्॥
सामन्तः सर्व्ववेदज्ञो ज्ञात्वा हार्द्दं नृपस्य च॥४९॥

"He will tell you everything. It is not proper for me to speak more." Thus he introduced Samanta who knew the Vedas, and understood their meaning, and asked him to speak.

विपश्चिदुवाच

पूर्व्वजन्मनि वैश्योऽयं विश्वम्भर इति श्रुतः॥
विराधनगरे विप्र द्विजदेवविभूषिते॥५०॥

The Sāmanta spoke—"This man was a Vaiśya, Viśvambhara by name, in his previous birth, in the city named Virādha, adored by Brāhmaṇas and deities.

वैश्यवृत्त्या सदा जीवन्कुटुम्बपरिपालकः॥
गवां शुश्रूषको नित्यं ब्राह्मणानाञ्च पूजकः॥५१॥

He lived by the profession of his caste and maintained his family. He served the cows and worshipped the Brāhmaṇas.

पात्रदानपरो नित्यमातिथेयाऽग्निसेवकः।
गार्हस्थ्यं विधिवच्चक्रे भार्य्यया सत्यमेधया॥५२॥

He offered gifts to the deserving, welcomed the guests and poured oblations into the fire. He performed the duties of his profession together with this truthful wife.

स्मार्त्तेन लोकानजयच्छ्रौतेन त हविर्भुजः॥
कदाचिद्बन्धुभिः साकं कृत्वा तीर्थानि भूरिशः॥५३॥
यावदायाति सदनं दृष्टवाल्ँलोमेशं पथि॥
दण्डवत्प्रणिपत्याशु कृताञ्जलिपुटं स्थितम्॥५४॥

By his righteous conduct he won his people; by his gifts of oblations he won the deities. Once, when after completing his pilgrimage together with his relatives, he was returning home, he saw Sage Lomaśa in the way. He bowed to him immediately fell prostrate and then stood up with joined . hands.

पप्रच्छ विनयोपेतं करुणावारिवारिधिः ॥

The pious sage who was the ocean of pity said to him :

ऋषिरुवाच

कुत आगम्यते साधो ब्राह्मणैर्बन्धुभिर्युतः॥५५॥

विश्वम्भर उवाच

दृष्ट्वा त्वां धर्मनिलयं प्रक्लिन्नं मानसं मम॥
शीर्य्यमाणं शरीरं हि ज्ञात्वा मृत्युं पुरःस्थितम्॥५६॥
भार्य्यया धर्म्मचारिण्या तीर्थयात्रां विनिर्गतः॥
कृत्वा तीर्थानि विधिवद्विश्राण्य विपुलं वसु॥५७॥

The Sage said :—Gentleman, from where do you come together with your relatives and Brāhmaṇas. On seeing you, a religious person that you are, my heart has melted.

Viśvambhara said :—After seeing the decaying body and the death standing before, I went to pilgrimage together with my wife.

यावद्गजाम्यहं वेश्म भवान् दृष्टिपथं गतः॥

I am returning home when I happen to see you Just now.

लोमश उवाच

तीर्थानि सन्ति भूरीणि वर्षेऽस्मिन् भारते शुभे॥५८॥
यत्त्वया ह्युपचीर्णानि तानि सर्व्वाणि मे वद॥

Lomaśa said :–There are many holy places in this sacred region. Tell me those which you have visited now.

वैश्य उवाच

गङ्गा च सूर्य्यतनया महापुण्या सरस्वती॥५९॥
दशाश्वमेधैरयजद्यत्र ब्रह्मा सुरेश्वरः॥
तीर्थराजस्ततः काशी महादेवो दयानिधिः॥६०॥
मृतानां यत्र जन्तूनां कर्णे जपति तारकम्॥
पुलहस्याश्रमं पुण्यं फल्गुतीर्थञ्च गण्डकी॥६१॥
चक्रतीर्थं नैमिषञ्च शिवतीर्थमनन्तकम्॥
गोप्रतारकनागेशमयो ध्याबिन्दु संज्ञितम्॥६२॥
यत्रास्त मुक्तिदः साक्षाद्रामो राजवलोचनः॥
आग्नेय वायुकौबेरं कौमारं भूरुहां पुनः॥६३॥

Vaiśya said :—I have visited Gaṅgā, the daughter of the sun, holy Sarasvatī where Brahmā performed ten horse-sacrifices; Kāśī, the best of holy places where the kind Mahādeva recites Tāraka in the ears of dead creatures; the holy hermitage of Pulaha; Phalgutīrtha; Gaṇḍaki. Cakratīrtha; Naimiṣa; Śivatīrtha; Gopratāraka; Nāgeśa; Ayodhyā where the lotus-eyed Rama lived to confer mukti (salvation).

सौकरं मथुरा यत्र नित्यं सन्निहितो हरिः॥
पुष्करं सत्यतीर्थञ्च ज्वालातीर्थं दिनेश्वरम्॥६४॥
इन्द्रतीर्थं कुरुक्षेत्रं यत्र प्राची सरस्वती॥
तापी पयोष्णी निर्विन्ध्या मलयः कृष्णवेणिका॥६५॥
गोदावरी दण्डकञ्च ताम्रचूडं सदोदकम्॥
द्यावाभूमीश्वरं दृष्ट्वा श्रीशैलः पर्व्वतेश्वरः॥६६॥
असंख्यलिङ्गतीर्थानि यत्र सन्ति सदा मुने॥
वेङ्कटाद्रौ महातेजाः श्रीरङ्गाख्यः स्वयं हरिः॥६७॥
वेङ्कटी नाम तत्रैव देवी महिषमर्द्दिनी ॥
चन्द्रतीर्थं भद्रवटः कावेरी कुटिलाचलौ॥६८॥

Mathurā where Hari always stayed; Puṣkara; Satyatīrtha; Jvālā–tīrtha; Dineśvara. Indra-tīrtha; Kurukṣetra where flows the ancient Sarasvatī; Tāpī; Payoṣṇī; Nirvindhyā; Malaya; Krṣṇā-Veṇikā. Godavari; Daṇḍaka; Tāmracūḍa; Sadodaka; Dyāvābhūmīśvara; Śrīśaila the best of mountains where many Liṅgatīrthas exist; Veṅkaṭa, a mountain where god Hari Śrīraṅga, lives. And also the goddess Veṅkaṭi, the slayer of Mahisa lives, Candratīrtha, Bhadravata, Kāverī; Kulilacala.

अवटोदा ताम्रपर्णी त्रिकूटः कोल्लको गिरिः॥
वासिष्ठं ब्रह्मतीर्थञ्च ज्ञानतीर्थं महादेधिः॥६९॥
हृषीकेशं विराजञ्च विशालं नीलपर्व्वतः॥
भीमकूटः श्वेतगिरी रुद्रतीर्थमुमावनम्॥७०॥

अवाप गिरिजा देवी तपसा यत्र शङ्करम्॥
वारुणं सूर्य्यतीर्थञ्च हंसतीर्थं महोदयम्॥७१॥
निमज्ज्य यत्र काकोला राजहंसत्वमाययुः॥
आसुरो यत्र देवत्वमवाप स्नानमात्रतः॥७२॥

Avatodā; Tamraparṇī, Trikūṭa; Kollaka mount; Vāsiṣṭha Brāhmatīrtha and Jñānatīrtha ocean, mountain; Bhīma Kūṭa; śveta-giri; Rudratīrtha; Umāvana. Where Goddess Girijā obtained Śaṅkara by performing penance; Varuṇa; Sūrya-tīrtha; Haṁsa tīrtha; Mahodaya where ravens become royal geese after having a dip and where the demons became deities after bathing.

विश्वरूपं बन्दितीर्थं रत्नेशः कुहकाचलः॥
नरनारायणं दृष्ट्वा मुच्यते पापकोटिभिः॥७३॥
सरस्वतीदृषद्वत्यौ नर्म्मदा शर्म्मदा नृणाम्॥
नीलकण्ठं महाकालं पुण्यं चामरकण्टकम्॥७४॥

Viśvarūpa; Bandī-tirtha; Ratneśa; Kuhakācala where one is released from crores of sins after seeing Nara-Nārāyaṇa. Sarasvatī; Dṛṣadvatī; Narmadā that grants happiness to kings; Nīlakaṇṭha; Mahākāla; holy Amarakaṇṭaka.

चन्द्रभागा वेत्रवती वीरभद्रं गणेश्वरम्॥
गोकर्णं बिल्वतीर्थञ्च कर्म्मकुण्डं सतारकम्॥७५॥
स्नानमात्रेण यत्राशु मुच्यते कर्म्मबन्धनात्॥
अन्यान्यपि च तीर्थानि कृतानि कृपया तव॥७६॥

Candrabhāgā; Vetravatī; Virabhadra; Gaṇeśvara; Gokarṇa, Vilvatirtha; Sataraka; Karmakuṇḍa where one is immedialely released from the bondage of Karmas by taking a dip; and so many other holy places I have visited by your grace.

उत्पद्यते सुधाः बुद्धिः साधुनां यदनुग्रहः॥
एकथ सर्व्वतीर्थानि करुणाः साधवोऽन्यतः॥७७॥

Whenever the saints take pity there dawn upon the visitor so many good thoughts. Hence, all sacred places are on the one side and the compassionate saints on the other.

अनुग्रहाय भूतानां चरन्ति चरितव्रताः॥
त्वं गुरुः सर्व्ववर्णानां विद्यया वयसाधिकः॥७८॥

These men of character are moved to pity all creatures. By knowledge and by age you are the instructor of all Varnas.

अतः पृच्छाम्यहं किञ्चिदाधिभूतं चिरन्तनम्॥
किं कुर्य्यां कं नु पृच्छेऽहं मनो मेऽतिचलं मुने॥७९॥

Hence, I shall ask you the secret about the spiritual eternal. What shall I do and whom shall I approach ? Tell me O sage, my mind is wavering.

निःस्पृहं ब्रह्मविषये विषयेष्वतिलालसम्॥
मनागपि न सहते विरहं तिमिर ब्रुवत्॥८०॥

It has no desire for attaining Brahma. It is very much fond of worldly objects and it cannot stand their separation even for a moment, nor can it consider them to be illusory.

मोहितं विविधैर्भावैः कर्म्मणां क्षेत्रमुत्तमम्॥
शान्ति यथा समायाति सम्पन्नमिव भूसुर॥८१॥

Infatuated by various bhavas it think the field of Karmas to be the best. O Brāhmaṇa, now tell me how it may obtain peace.

विवेकप्रवणं शुद्धं यथा स्यात्कृपया वद॥

How it may incline towards good thought and how it may become pure.

ऋषिरुवाच

मनस्तु प्रबलं नित्यं सविकारं स्वभावतः॥८२॥

Now enlighten me on this point, please.

वशं नयन्ति करिणं प्रमत्तमपि हस्तिपाः॥
तथापि साधुसङ्गत्या साधनैरप्यतन्द्रितः॥८३॥

The mind is always very powerful and naturally inclined to error.

तीव्रेण भक्तियोगेन विचारेण वशं नयेत्॥
इतिहासं प्रवक्ष्यामि तव प्रत्ययकारकम्॥८४॥
नारदोऽकथयन्मह्यं स्ववृत्तगतजन्मनः॥

नारद उवाच

कस्यचिद्द्विमुख्यस्य दासीपुत्रः पुरा मुने॥८५॥

As the elephant keepers can bring under control even an uncontrollable elephant, similarly by association with the saints, by constant application of proper means, by adopting the path of devotion and virtue, the mind can be controlled. I shall now tell you an old history to make you believe it.

शिक्षितो बालभावेऽपि पाठितो नितरामहम्॥
तत्रापि सङ्गतिर्जाता महतां पुण्यकर्म्मणाम्॥८६॥
प्रावृट्काले मम गृहे स्थितानां भाग्ययोगतः॥
शुश्रूषणानुवृत्त्या च प्रश्रयेण दमेन च॥८७॥

Now, hear what Nārada had told me about the history of his previous life.

In my previous birth, I was the maid's son of a Brāhmaṇa. In my childhood, I was taught continuously and I remained in the company of pious people who stayed by good luck, in my house during the rainy season. Once, interested in their talk and wholesome precepts I was greatly delighted. I approached them with extreme politeness and due reverence and addressed them thus

सन्तोषं परमं प्राप्य कृपयात्विदमब्रुवन्॥
मनीषा निर्म्मला येन जाता मम शुभार्थिनी॥८८॥
यया विष्णुमयं सर्व्वमात्मन्येव ददृशिवान्॥

I said : O noble sages, be pleased to purify my thoughts so that my intellect may get pure and seek the good only, seeing everything full of Viṣṇu

मुनय ऊचुः

श्रृणु वत्स प्रवक्ष्यामो हिताय तव बालक॥८९॥
येन वै ध्रियमाणेन इहामुत्र सुखं भवेत्॥
देवतिर्य्यङ्मनुष्याश्च संसारे विविधा जनाः॥९०॥
निबद्धाः कर्म्मपशैस्ते भुञ्जन् भोगान् पृथग्विधान्॥
देवत्वं याति सत्त्वेन रजसा च मनुष्यताम्॥९१॥
तिर्य्यक्त्वं तमसा जन्तुर्वासनानुगतोऽबुधः॥
मातुर्लध्वा पुनर्जन्म म्रियते च पुनःपुनः॥९२॥

O child, hear. We shall tell you something for your benefit, by understanding which you will achieve happiness here and hereafter. Different types of creatures bf the world-deities, animals, men are tied with the noose of Karmas and experience different types of enjoyment. By sattva they attain deityhood; by rajas they attain manhood; by tamas they attain animalhood. A creature is led by desires and'is ignorant. He is bom again and again out of the womb of his mother and dies again and again in different births.

एवं गत्वा ह्यसंख्याता योनीस्ताः कर्म्मभूरपि॥
मानुष्यं दुर्लभ लब्ध्वा कदाचिद्दैवयोगतः॥९३॥
अनुग्रहेण महतां हरिं ज्ञात्वा विमुच्यते॥
रोगग्राहं मोहजालमपारं भवसागरम्॥९४॥

They pass through several births as the result of their activities. Sometimes, they are born as men by virtue of their previous actions. It happens that they come in contact with.the pious people and by their good will and blessing they come to realize the Supreme Self and achieve liberation.

न पश्यामि तितीर्षोरन्यद् रामस्मरणं विना॥
नवनीतं यथा दध्नो ज्योतिः काष्ठादपि क्वचित्॥ ९५॥
मन्थनैः साधनैरेवं परं ज्ञात्वा सुखी भवेत्॥
आत्मा नित्योऽव्ययः सत्यः सर्व्वभृन्महान्॥९६॥

This vast ocean of Existence abounds in crocodiles, overspread with the network of illusions. Any person who wishes to cross this ocean has no means other than the recitation of the name Rāma.

अप्रमेयः स्वयंज्योतिरग्राह्यो मनसापि यः॥
सच्चिदानन्दरूपोऽसौ सर्व्वपाणिहृदि स्थितः॥९७॥
विनश्यत्स्वपि भावेषु न विनश्यति कर्हिचित्॥
आकाशः सर्व्वभूतेषु स्थितस्तेजोजले तथा॥९८॥

As we get butter by churning the curd, fire by rubbing the two pieces of wood, so by constant and concentrated meditation we can realize the Self and obtain peace. The Self is eternal, indeclinable, truth, omnipresent, all-supporting, greal, non-comprehensible, self-refulgent, non-apprehensible even to the mind. In the form of Existence, Consciousness and Bliss, the self is stationed in the heart of all creatures. While all other things are mortal, the Self alone is immortal. The Self is present in all beings as the ether in fire and water.

आत्मा सर्व्वत्र निर्लेपः पार्थिवेषु यथानिलः॥
भक्तानुकम्पी भगवान् साधूनां रक्षणाय च ॥९९॥

The Supreme Self, like the fire, is not attached to any one. It is compassionate to the devotees and for their protection it assumes human form but the ignorant regardit as man.

आविर्भवति लोकेषुगुणीवाज्ञैः प्रतीयते॥
एवंविकेकत्वया यो बुद्ध्या संशीलयेद्धदि॥१००॥

If a person, possessed of differential knowledge meditates on him in the heart, the Unborn Self is pleased by his devotion and appears to him in his true form.

भक्तियोगेन सन्तुष्टं आत्मानं दर्शयेदजः॥
ततः कृतार्थो भवति सदा सर्व्वत्र निःस्पृहः॥१०१॥

It makes the seeker ever gratified when all sorts of desires forsake him for ever.

अतोऽहङ्कारमुत्सृज्य सानुबन्धे कलेवरे॥
चरेदसंगो लोकेषु स्वप्नप्रायेषु निर्म्ममः ॥१०२॥

Hence, leaving your ego and attachment for this mortal frame you should move all alone in this dream land without imbibing any sense of desire.

क्व स्वप्ने नियतं धैर्य्यमिन्द्रजाले क्व सत्यता॥
क्व नित्यता शरन्मेघे क्व वा सत्यं कलेयरे॥१०३॥

Where is stability in dream, truth in magic, eternity in the autumnal cloud and reality in the body.

अविद्याकर्म्मजनितं दृश्यमानं चराचरम्॥
ज्ञात्वाचारवशी योगी ततः सिद्धिमवाप्स्यसि॥१०४॥

Knowing that the world is born of ignorance, you should restrain your senses and control your mind, thereby you will obtain peace.

इत्युक्त्वा ते गताः सर्व्वे साधवो दीनवत्सलाः॥
सोऽहं तदुक्तमार्गेण तथैवाचरमन्वहम्॥१०५॥

Having said thus the affectionate saints went away and I followed the path shown by them.

ततोऽचिरेणात्मनीदं दृष्टवानहमद्भुतम्॥
ज्योतिर्म्मयं सदानन्दं शरच्छीताशुनिर्म्मलम्॥१०६॥

Then very soon, I saw within myself a wonderful ever-joyful Atman pure like the autumnal moon.

निषिच्य सुखसन्दोहैर्मां कृत्वाधिकसस्पृहम्॥
अन्तर्हितं महतेजो यथा सौदामिनी दिवि॥१०७॥

Sprinkling me with happiness and making me more inclined, the dazzling light hid itself inside like lightning in the sky.

भक्त्या तदेव मनसि भावयन्नहमद्भुतम्॥
काले कलेवरं त्वक्त्वा गतवान् हरिमव्ययम्॥१०८।

Realizing the same in my mind through devotion, I left my mortal coil in due course

तस्येच्छया पुनर्ब्रह्मन् ब्रह्मणो मेऽभवज्जनिः॥
अनुग्रहाद्भगवतस्त्रिषु लोकेषु निःस्पृहः॥१०९॥

Then by His desire, O Brāhmaṇa, I was born again through the grace of God. I had no attachment in the world.

आपीडयन् मुहुर्वीणां गायमानश्चराम्यहम्॥
इत्युक्त्वा मे स्वानुभवं ययौ यादृच्छिको मुनिः॥११०॥

Playing on my lute and singing I moved from place to place. Thus telling me his experience, the self-willed sage went away.

ममापि परमाश्चर्य्यं सन्तोषश्च महानभूत्॥
अतस्ते साधुसङ्गत्या भत्तया च परमात्मनः॥१११॥
विशुद्धं निर्म्मलं शानतं मनो निर्वृतिमेष्यति॥
अनेकजन्मजनितं पातकं साधुसंगमे॥११२॥
क्षिप्रं नश्यति धर्म्मज्ञ जलानांः शरदो यथा।

I was surprised and satisfied. Thus, indeed, in the company of virtuous men and by God's grace, a person becomes pure and calm in mind and attains perfect peace. O Knower of Virtue, even the sin inherited from previous births disappears immediately in the company of good men like the water of the autumnal ciouds.

वैश्य उवाच

पीत्वा ते वाक्यपीयूषं स्वानतं मे शान्तिमागमत्॥११३॥
सर्व्वतिथिफलं भेऽद्य सञ्ज्ञातं तवः दर्शनात्॥
इति श्रुत्वा वचस्तस्य प्रोवाच ऋषिसत्तमः॥११४॥

Vipraścitti said :—Drinking the nectar of your words, my soul has obtained peace. I have received the fruit of all pilgrimages at the very I sight of yours. Having heard the words of the king the sage said unto him.

लोमश उवाच

हिताय तव राजेन्द्र त्रिवर्गफलमिच्छतः॥
यत्त्वया सुकृतं भूमि वृषोत्सर्गं विना कृतम्॥११५॥

Lomaśa said :—O mighty monarch, who

desire the result of Trivarga, this is for your benefit. Whatever good you have done is, in my opinion, rendered fruitless because it is done without Vṛṣotsarga.

मन्येऽकिञ्चत्करं सर्व्वं नीहारसलिलं यथा।
वृषोत्सर्गसमं किंचित् साधनं न महीतले॥११६॥

Hence, it is like a dew-drop. There is no other means of accomplishment in this world and went to the eternal abode of Hari. except the performance of Vṛṣotsarga.

अनायासेन गच्छन्ति गतिं ते पुण्यकर्मणाम्॥
वृषोत्सर्गः कृतो येन अश्वमेधस्य याजकः॥११७॥

Know that the two can easily obtain the status of pious persons. One who performs Vṛṣotsarga and the other who performs the horse-sacrifice.

उभौ समौ मया दृष्टौ दिव्यौ तौ शक्रसन्निधौ॥
अतस्त्वं पुष्करं गत्वा वृषोत्सर्गं विधाय च॥११८॥
ततो याहि गृहं साधो येन सर्व्वं कृतं भवेत्॥

I have seen the two standing side by side near the Great God Indra. Hence, go to Puṣkara and perform a Vṛṣotsarga.

विपश्चिदुवाच

ततः स पुनरागत्य कार्त्तिक्यां पुष्करे वरे॥११९॥

Vipaścitti said :—Then go home, O gentleman, and do the needful. For what is to be done should be done immediately.

वराहरूपी भगवान् यत्रास्ते यज्ञपूरकः॥
चकार विधिवत् सर्व्वं यदुक्तमृषिसत्तमैः॥१२०॥

Then in the monilt of Kārttika come to the Puṣkara lake where god in the form of boar himself performs a sacrifice. Thus told he performed Vṛṣotsarga as prescribed by the best of the sages

गतानि बहुतीर्थानि ततो लोमशसंगतिः॥
ततोऽधिकतरं जातं पुण्यं नीलविवाहजम्॥१२१॥
सभुक्त्वा विषयान् दिव्यान् विमानवरमाश्रितः॥
तेन राजकुले जन्म वीरसेनस्य धर्म्मतः॥१२२॥

He visited holy places in the company of Lomasa and his merit was increased by performing Vṛṣotsarga. After death he went to heaven, enjoyed heavenly pleasures, travelling in magnificent cars (and after the exhaustion of merit) was born in the royal family of Vīrasena.

वीरपंचाननाख्यातश्चतुवर्गैकसाधकम् ॥
प्रकुर्व्वती वृषोत्सर्गं तत्र ये परिचारकाः॥१२३॥
दिव्यरूपाऽभवन् स्पृष्टवा गोपुच्छोदकशीकरैः॥
सुरूपाः पुष्टवपुषः पश्यन्तो दूरसंस्थिताः॥१२४॥
ततो दूरतरा ये च दृश्यन्ते मलिना जनाः॥
दुर्भगा मलिना रूक्षाः कृशा विगतवाससः॥१२५॥
वृषयज्ञमपश्यन्तो ये चासूयां प्रकुर्व्वते॥
सर्व्वं निवेदितं राज्ञश्चरितं पूर्वजन्मनः॥१२६॥
धर्म्यं विचित्रमाख्यानं श्रुतं मे यत् पराशरात्॥
अतस्त्वं स्वगृहं गच्छ कृपां कृत्वा ममोपरि॥१२७॥
श्रुत्वा विपश्चिद्वाक्यं स विस्मयं परमं गतः॥
गृहं जगाम विप्रोऽसौ प्रापितो राजसेवकैः॥१२८॥

Vasiṣṭha said :—He was known as Vīrapañcānana. When he performed Vṛṣotsarga that obtains for the performer the fruits of Trivarga he was assisted by a number of attendants. These were sprinkled over by the drops of water from the bull's tail and as a result got divine forms. These were the persons who looked strong, stout and beautiful. Then there were the persons who out of jealousy did not cherish the performance of Vṛṣotsarga. They were born lean, remained naked and dirty. This, in brief, is the record of the past life of the king. This strange story I have heard from Parāśara. Having heard this story you may go home immediately. On hearing the words of Vipaścit the Brāhmaṇa was very much surprised. He went home escorted by the King's servants.

वसिष्ठ उवाच

तस्माद्राजन् वृषोत्सर्गं वरिष्ठं सर्व्वकर्मणाम्॥
समाचार विधानेन यदि भीतो यमादपि॥१२९॥
वृषोत्सर्गसमं किचित् साधनं न दिवः परम्॥
मया धर्म्मरहस्यं ते कथतं राजसत्तम॥१३०॥

Vasiṣṭha said :—Therefore, O king, perform Vṛṣotsarga, the best of all pious acts, if you are afraid of Yama. There is no other means better than Vṛṣotsarga, O King, I have told you the secret of Dharma to-day.

पतिपुत्रवती नारी भर्त्तुरग्रे मृता यदि॥
वृषोत्सर्गं न कुर्व्वीत गां दद्याच्च पयस्विनीम्॥ १३१॥

If a woman whose husband and son are alive dies in the presence of her husband, Vṛṣotsarga should not be performed and as an alternative a milch, cow should be given to a Brāhmaṇa.

श्रीकृष्ण उवाच

श्रुत्वा वाक्यं वसिष्ठस्य राजा मधुपुरीं गतः॥
चकार विधिवत् सर्व्वं वृषोत्सर्गमहं खग॥ १३२॥
गृहं गत्वा स आत्मानं कृतकृत्यममन्यत॥
कालेन निधनं प्राप्तो नीतो वैवस्वतानुगैः॥ १३३॥

Śrī Kṛṣṇa said :—On hearing the words of Vasiṣṭha, the king went to Madhupurī and performed Vṛṣotsarga and was gratified at heart. When in due course of time he passed away he was carried by Yama's messengers.

स कालनगरं हित्वा गतो दूरतरं पथि॥
श्राद्धदेवपुरं कुत्रेत्यवं दूतानपृच्छत॥ १३४॥
पापिनो यत्र पात्यन्ते याम्यै पापविशुद्धये॥
यत्र देवः स धर्म्मात्मा धर्म्माधर्म्मविचेतनः॥ १३५॥

He passed by the city of Yama in the way. He asked the escorting messengers about the city of śrāddhadeva where the sinners were let down by Yama's servants for the purgation of their soul, and where the lord who knows dharma and adharma resides.

गतं पापपुरं तत्तु न द्रष्टव्यं भवादृशैः॥
अग्रे दृष्ट्वा धर्म्मराजमूचुस्ते परमादरात्॥ १३६॥

Thereupon the messengers told him that they had passed by the city of Sinners which was not to be seen by persons like him. They then escorted him to the city of Dharmarāja and standing before Dharma-rāja informed Him about the history of the monarch.

दिव्यरूपस्तदा देवो देवगन्धर्वसंयुतः॥
आत्मानं दर्शयामास तस्य राज्ञो महात्मनः॥ १३७॥
प्रणम्य दण्डवद्राजा कृतांजलिः पुरः स्थितः॥
तुष्टाव बहुधा देवं हर्षपूरितमानसः॥ १३८॥
धर्म्मराजोऽपि राजानं प्रशस्येदमुवाच ह॥
नीयतां देवलोकाय यत्र भोगाः सुपुष्कलाः॥ १३९॥
तद्वीरवाहनः श्रुत्वा पप्रच्छ समवर्त्तिनम्॥
न जाने केन पुण्येन स्वर्गं नयसि मां विभो॥ १४०॥

The lord who stood along with the deities and gandharvas showed His divine form. The king bowed prostrate and then stood with hands joined in reverence. Delighted in mind, he praised the lord in many ways. Then Dharmarāja praised the king and asked the messengers to take him to Devaloka where many delights exist.

Vīravāhana was surprised. He asked Dharmarāja to tell him what merit he had performed in life that he was brought to heaven by the messengers.

धर्मराज उवाच

त्वया कृतानि पुण्यानि दानं यज्ञाः सविस्तराः॥
मथुरायां वृषोत्सर्गो वसिष्ठवचनात् किल॥ १४१॥

Dharmarāja said :—You have done several pious deeds, given gifts and performed sacrifices and accomplished Vṛṣotsarga in Mathurā at the instance of V asiṣtha.

धर्म्मः स्वल्पोऽपि नृपते यदि सम्यगुपासितः॥
द्विजदेवप्रसादेन स याति बहुविस्तरम्॥ १४२॥

O King, even a little *dharma* if done properly multiplies, due to the favour of brāhmaṇas and deities.

इत्युक्त्वा यमुनाभ्राता क्षणादन्तर्द्धिमाययौ॥
वीरबाहुर्दिवं गत्वा देवैः सह मुमोद ह॥ १४३॥

Having said thus, Yama disappeared at once. Vīrabāhu went to heaven and enjoyed there in the company of deities.

श्रीकृष्ण उवाच

मया ते कथितं पक्षिन् वृषयज्ञः सुविस्तरः॥
प्राणिनां कर्म्मनिर्हारं श्रुत्वा पापैः प्रमुच्यते॥ १४४॥

O bird, I have told you in detail all about Vṛṣotsarga. On hearing this, the people get released from sins which they incur as the result of their bad activities.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वि॰ ध॰ प्रेतकल्पे श्रीकृष्णगरुडसंवादे वृषोत्सर्गमहात्म्यनिरूपणं नाम षष्ठोऽध्यायः॥ ६॥

अध्यायः ७ / Chapter 7

गरुड उवाच

श्रुतं मे महादाख्यानं वृषोत्सर्गफलं हरे॥
पुनरन्यां कथां ब्रूहि यत्र ते महिमाद्भुतः॥१॥

Garuḍa said :—I have heard the story relating to the rite of Vṛṣotsarga. I wish to be enlightened farther upon this topic, for your knowledge is very great.

श्रीकृष्ण उवाच

अहं ते कथयाम्यद्य संवादं परमाद्भुतम्॥
सन्तप्तकस्य च प्रेतैस्तद्रूपज्ञापनाय वै॥२॥

Śrī Kṛṣṇa said :—Now I shall tell you a wonderful dialogue between Santapana and the ghosts on this very point.

विप्रः सन्तप्तकः कश्चित् तपसा दग्धकिल्विषः॥
संसारासारतां ज्ञात्वारण्येष्वेव चचार ह॥३॥

There was a Brāhmaṇa-Santaptaka by name whose sins had been destroyed by penance. Knowing the futility of the world he left home and went to the forest.

वैखानसमुनिव्रातैः प्रणिपातकृतेक्षणः॥
स कदाचित् तीर्थयात्रामुद्दिश्य स्माटतिद्विजः॥४॥

Whenever Vaikhānasas, sages and Brātas saw him they bowed to him with respect. Once he went on a pilgrimage.

प्रत्याकृष्टेन्द्रियत्वाच्च बहिर्वृत्तिनिरोधकः॥
संस्कारमात्रगमनो मार्गभ्रष्टो बभूव ह॥५॥

Though he controlled the outer senses and acted in the prescribed way, he was still dragged by the organs and he slipped *in his path.

चलन्नेवं स्नानकाले मध्याह्नेऽथाभिलाषुकः॥
जलस्योन्मील्य नयने दिशः सर्व्वा न्यभीलयत्॥६॥
स ददर्श तदा गुल्मैर्वीरुद्वृक्षशतैश्चितम्॥
त्वक्सारैः शाखिशखाभिः संकुलं गहनं वनम्॥७॥

Once in the morn while he was taking bath, he opened his eyes and looked around. He saw a forest full of shrubs, creepers, trees, barks, branches, etc.

तत्र तालास्तमालाश्च प्रियालाः पनसास्तथा॥
श्रीपर्णी शालखोटस्यन्दनास्तिन्दुककास्तथा॥८॥
सर्ज्जार्ज्जुनाम्रातकाश्च श्लेष्मा तकभिभीतकौ॥
पिचुमर्दश्चिञ्चिणी च कर्कन्धूकर्णिकारकाः॥९॥

He saw talas, tamālas, priyālas, panasas, śrīparṇī, śālas, śākhoṭas syandanas, tindukas, sarjas arjunas, āmras, śleṣmātakas, bibhītakas, picumardas, Ciṇimas, Karkandhus and Karaṇikaras.

एते चान्ये च बहवो वृक्षास्तेषु न दृश्यते ॥
पक्षिणामपि वै पन्था मनुष्यस्य कुतः पुनः॥१०॥

All these and other trees were there among which the way could not be seen even by the bird?, not to say of men.

तस्मिन् वने महाघोरे सिंहव्याघ्रसमाकुले ॥
तरक्षुगवयैर्ऋक्षैर्महिषैश्च निषेविते॥११॥
कुञ्ज रैरुरुभिर्नागैर्मर्कटैश्च तथा मृगैः॥
श्वापदैश्च तथा चान्यैः पिशाचै राक्षसैर्वृते॥१२॥

There in that fierce forest, full of lions, tigers, hyenas, wild oxen, bears, buffaloes, elephants, deer, cobras, monkeys and other animals and also demons and goblins,

सप्तप्तो द्विजः किञ्चिद्भयसन्त्रस्तमानसः॥
कान्दिशीकः समभवद् यद्भविष्यो ययौ पुनः॥१३॥

Santapana was terrified in his heart and could not decide where to go. Then thinking Come what may, he went further.

झंकारेषु च झिल्लीनां घूकानां घृत्कृतेष्वपि॥
दत्तकर्णः कुनीलांगश्चचाल पदपञ्चकम्॥१४॥

Hearing the singing of crickets and the hooting of owls, he moved forward about five steps.

स तत्र वटवृक्षाग्रे स्नायुवद्धं शवं तथा॥
ददर्श तद्भुजश्चैव पंच प्रेतान् सुदारुणाम्॥१५॥

There he saw a corpse tied to a banyan tree and five fierce ghosts eating the same.

शिरास्थिचर्म्मशेषांगान् पृष्ठलग्नोदरान् खग॥
त्यक्तान्नासिकया नेत्रकूपपातभयादिव॥१६॥
सूचीक्रकचकव्रातघातपातितकीकसान्॥
वसाक्तनमस्तिष्कस्वादनित्यमहोत्सवान्॥१७॥

They were rejoicing over their feast by relishing the head-bones, stomach attached to

the back, fallen bones of the body, marrow, brain, etc.

रणत्कोटिमहादंष्ट्रानस्थिग्रन्थ्यवघट्टितान्॥
तान् दृष्ट्वा त्रस्तहृदयो गतिमाकुंच्य संस्थितः॥ १८॥

Seeing the ghosts who were loudly cracking the bones with their fierce jaws, he was awe-struck in his heart and stopped at once.

ते विलोक्यागतं विप्रमटवीं जनवर्ज्जिताम्॥
अहं पूर्व्वमहं पूर्व्वं यामीत्यक्त्वा प्रदुद्रुवः॥ १९॥

When they saw, that Brāhmaṇa in that lonely forest, they ran towards him saying 'I first, I first.'

तेषु द्वौक्षवगृह्णीतामस्य हस्तावथापरे॥
द्वौद्वौ पादावगृह्णीतां मूर्द्धानं पञ्चमोऽग्रहीत्॥ २०॥

Two of them caught hold of his two arms, two caught hold of his legs and the fifth one caught hold of his head.

स्वजात्युचितवाक्येन स्फुवर्णवताब्रुवन्॥
अहं जक्षाम्यहं भक्षामीति कर्षणतत्पराः॥ २१॥

Speaking loudly in their own language, I shall eat first, I shall cat first', they got busy in dragging him.

सहसैव सहैवामुं गृहीत्वा व्यगमन्वियत्॥
कियत्स्थितं बटौ मांसं क्रियन्नेति न्यभालयन्॥ २२॥

Then, all of a sudden, they went up in the sky. From there they looked down how much flesh was left in the corpse.

तेऽपश्यन्निजदंष्ट्रायः पाटितान्त्रमिमं शवम्॥
अवतीर्य्य ततो व्योम्नो गृहीत्वा चरणेः शवम्॥ २३॥

They saw, the corpse bitten by their jaws. Then they got down and caught hold of the corpse by legs.

स्वखण्डितशरीरन्तु पुनर्व्योमैव चक्रमुः॥
स नीयमानमात्मानं विलोक्य वियति द्विजः॥ २४॥
जगाम मनसा मां स शरणं भयविह्वलः॥
नमश्चक्रे चक्रधरं चेतसा चिन्मयं समम्॥ २५॥
वक्रं नक्रं चक्रपातेन दूरे कृत्वा
हत्वा तस्य दुःखं मुकुन्दः॥
मातङ्गं योऽमूमुचन्नक्रवक्त्रात्पाशं
सोऽसौ कर्म्मणां मे लुनातु॥ २६॥

Thus taking hold of the body cut by themselves, they went up again in the skyThen seeing himself being. borne in the heaven, the Brāhmaṇa praised the lord in his mind. "I bow to lord Viṣṇu, the holder of discus who is supreme consciousness, who kept away the crocodile by throwing his discus and released the elephant from the noose of crocodile, May he release me from the noose of my actions.

रुद्धाञ्शुद्धान् भूपतीन्मागधेन
भीमेनैनं घातयित्वा मुरारिः॥
निर्बद्धान्यो भर्गयज्ञाय मुक्तश्चक्रो
मेऽसौ कर्म्मपाशं लुनातु॥ २७॥

When the kings were captured by Magadha Bhīma, the lord got them released so that they might visit Bharga's sacrifice. May he release me from the noose of my activities."

मनसैवेह मामस्तौत्स्तूयमानोऽहमुत्थितः॥
अगच्छं सहसा तत्र यत्र प्रेतैः स नीयते॥ २८॥

He praised me in his mind and being praised I got up all of a sudden and I went to the place where he was being carried by the ghosts

दृष्ट्वा तैर्नीयमानन्तु कौतुकं मेऽभवत्खग॥
पप्रच्छ न कियन्तं वै कालं तान्पृष्ठातोऽन्वगामृ॥ २९॥

Seeing him thus carried away by the ghosts I was surprised and without speaking anything I followed them a while.

मम सन्निधिमात्रेण द्विजातिं तञ्च सर्पहन्॥
तत्कालं शिबिकासुप्तभुपालसुखमाविशत्॥ ३०॥

Simply by the dint of my presence, O bird, that Brāhmaṇa felt the pleasure of riding a palanquin.

मणिभद्रस्ततो मेरुं गच्छन्दृष्टो मया पथि॥
निकोच्याक्षि स्वपार्श्वं स नीतो वै यक्षराण्मया॥ ३१॥

Then in the way, I saw Maṇibhadra going to Meru and winking at him I took the king of Yakṣas by my side.

तमवोचं महायक्षं त्वं हि प्रतिभटो भव॥
प्रेतान्नाशय तद्भूयः शवञ्च हर तद्गतम्॥ ३२

I said to the lord of Yakṣas to be active and destroy the ghosts and take away the corpse.

इत्युक्तः स महाघोरं कृत्वा रोषं सुदुःसहम्॥
जग्राह प्रेतरूपं तत्प्रेतानामपि दुःखदम्॥ ३३।

Being instructed thus he took the form of a ghost terrific even to those ghosts.

स विवृत्य स्वकौ बाहू सृक्किणी परिलेलिहन्॥
भेदयन्नुरुवातेन प्रेतांस्तान्सम्मुखो ययौ॥३४॥

He stretched his arms besmeared with blood and appeared before the ghosts challenging them.

बाहुभ्यांद्वौ द्वौ च पद्भ्यां मूर्ध्नैकं च समाहरत्॥
प्रेतानथापि सहसा जघान दृढमुष्टिना॥३५॥

He struck two with arms, two with legs and one with head and beat the ghosts with severe blows.

ते विवर्णमुखाः सर्व्वे तं द्विजञ्च शवं तथा॥
एकैकं हस्तपादैश्च गृहीत्वा युद्धमारभन्॥३६॥

They held that corpse bound by hands and legs and began to fight.

ते नखैस्तलघातैश्च पादघातैस्तथैव च॥
दंष्ट्राघातैश्च सर्वे तमेकं प्रेतं व्यदारयन्॥३७॥

They attacked the Yakṣa lord with nails, feet and jaws.

तेषां प्रहारान्विफलान्कृत्वा संप्रति तानथ॥
जीवं न तु शवं तेषां जह्रे प्राणमिवान्तकः॥३८॥

But avoiding their attacks, the Yakṣa lord snatched the corpse, as death takes away the breath.

हृतमात्रे शवे ते तु पारियात्रे गिरौ द्विजम्॥
मुक्त्वाऽधावन् प्रमुदिता एकं प्रेतं सुदारुणाः॥३९॥

When the corpse was snatched by Yakṣa they ran towards him.

स वायुगमनः प्रेतः प्राप्तस्तैः क्षणमात्रतः॥
अदृश्यतां ययौ तेऽथ हताशा विप्रमागमन्॥४०॥

As soon as they reached the Yakṣa moving in air, the Yakṣa vanished immediately. In utter dejection they went to the Brāhmaṇa.

प्रारब्धमात्रे विप्रस्य पाटने तत्र पर्व्वते॥
मम स्थानस्य विप्रस्य महिम्नेव च तत्क्षणे॥४१॥

As they were goiny to kill that Brāhmaṇa on the mountain they remembered their previous birth. It happened by the glory of my position and by the nobility of the Brāhmaṇa.

सद्यः समृतिः समुत्पन्ना तेषां पूर्व्वस्य जन्मनः॥
विप्रं प्रदक्षिणीकृत्य द्विजर्षभमथाब्रुवन्॥४२॥

Then they encircled the Brāhmaṇa and spoke to him reverentially.

अद्य नः क्षन्तुमर्होऽसीत्युक्त्वा ते सुरदाम्भिकाः॥
गिरेरिव परावर्तंसमुद्रस्येव शोषणम्॥४३॥

Please excuse us to day. They spoke like the echo of the mountain or the turmoil of the stormy sea.

तेषां तद्वचनं श्रुत्वाऽपृच्छत्के यूयमित्यथ॥
किं माया किमु वा स्वप्न उताहो चित्तविभ्रमः॥४४॥

Hearing their words he asked : 'Who are you? Is it simply an illusion, a dream, or a fancy?

प्रेता ऊचुः

अवेहि तत्त्वमेवैतत्प्रेता वै कर्म्मजा वयम्॥

ब्राह्मण उवाच

किंनामानः किमाराचाराः कथञ्चेमां दशां गताः॥४५॥
अविनीताः कथं पूर्वं विनीताः साम्प्रतं कथम्॥

प्रेता ऊचुः

शृणु विप्रेन्द्र वक्ष्यामः प्रश्नानामनुपूर्व्वशः॥४६॥
उत्तराणि महायोगिंस्त्वद्दर्शनगतांहसः॥
अहं पर्य्युषितो नाम्ना एष सूचीमुखः स्मृतः॥४७॥
तृतीयः शीघ्रगस्तुर्य्यो रोधको लेखकः परः॥

ब्राह्मण उवाच

प्रेतानां कर्म्मजातानां कुतो नाम निरर्थकम्॥४८॥

Hear, O Brāhmaṇa, we shall tell you what you have asked us, O Mahāyogin, We are absolved of our sins by seeing you. My name is Paryuṣita. He is Sūcīmukha.

The third one is Śīghra and the fourth one is Rodha and the fifth one is Lekhaka.

Why are these meaningless names borne out by you? Can they be derived from actions performed by you? O ghosts, now tell us the meanings of these names.

नरुक्तिमेषां नाम्नां वै प्रेता वदत मा चिरम्॥

श्री कृष्ण उवाच

एवमुक्तास्तु विप्रेण पृथगुत्तरमब्रुवन्॥४९॥

Being thus addressed by the Brāhmaṇa, they replied separately.

पर्य्युषित उवाच

कदाचिच्छ्राद्धकाले वै मया विप्रो निमन्त्रितः॥५०॥

Once, in a month, when Śrāddha is performed for the manes, I invited a Brāhmaṇa to my house. He arrived after I had eaten the part of food out of hunger.

स च कृत्वा विलम्बेन वृद्धो मद्गृहमागतः॥
अकृतश्राद्धकर्म्माहं तं पाकं भुक्तवान् क्षुधा॥५१॥
अददामन्नमाकृष्य विप्रे पर्य्युषितं कियत्॥
तस्मात् पापान्मृतः पापो योनिं वै कुत्सितां गतः॥ ५२॥
यतः पर्य्युषितं दत्तं ततः पर्य्युषितः स्मृतः॥

Then I gave stale food to that Brāhmaṇa when he came. On account of that sin, when I died I became a ghost and got the name Paryuṣita since I had given him the stale food.

सूचीमुख उवाच

कदाचिद्ब्राह्मणी काचित्तीर्थं भद्रवटं ययौ॥५३॥

Once an aged woman of the Brāhmaṇa caste went to the holy place Bhadravaṭa.

पञ्चवर्षसुतो वृद्धा पुत्रमात्रैकजीविता॥
अहं क्षत्रियदायादस्तस्या रोधमकारिषम्॥५४॥
वने तु विजने तत्र पापाध्वगगतिं गतः॥
तस्याः सवस्त्रं पाथेयं तत्सूनोर्वसनानि च॥५५॥
गृहीतानि मया विप्र शिरस्यापीड्य मुष्टिना॥
तृषार्त्तस्तत्क्षणं बालः पात्रसंस्थं जलं पिबन्॥५६॥

The old woman lived with her son aged, five years. I being a Kṣatriya pretender stopped her in wilderness, became a wayside robber and I took her viaticum with clothes along with the dress of her son. I wrapped them around my head and wanted to leave.

तावन्मात्रोदके देशे मया हुंकृत्य वारितः॥
मयाथ सकलं पीतं जलं पात्रात्तृषावता॥५७॥

I saw the little boy drinking water from a jar. In that wilderness, only that much water was there. I frightened the boy from drinking water and being thirsty myself began to drink from the jar.

बालोऽपि भयसन्त्रस्तः पिपासुर्व्यसुरापतत्॥
पुत्रशोकान्मृता माता कूपे प्रास्य निजं वपुः॥५८॥

The boy died of thirst and the mother who was struck with grief died too, bythrowing herself into a dry well.

एतस्मात्पातकाद्विप्र प्रेतत्वं प्राप्तवाहनम्॥
सूच्यग्रप्रायविवरमुखः पर्व्वतदेहवान्॥५९॥

O Brāhmaṇa, by that sin I became a ghost with mouth as small as the hole of a needle and body as huge as a mountain.

यद्यपि प्राप्नुयां भक्ष्यं भक्षितुन्तु न शक्यते॥
मया क्षुधानलेनापि ज्वलतास्यं निकोचितम्॥६०॥

Although I get food I cannot eat. Although I burn with hunger my mouth is contracted.

अत आस्ये तु विवरं सूच्यग्रेण समं मम॥
एतस्मात्कारणाद्विप्र नाम्ना सूचीमुखोऽस्म्यहम्॥६१॥

Since in my mouth I have a hole equal to that of a needle I am known as Sūcīmukha.

शीघ्र उवाच

पुराहं वैश्यजातीयः साकं सख्या च केनचित्॥
वाणिज्यं कर्त्तुगमं देशमन्यं महाधनः॥६२॥

Formerly I was a rich Vaiśya and went to a distant country for business.

मित्रं च मे बहुधनं तस्य लोभो महांस्ततः॥
जातोऽप्यदृष्टवैमुख्यान्मे नष्टं मूलमप्युत॥६३॥

I was accompanied by a friend who was a partner in business. He was rich but greedy. Then due to bad luck we fared badly in business to the extent that even our capital was lost.

ततस्तस्मात्तु निष्क्रान्तावावां नावाथ निम्नगाम्॥
मार्गगां तर्त्तुमारब्धौ लोहितायति भास्करे॥६४॥

Then we started from there, travelling in a boat. Just as the sun reddened, we began to cross the river.

सखा सा च मदुत्सङ्गे सुष्वापाध्वक्लमाकुलः॥
अभूत्तदाति पापस्य क्रूरा मतिरतीव मे॥६५॥

My friend was tired due to labour, slept in my lap. Then a cruel thought entered into my mind.

तमुत्सङ्गगतं सूरे नष्टे पूरेऽक्षिपं तदा॥
तत्कृत्यं कुर्वतो नावि लोकैस्तु ज्ञातमेव न॥६६॥

I threw my friend sleeping in my lap into

the river. Nobody in the boat knew anything about my act.

तस्य यद्वस्तु तत्सर्व्वं मणिमुक्तादिकाञ्चनम्॥
आदाय शीघ्रगस्तस्माद्देशात्स्वगृहमागतः॥६७॥

I got hold of his belongings, jewels, rubies, gold, etc. and returned home.

तत्सर्व्वं स्वगृहे मुक्त्वा तस्य पत्न्यै न्यवेदयम्॥
दस्युभिर्मे हतो भ्राता धनमाच्छिद्य वै पथि॥६८॥

I kept that all in my house and told his wirfe : "My brother has been taken away by robbers in the way and robbed of his wealth.

प्रजावति प्रद्रुतोऽहं मा रोदीत्येवमब्रवम्॥
शोकार्त्ता सापि तत्कालं ममत्वं गृहबन्धुषु॥६९॥
त्यक्त्वा चाति प्रियान्प्राणाञ्जुहावाग्नौ यथाविधि॥
ततो निष्कण्टकं तद्धि वीक्ष्य हृष्टो गतो गृहम्॥७०॥
अभुञ्जं सर्वमागत्य यावज्जीवं तु तद्धनम्॥
मित्रं पूरे हि निःक्षिप्य यदहं शीघ्रमागतः॥७१॥
एतस्मात्कारणात्प्रेत शीघ्रगोऽहं तु नामतः॥

I ran away and escaped, Do not weep"She was overwhelemed with grief and burnt herself into the fire. Then seeing my path was without obstruction I returned home gladly. I enjoyed my friend's wealth to my heart's content. Since throwing my friend into the river I returned home quickly, I am called Śīghra.

रोधक उवाच

अहन्तु शूद्रजातीयः पुराभूवं मुनीश्वर ॥७२॥
राजप्रसादाप्तमहाशतग्रामाधिकारवान् ॥
वृद्धौ मे पितरावास्तां लघुरेकः सहोदरः॥७३॥

Rodhaka said :— O Brāhmaṇa, formerly I was a Śūdra. By the king's favour I owned a hundred villages, I had old parents and a young brother.

शीघ्रं स च मया भ्राता लुब्धेनैकः पृथक्कृतः॥
आप्तवान्परमं दुःखं सोन्नवस्त्रविवर्जितः॥७४॥

Very soon my brother was estranged from me by a greedy person. I stopped giving him food and clothes. He suffered too much at my hands.

अदत्तां पितरौ च्छन्नं किञ्चित्किञ्चित्तु तस्य च॥
तस्मै पितृभ्यां यद्दत्तमाप्तेभ्यस्तन्मया श्रुतम्॥७५॥
तत्सर्व्वं तत्त्वतो ज्ञात्वा पित्रो रोधमकारयम्॥
शून्यमन्दिर एकस्मिन्बद्ध्वा तु निगडैर्दृढैः॥७६॥
ततस्तौ जहतुः प्राणान्दुःखितौ विष पानतः॥
सोसौ बालोऽपि बभ्राम पितृभ्यां रहितो द्विज॥७७॥
पुरःपत्तनखर्व्वाटान् खेटानपि मृतः क्षुधा॥
एतस्मात्पातकाद्विप्र मृतः प्रेतत्वमागतः॥७८॥
रुद्धौ तु पितरौ यस्मान्नाम्नाहं रोधकस्ततः॥

लेखक उवाच

अहं विप्र पुराभूवमन्त्यां द्विजसत्तमः॥७९॥

My parents gave him something secretly whatever they gave him I learnt from my flose confidants. Then I bound my paretns withiron chains in a deserted temple. Being miserable they ended their life by drinking poison. They boy who was left all alone wandered here and there and expired ultimately. By this sin, O Brāhmaṇa I have become ghost. Since I chained my parents I was called Rodhaka.

भद्रस्य राज्ञो देवानां पूजनेऽधिकृतो ह्यहम्॥
बह्व्यस्तु प्रतिमास्तत्र बभूवुर्बहुनामिकाः॥८०॥

Lekhaka said :— Formerly I was a brāhmaṇa in Avanti. I was authorised to worship the deities of Bhadra king. There were many images with different names.

हेम्नस्तदंगेषु बहु रत्नजातं बभूव ह॥
तासां मे कुर्वतः पूजां पापा मतिरजायत॥८१॥

On their bodies they wore gold and jewels. While worshipping them an evil thought entered me.

अखिलं तीक्ष्णलोहेन तासामङ्गं विशीर्य च॥
उल्लेखश्च रत्नानां नेत्रादिभ्यः कृतं मया॥८२॥

Piercing their bodies with an iron-rod and jewels. While jewels from their eyes.

तथाकृतान्यथांगानि प्रतिमानां निरीक्ष्य च॥
नेत्राणि च विरत्नानि नृपश्चुक्रोध वह्निवत्॥८३॥

When the king saw the images in that state and their eyes without jewels, he became inflamed like fire.

प्रतिजज्ञे नृपः पश्चादेषब ब्राह्मणपुंगवः॥
आभ्यो रत्नं सुवर्णश्च हृतं येन भविष्यति॥८४॥

Then he vowed O Brāhmaṇa and said : "Whosoever has stolen gold and jewels from these images, if known will be killed".

ज्ञातश्च स हि मे वध्यो भविष्यति न संशयः॥
अहं तत्सकलं ज्ञात्वा रात्रावसिधरो गृहम्॥८५॥
राज्ञः प्रविश्य राजानं पशुमारममारयम्॥
गृहीत्वाथ मणीन् स्वर्णं निशीथेऽहं गतोऽन्यतः॥८६॥

Knowing all that, one night, with a sword in hand, I entered the king's palace and struck him dead. I then took jewels and gold and went away at midnight.

व्याघ्रेण महतारण्ये नखटंकैर्विटंकितः॥
लेखनात्प्रतिमाया यन्मया लोहेन कर्त्तितम्॥८७॥
एतस्मात्पातकात्प्रेतो लेखको नामतोऽस्म्यहम्॥
आसीन्नरकभोगान्ते नः प्रेतत्वमिदं द्विज॥८८॥

Then in the deep forest, a tiger put on me his nails. Since I had incised the images with iron-rod, I was known as Lekhaka.

ब्राह्मण उवाच

संज्ञास्तादृश्य आख्याता यथैता भवता दशाः॥
वदन्त्वाचारमात्रं मे प्रेता आहारमप्युत॥८९॥

The Brāhmaṇa said:—You have told us facts about your names; now let us know about your way of life as ghosts as well as your food.

प्रेता ऊचुः

वेदमार्गानुसरणं लज्जा धर्मो दमः क्षमा॥
धृतिर्ज्ञानं नैव यत्र वयं तत्र वसामहे॥९०॥
तस्य पीडां वयं कुर्मो नैव श्राद्धं न तर्पणम्॥
यस्य गेहे तदंगात्तु मांसञ्च रुधिरं क्रमात्॥९१॥

We stay where people do not follow the Vedas, where there is no feeling of shame for falsehood, no faith in religion, no sense of discipline, no inclination for forgiveness, no patience and no knowledge.

जक्षामश्च पिबामश्च उक्त आचार एष नः॥
शृणु चाहारमस्माकं सर्व्वलोकविगर्हितम्॥९२॥
दृष्टस्त्वया च किञ्चिद्वै ब्रुमोज्ञातं त्वयानघ॥
वमनं विड् दूषिका च श्लेष्मा मूत्राश्रुणी तथा॥९३॥
एतद्भक्ष्यञ्च पानञ्च मा पृच्छातः परं द्विज॥
लज्जा नो जायते स्वामिन्नाहारं वदतां स्वकम्॥९४॥
अज्ञानास्तामसा मन्दा कान्दिशीका वयं विभो॥
अकस्माज्जन्मनां विप्र स्मृतिः प्राप्ता तु पौर्व्विकी॥९५॥

We trouble the person who does not perform Śrāddha or Tarpaṇa.

We eat his flesh and suck his blood. Now hear about-our food which is most despicable in the world. Something of this you have already seen. We shall now tell you something unknown to you. Vomiting, waste, cough, urine, and tearsthese we eat and drink. Do not ask us further, O Brāhmaṇa, we are ashamed to tell you, out our food. We are ignorant, :in dark, fools, puzzled. Suddenly have we remembered -about our previous births.

विनीतत्वाविनीतत्वे जानीमो नैव नः प्रभो॥

We are neither humble nor wild and we know nothing.

श्रीकृष्ण उवाच

एवं वदत्सु प्रेतेषु तथा श्रुतवति द्विजे॥९६॥

When the ghosts were Speaking thus and the Brāhmaṇa was hearing.

अदर्शयमहं रूपं तदा तार्क्ष्येदमेव वै॥
स तु दृष्ट्वा द्विजश्रेष्ठो हृद्गतं पुरुषं परः॥९७॥
स्तोत्रैस्तुष्टाव पक्षीश दण्डवत्प्रणनाम माम्॥
तेऽपि तेपुस्ततः प्रेता आश्चर्य्योफुल्लचक्षुषः॥९८॥

I showed my form, O, Tārkhya. When that Brāhmaṇa saw before him the Puruṣa of his heart, he praised me with hymns and fell prostrate before me. Those ghosts too trembled with eyes wide open in surprise.

प्रणयेन स्खलद्वा चः खग नोचुः किमप्युत॥
रजसा घोरचित्तानां तमसा मूढचेतसाम्॥
कृपया यः समुद्धारं कुरुषे वै नमोऽस्त ते॥९९॥
एवं द्विजातौ ब्रुवती
प्रभूतप्रभैश्च मुख्यांबरचारियुक्तैः॥
ता मदिच्छाप्रभवैर्विमानैः
षड्भिः समन्ताद्रुरुचे गिरिः सः॥१००॥

Their voice muttered inrith affection, still they could not speak. "Bow to you who release the cruel from rajas and the stupid from tamos." This being, uttered by the Brāhmaṇa that

mountain was adorned with six shining aerial cars moving at my will and attended by celestial beings.

इत्थं विमानेन मदीयलोकं गतो
द्विज रसोऽप्यथ पञ्चभिस्तैः॥
प्रेता ययुः स्वर्गमगण्यपुण्यं
सत्सङ्गसंसर्गवशात्सुपर्णम्॥१०१॥

By that Vimāna the Brāhmaṇa went to my abode along with the five ghosts. The ghosts went to heaven by virtue of their association with the Brāhmaṇa.

प्रेताः संगवशेन नाकमवन्सन्तप्तको
ब्राह्मणो विष्वक्सेन इति प्रसिद्ध-,
विभवो नाम्ना गणे मेऽभवत्॥
एतत्ते सकलं मया निगदितं
यश्चैतदुत्कीर्त्तयेद्यश्चेदं शृणुयान्न सोऽपि
पुरुषः प्रेतत्वमाप्नोति हि॥१०२॥

Living in heaven along with the ghosts that Brāhmaṇa Santaptaka became my famous gaṇa called Viṣvaksena. Thus I have told you everything, O bird. Whoever tells or hears this narrative, O bird, does not become a ghost.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे श्रीकृष्णगरुडसवांदे प्रेतकल्पे पञ्चप्रेतोपाख्यानं नाम सप्तमोऽध्यायः॥७॥

अध्यायः ८ / Chapter 8

गरुड उवाच

स्वामिन्कस्याधिकारोऽत्र सर्व्व एवौर्ध्वदेहिके॥
क्रियाः कतिविधाः प्रोक्ता वदैतत्सर्व्वमेव मे॥१॥

O Lord, now tell me who are authorised to perform obsequies and what are the methods of performance prescribed in the Śāstras.

श्रीकृष्ण उवाच

पुत्रः पौत्रः प्रपौत्रो वा तद्भ्राता भ्रातृन्ततिः॥
सपिण्डसन्ततिर्वापि क्रियार्हाः खग ज्ञातयः॥२॥

Son, grandson, great-grand-son, his brother and brother's progeny, so also sapiṇḍa-progeny–all these are authorized to perform the obsequies. In their absence, samanodaka-progeny of all these can perform the rite.

तेषामभावे सर्व्वेषां समानोदकसन्ततिः॥
कुलद्वयेऽपि चोच्छिन्ने स्त्रीभिः कार्य्याः क्रियाः खगः॥३॥
इच्छयोच्छिन्नबन्धश्च कारयेदवनीपतिः॥
पूर्व्वाः क्रिया मध्यमाश्च तथा चैवोत्तराः क्रियाः॥४॥

If both the families are maleless, the women should perform the obsequies. Or the king may perform all the rites- the preliminary, the middling and the final. O bird, the Ekoddista śrāddha should be performed every year.

प्रतिसंवत्सरं पक्षिन्नेकोद्दिष्टविधानतः॥
श्राद्धं तत्र प्रकर्त्तव्यं फलं तस्य शृणुष्व मे॥५॥

ब्रह्मेन्द्ररुद्रनासत्यसूर्य्याग्निवसुमारुतान्॥
विश्वेदेवान्पितृगणान्वयांसि मनुजान्पशून्॥६॥

Now hear about the fruit accruing from the performance of this sacrifice.

सरीसृपानमातृगणान्यच्चान्यद्भूतसंज्ञितम्॥
श्राद्धं श्रद्धान्वितः कुर्व्वन्प्रीणयत्यखिलं जगत्॥७॥

When Brahmā, Indra; Rudra, Nāsatyās, Sūrya, Agni, Vasu, Maruts, Viśvedevas, manes, birds, men, animals, serpents, the Mother deities and other divine beings are given Śrāddha with faith, there is rejoicing in the whole world.

ते तृप्तास्तर्पयन्त्येनं पुत्रदारधनैस्तथा॥
अधिकारः क्रियाभेदः समासात्ते निरूपितः॥८॥

When they are satisfied they satisfy the performer with. sons, wife and wealth. Thus I have told you, in brief, about the rites and the persons authorized to perform them.

गरुड उवाच

उक्तेष्वेकोऽपि चेन्न स्यादधिकारी सुरोत्तम्॥
कर्त्तव्यं किं तदा विष्णो पुरुषेणा विजानता॥९॥

O Lord, now tell me when no authorized person is alive, who should conduct the obsequious rites.

श्रीकृष्ण उवाच

अधिकारो यदा नास्ति यदि नास्ति च निश्चयः॥
जीविते सति जीवाय दद्याच्छ्राद्धं स्वयं नरः॥१०॥

If no authorized person is alive to conduct the obsequious rites after death, one should perform the rites in his life time.

कृतोपवासः सुस्नातः कृष्णासङ्गः समाहितः॥
कर्त्तारमथ भोक्तारं विष्णुं सर्व्वेश्वरं यजेत्॥११॥

After fasting and bathing he should along with his wife worship Viṣṇu, the lord of all, the Creator as well as the Enjoyer.

सदक्षिणाश्च सतिलास्तिस्रश्च जल धेनवः॥
निवेदयेत्पितृभ्यश्च स्वधेति मुसमाहितः॥१२॥

With Svadhā he should offer *Jaladhenus* to the manes along with Dakṣiṇā and gingelly seeds.

अग्नये कव्यवाहनाय स्वधा नम इति स्मरन्॥
सोमायत्वा पितृमते स्वधा नम इति स्मरन्॥१३॥

Reciting the mantra *Agnaye Kavyavāhanāya svadhā, namaḥ, Somdya tvā pitṛmate svadhā namaḥ.*

दक्षिणेन तु दद्याच्च तृतीयां दक्षिणायुताम्॥
यमायाङ्गिरसे चाथ स्वधा नम इति स्मरन्॥१४॥

With right hand he should donate the third one with daksina reciting *Yamāyāṅgirase cātha svadhā namaḥ.*

तयोर्मध्ये तु निःक्षिप्य विप्रान्संमन्त्र्य भोजयेत्॥
प्रथमामुत्तरे न्यस्य द्वितीयां दक्षिणे न्यसेत्॥१५॥
मध्ये तृतीयां विन्यस्य पश्चादावाहनादिकम्॥
आवाहनादिना पूर्व्वं विश्वेदेवान्प्रपूज्य च॥१६॥

In between he should invite the brāhmaṇas and feast them. The first should be stationed in north and the second one in the south, the third one in the middle. Before he invokes the other deities, he should worship the Viśvedevas.

वसुभ्यस्त्वाहमह विप्र रुद्रेभ्यस्त्वामहं ततः॥
सूर्य्येभ्यस्त्वामहं विप्र भोजयामीति तान्वदेत्॥१७॥

He should then tell the Brāhmaṇa. "O Brāhmaṇa, I am feeding you for the propitiation of Vasus, Rudras and Sūryas." He should thus tell all the Brāhmaṇas.

आवाहनादिकं शेषं कुर्य्याच्च पितृशे पवत्॥
साम्यां धेनुं ततो दद्याद्वसूद्देशं द्विजाय तु॥१८॥

He should then perform *āvāhana* (invocation), etc, as it is performed in the case of manes. He should give Saumyā cow to the Brāhmaṇa for the propitiation of Vasus.

आग्नेय्यां चाथ रौद्राय याम्यां सूर्य्यद्विजाय तु॥
विश्वेभ्यश्चाथ देवेभ्यस्तिलपात्रं निवेदयेत्॥१९॥

He should give Agneyā cow for the propitiation of Rudra and Yāmyā cow for the propitiation of Sūrya. He should give a vessel full of gingelly seeds for the propitiation of Viśvedevas.

स्वस्तीत्येव तथाक्षय्यं जलं दत्त्वाथ तान्द्विजान्॥
विसर्ज्जयेत्स्मरन्विष्णुं देवमष्टाक्षरं विभुम्॥२०॥

Then uttering *svasti* and giving sacred water (as that of the Ganges) he should dismiss the Brāhmaṇas (i.e. ask them to go away as they liked), while he himself should set his heart on the eight-syllabled Viṣṇu.

ततः कामं कुलेशानीं शिवं नारायणं स्मरेत्॥
चतुर्द्दश्यां ततो गच्छेद्यथाप्राप्तां सरिद्वराम्॥२१॥

Then he should think of Kāma, Kuleśānī, diva and Nārāyaṇa. He should go to the nearest river on Caturdaśī.

वस्त्राणि लोहखण्डानि जितं त इति संजपन्॥
दक्षिणाभिमुखो वह्निं ज्वालायेत्तत्र च स्वयम्॥२२॥

Muttering the mantra *Vastrāṇī Lohakhaṇḍāni jitam to* he should light fire facing the south

पञ्चाशता कुशैर्ब्राह्मीं कृत्वा प्रतिकृतिं दहेत्॥
हुत्वा श्माशानिकं होमं पूर्णाहुत्यन्तमेव हि॥२३॥

Then making a Brāhnī image with fifty Kuśas he should burn the same in fire. He should perform the sacrifice usually done in the crematorium and offer the final oblation (Pūrṇāhuti).

निरग्निमथ वा भूमिं यमं रुद्रञ्च संस्मरेत्॥
हुत्वा प्राधानिके स्थाने पश्चादावाहयेच्च तम्॥२४॥

Or he should not kindle fire but simply propitiate Earth, Yama and Rudra. He should invoke each one of them separately and give offering at the appropriate place.

श्रपयेच्चापरं वह्नौ मुद्गमिश्रं चरुं ततः॥
तिलतण्डुलमिश्रञ्च द्वितीयं सपवित्रकम्॥२५॥

He should sacrifice caru mixed with mudga

into the fire. He should offer sacred thread, .rice and gingelly seeds to a Brāhmaṇa.

ॐ पृथिव्यै नमस्तुभ्यमिति चैकं निवेदयेत्॥
ॐ यमाय नमश्चेति द्वितीयं तदनन्तरम्॥ २६॥

He should say; Oṁ homage to Earth', Oṁ homage to Yama.

ॐ नमश्चाथ रुद्राय श्मशानपतये नमः॥
ततो दीप्ते समिद्धेऽग्नौ भूमौ प्रकृतिदारुणे॥ २७॥

Oṁ homage to Rudra, lord of cemetery Then in the fire lit on the earth

सप्तभ्यो यमसंज्ञेभ्यो दद्यात्सप्त जलाञ्जलीन्॥
यमाय धर्म्मराजाय मृत्यवे चान्तकाय च॥ २८॥
वैवस्वताय कालाय सर्वप्राणहराय च॥
स्वधाकारनमस्कारप्रणवैः सह सप्तधा॥ २९॥

He should give handful of water to Yama, one to each of the seven names of Yama, viz, Yama, Dharma-rāja, Mṛtyu, Antaka, Vaivasvata, Kāla, Sarva-prāṇahara, muttering *svadha*, *namaḥ* and Oṁ seven times, i.e. with each of the seven names of Yama.

अमुकामुकगोत्रैतत्तुभ्यमस्तु तिलोदकम्॥
प्रदद्याद्दशपिण्डांस्तु अर्घपुष्पसमन्वितान्॥ ३०॥
धूपो दीपो बलिर्गन्धः सर्व्वेषामस्तु चाक्षयः॥
दश पिण्डांसतु तान्दत्त्वा विष्णोः सौम्यं मुखं स्मरेत्॥ ३१॥

O you of such and such gotra, this water with gingelly seeds is for you. Ten piṇḍas (rice-balls) should be given along with argha, flowers, incense, lamp, bali and gandha. He should then say : Let everyone be prosperous. After giving the ten piṇḍas he should remember the gentle face of Viṣṇu.

कुर्य्याच्च मासिकं मासि सपिण्डीकरणं ततः॥
आशौचान्ते ततः कुर्य्यादात्मनो वा परस्य तु॥ ३२॥
कुर्य्यादस्थिरतां ज्ञात्वा शक्तयारोग्यधनायुषम्॥
एतत्ते सर्व्वमाख्यातं जीवच्छ्राद्धं मया खग॥ ३३॥

He should perform this rite spread over for a month. He should do *sapiṇḍīkaraṇa* for himself or others at the end of āśauca within a month but not later than that knowing fully well the transitoriness of vitality, health, wealth and age. Thus I have told you all about Jīvatśrāddha, O bird.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्ण गरुडसंवादे श्राद्धकर्त्रात्मश्राद्धयोर्निरूपणं नामाष्टमोऽध्यायः॥ ८॥

अध्यायः ९ / Chapter 9

गरुड उवाच

उक्तमाद्यां क्रियां यावन्नृपोऽपीति त्वयानघ॥
कस्यचित्केनचिद्राज्ञा किमाद्या सा कृता पुरा॥ १॥

O sinless one, you have just said that a king may also perform the aforesaid rites. Did any king in the past perform such rites for any one?

श्रीकृष्ण उवाच

सुपर्ण शृणु वक्ष्यामि यथा राज्ञा क्रिया कृता।
आसीत् कृत युगे राजा वाङ्गो वै बभ्रुवाहनः॥ २॥

Hear, O bird, I shall tell you how a king performed such rites (for an issueless deceased). In the Kṛtayuga, there was a king Babhruvāhana by name, in the country of Aṅgas.

पृथिव्याश्चतुरन्ताया गोप्ता पक्षीन्द्र धर्म्मतः॥
चतुर्भागां भुवं कृत्स्नां स भुङ्क्ते वसुधाधिपः॥ ३॥

O King of birds. He protected the earth on all sides. Following the laws of the land, he enjoyed the earth, having four divisions.

न पापकृत्कश्चिदासीत्तस्मिन्राज्यं प्रशासति॥
नासीच्चौरभयं तार्क्ष्य न क्षुद्रभयमेव हि॥ ४॥
नासीद्व्याधिभयञ्चापि तस्मिञ्जनपदेश्वरे॥
स्वधर्म्मे रेमिरे चासीत्तेजसा भास्करोपमः॥ ५॥
अक्षुब्धत्वेऽर्चलसमः सहिष्णुत्वे धरासमः॥
स कदाचिन्महाबाहु प्रभूतबलवाहनः॥ ६॥

During his reign, there was no sinner. Fear of thieves or evil-doers did not exist. During his reign there was no fear of any epidemic. He followed the path of religion for the welfare of his people. In lustre he resembled the sun, the earth in stability and the mountain in forbearance. Once, he of long arms, with his ample army and armaments went to a great forest.

वनं जगाम गहनं हयानाञ्च शतैर्वृतः॥
सिंहनादैश्च योधानां शङ्खदुन्दुभिनिः स्वनैः॥ ७॥

He was surrounded by hundreds of horses, roars of warriors, sounding of conches and beating of drums.

आसीत्किलकिलाशब्दस्तस्मिन् गच्छति पार्थिवे॥
तत्रतत्र च विप्रेन्द्रैः स्तूयमानः समन्ततः॥८॥

As the king proceeded onjourney he was praiesed by the brāhmaṇas and other learned people on the way.

निर्ययौ परया प्रीत्या वनं मृगजिघांसया॥
स गच्छन्दृशे धीमान्नन्दनप्रतिमं वनम्॥९॥

He went to the forest with great pleasure for hunting. He was delighted to see the forest which resembled the *Nandana* garden of Indra.

बिल्वार्कादिराकीर्णं कपित्थध्वजसंयुतम्॥
विषमैः पर्व्वतैश्चैव सर्वतश्च समन्वितम्॥१०॥

It was full of Bilvā, Khadira, and Kapitha-dhvaja. It was surrounded by the mountains on all sides.

निर्ज्जलं निर्म्मुनुष्यञ्च बहुयोजनमायतम्॥
मृगसिंहैर्महाघोरैन्यैश्चापि वनेचरैः॥११॥

It was devoid of water, devoid of human beings. It spread over may joyanas and abounded in deer, lion, and other fierce wild animals.

तद्वनं मनुज व्याघ्र सभृत्यबलवाहनः॥
लीलया लोडयसामास सूदयिन्वविधान्मृगान्॥१२॥

Accompanied by his attendants and surrounded by his army he walked into the interior of the forest, killing different animals.

मृगस्य कस्यचित्कुक्षिं ततो विव्याध भूमिपः॥
राजा मृगप्रसङ्गेन तमनु प्राविशद्वनम्॥१३॥

Leisurely, he struck a deer in the stomach with his arrow. The deer ran helter-skelter with pain, followed by the monarch.

एकाकी वै हृतबलः क्षुत्पिपासासमन्वितः॥
स वनस्यान्तमासाद्य महच्चारण्यमासदत्॥१४॥

While his army was left behind, he wandered all alone, hungry and thirsty and entered another forest.

स दूरात्पूरचक्राह्वं हसंसारसनादितैः॥१५॥

Then suffering from thirst and seeking for water here and there, he got the indication of a lake from the noise of geese and cranes.

सूचितं सर आगत्या साश्व एव व्यगाहत॥
पद्मानाञ्च परागेण उत्पलानां रजेन च॥१६॥
सुगन्धममलं शीतं पीत्वाम्भो निर्ज्जगाम ह॥
मार्गश्रमपरिश्रान्तस्तडागतटमण्डपम्॥१७॥

At last he found a lake where he immersed for bath together with his horse. Mixed with the filament of the lotuses, the water was fragrant, clear and cool. As he was tired of travelling a long way he rested beneath a fig tree on the bank of the lake.

न्यग्रोध वीक्ष्यं तस्याशु जटास्वश्वं बबन्ध ह॥
स तत्रास्तरमास्तीर्य्य खेटकानुपधाय च॥१८॥

He fastened his horse to the branches of the tree, spread the coverlet and used the clubs as pillows.

सूष्वाप वायुना तत्र सेव्यमातस्तदा क्षणम्॥
क्षणं सुप्ते नृपे तत्र प्रेतो वै प्रेतवाहनः॥१९॥
कश्चिदत्राजगामाथा युक्तः प्रेतशतेन च॥
अस्थिचर्म्मशिराशेषशरीरः परिविभ्रमन्॥२०॥

He slept there for a moment being fanned by air. Even as he slept for a moment a certain kingly ghost came there along with hundreds of attendant ghosts. It was a remnant of bones, skin and sinews.

भक्ष्यंपेयं मार्गमाणो न बध्नाति धृतिं क्वचित्॥
तमपूर्व्वं नृपो दृष्ट्वाऽकरोदस्त्रं शरासने॥२१॥

He was moving here and there, in search of food and drink. He did not rest even for a while. On seeing such a terrible ghost, the king put an arrow on his bow.

दृष्ट्वा सोऽपि चिरं भूपं तस्थौ स्थाणुरिवाग्रतः॥
तमवस्थितमालोक्य राजा प्राप्तकुतूहलः॥२२॥
पप्रच्छ तञ्च कोऽसीति कुतो वा विकृतिं गतः॥

The ghost looked at the king for a long time and stood before him like a branchless post. The king got curious at the sight of the ghost and put the question to him thus : Who are you? How did you get his deformity?

प्रेत उवाच

प्रेतभावो मया त्यक्तो गतिं प्राप्तोऽस्म्यहं पराम्।। २३।।
त्वत्संयोगान्महाबाहो नास्ति धन्यतरो मया।।

बभ्रुवाहन उवाच

किमेतद्विपिने घोरे सर्वत्रातिभयानके।। २४।।

The ghost replied :—I have just left my ghosthood and attained a differnt man. The ghost looked at the king for a long time and stood before him like a branchless post.

दृष्ट्वा सोऽपि चिरं भूपं तस्थौ स्थाणुरिवाग्रतः।।
तमवस्थितमालोक्य राजा प्राप्तकुतूहलः।। २२।।
पप्रच्छ तञ्च कोऽसीति कुतो वा विकृतिं गतः।।

प्रेत उवाच

प्रेतभावो मया त्यक्तो गतिं प्राप्तोऽस्म्यहं पराम्।। २३।।
त्वत्संयोगान्महाबाहो नास्ति धन्यतरो मया।।

बभ्रुवाहन उवाच

किमेतद्विपिने घोरे सर्वत्रातिभयानके।। २४।।

The king got curious at the sight of the ghost and put the question to him thus : Who are you? How did you get this deformity? The ghost replied : I have just left my ghosthood and attained a different form, just at the sight of you, O long-armed one. None is more fortunate than myself.

दोधूयमाने वातेन वात्यारूपेण कोणप।।
पतंगा मशकाः क्षुद्राः कवन्धाश्च शिरांसि च।। २५।।
मत्स्याः कूर्म्माः कृकलासा वृश्चिका भ्रमराहयः।।
अधोमुखोर्ध्वपादास्ते क्रन्दमानाः सुदारुणम्।। २६।।

In this fierce forest, shaken with wind and cyclone, full of flies and mosquitoes, trunks and head, fish, tortoise, lizards, scorpions, bees, serpents are seen with their mouth bent downwards and their feet raised upwards.

प्रवान्ति वायवो रूक्षा ज्वलन्तो विद्युदग्न्यः।।
इतस्ततो भ्रमन्तीव वायुना तृणसन्ततिः ।। २७।।

Dry winds are blowing; lightning is flashing; grass is scattered here and there.

दृश्यन्ते विविधा जीवा नागाश्च शलभव्रजाः।।
श्रूयन्ते बहुधा रावा न दृश्यन्ते क्वचित्क्वचित्।। २८।।

I see many creatures—Nāgas and Śalabhas. I hear many sounds at some places and at some places I have no sounds at all. At the sight of all this deformity my heart trembles overwhelmingly.

दृष्ट्वेदं विकृतं सर्व्वं वेपते हृदयंमम।।

प्रेत उवाच

येषां नैवाग्निसंस्कारो न श्राद्धं नोदकक्रियाः।। २९।।
षट् पिण्डा दश गात्राणि सपिण्डीकरणं न हि।।
विश्वासघातिनो ये च सुरापाः स्वर्णहारिणः।। ३०।।
मृता दुर्म्मरणाद्ये च ये चासूयापरा जनाः।।
प्रायश्चित्तविहीना ये अगम्यागमने रताः।। ३१।।
कर्म्मभिर्भ्राम्यमाणास्ते प्राणिनः स्वकृतैरिह।।
दुर्लभाहारपानीया दृश्यन्ते पीडिता भृशम्।। ३२।।

Those for whom the rites of cremation, funeral offering, such as the offering of riceball, gingelly-water are not performed nor the rites of daśa-piṇḍas, daśagātras nor sapiṇḍīkaraṇa, who daring their life were ungrateful, drunkards goldstealers. who died by accident, who were envious, without atonement, attached to women of ill repute, take the form of ghost and suffer for their bad actions through want of food and water.

एतेषां कृपया राजंस्त्वं कुरुष्वौर्द्धदेहिकम्।।
येषां न माता न पिता न पुत्रो न च बान्धवाः।। ३३।।

O king, please perform their funeral rites since they do not have mother, father, sons and relations.

तेषां राजा स्वयं कुर्यात्कर्म्माणि तु यतो नृपः।।
आत्मनश्च शुभं कर्म्म कर्त्तव्यं पारलौकिकम्।। ३४।।
विमुक्तः सर्व्वदुःखेभ्यो येनाज्ञो दुर्गति तरेत्।।
भ्रातरः कस्य के पुत्रास्त्रियोऽपि स्वार्थकोविदाः।। ३५।।

O king, you perform this good deed for their welfare, so that theymay be released from misery and may cross the ocean of distress. Of what avail are the brothers and sons? One should not rely on women for they are expert in selfishness.

न कार्य्यस्तेषु विश्रम्भः स्वकृतं भुज्यतेयतः।।
गृहेष्वर्था निर्वर्त्तन्ते श्मशाने चैव बान्धवाः।। ३६।।

A person reaps what he sows. All objects or belongings remain at home. The relatives turn back from the cemetery.

शरीरं काष्ठमादत्ते पापं पुण्यं सह व्रजेत्॥
तस्मादाशु त्वया सम्यगात्मनः श्रेय इच्छता॥३७॥

Body is consumed by fire; good and evil deeds alone accompany the deceased.

अस्थिरेण शरीरेण कर्त्तव्यश्चौर्ध्वदेहिकम्॥

राजोवाच

कृशरूपः करालाक्षस्त्वं प्रेत इव लक्ष्यसे॥३८॥

Therefore, for your welfare, you perform immediately the funeral rites of the kinless deceased, as you are mortal yourself.

कथयस्वः मम प्रीत्या प्रेतराज यथातथम्॥
तथा पृष्टः स वै राज्ञा उवाच सकलं स्वकम्॥३९॥

With your emaciated form and fierce book, you seem to be a ghost. O king of ghosts, now, tell me all about yourself in order to relieve my anxiety.

Thus asked, the king of ghosts began to tell all about himself.

प्रेत उवाच

कथयामि नृपश्रेष्ठ सर्व्वमेवादितस्त्व॥
प्रेतत्वे कारणं श्रुत्वा दयां कर्त्तुमिहार्हसि॥४०॥

O best of kings, I shall tell you all about myself from the very start. After hearing the causes that obtained ghosthood for me, you will have sympathy for me.

वैदिशं नाम नगरं सर्व्वसम्पत्सुखावहम्॥
नानाजनपदाकीर्णं नानारत्नसमाकुलम्॥४१॥

There is a city Vidiśā by name, full of pleasure and prosperity. It has many *janapadas* and abounds in abundant treasure.

नानापुष्पवनाकीर्णं नानापुण्यजनावृतम्॥
तत्राहं न्यवसं भूप देवार्च्चनरतः सदा॥४२॥

It has forests of flowers where dwell the holy sages. I too lived there, O king, engaged in the worship of gods.

वैश्यजातिः सुदेवोऽहं नाम्ना विदितमस्तु ते॥
हव्येन तर्पिता देवाः कव्येन पितरो मया॥४३॥

I belong to the Vaiśya caste, and my name is Sudeva. I propitiated the deities with oblations and the manes with śrāddhas.

विविधैर्दानयोगैश्च विप्राः सन्तर्पिता मया॥
आहारश्च विहारश्च मया वै सुनिवेशितः॥४४॥

I presented gifts to the Brāhmaṇas and donated food.

दीनानाथविशिष्टेभ्यो मया दत्तमनेकधा॥
तत्सर्वं निष्फलं जातं मम दैवादुपागतम्॥४५॥

I gave money and precious articles to the poor and the needy. But by bad luck all that went in vain.

न मेऽस्ति सन्ततिस्तात न सुहृन्न च बान्धवाः॥
न च मित्रं हितस्तादृग्यः कुर्य्यादौर्ध्वदेहिकम्॥४६॥

I had no progeny, no friends, no kins and no friends who could perform my funeral rites.

प्रेतत्वं सुस्थिरं तेन मम जातं नृपोत्तम॥
एकादशं त्रिपक्षञ्च षण्मासिकमथाब्दिकम्॥४७॥
प्रतिमास्यानि चान्यानि ह्येवं श्राद्धानि षोडश॥
यस्यैतानि न दीयन्ते प्रेतश्राद्धानि भूपते॥४८॥
प्रेतत्वं सुस्थिरं तस्यः दत्तैः श्राद्धशतैरति॥
एवं ज्ञात्वा महाराज प्रेतत्वादुद्धरस्व माम्॥४९॥

For that reason, my ghosthood became perpetual. Now hear, O king, there are sixteen principal Śrāddhas—the eleventh day, monthly, half-quarterly, six monthly, etc. The dead who do not receive these Śrāddhas turn into gliosts perpetually even though hundreds of other Śrāddhas are performed for them. Knowing this, O king, you perform Śrāddhas and release me from ghosthood.

वर्णानाञ्चैव सर्वेषां राजा बन्धुरिहोच्यते॥
तन्मां तारयं राजेन्द्र मणिरत्नं ददामि ते॥५०॥

For, a king is the relative of all castes. Therefore, I request you to release me from ghosthood. I give you the best of jewels in my custody.

यथा मम शुभावाप्तिर्भवेन्नृपरोत्तम॥
तथा कार्य्यं महीपाल दयां कृत्वा मयि प्रभो॥५१॥

Taking pity on me, O king, you act in such a way that I may be released from ghosthood.

सपिण्डैर्वा सगोत्रैर्वा निष्ठुरैर्न कृतो हि मे॥
वृषोत्सर्गस्ततो दुष्टं प्रेतत्वं प्राप्तवानहम्॥५२॥
क्षुत्तृषाविष्टदेहश्च भक्ष्यं पानं न चाप्नुयाम्॥
अतो विकृतिरेषा वै कृशत्वादिरमांसका॥५३॥

(Moreover, I may sell you why I became a ghost). My kins being disinterested in me did not perform Vṛṣotsarga in my favour. Hence, I was transformed into ghost. I feel constantly hungry and thirsty, for want of food and drink. Hence, this deformity and leanness without food.

क्षुत्तृड्जन्यं महादुःखमनुभवामि पुनःपुनः॥
अकल्याणं हि प्रेतत्वं वृषोत्सर्गं विना कृतम्॥५४॥

I suffer pain due to hunger and thirst, for this ghost-hood is malevolent.

तस्माद्राजन्दयासिन्धो प्रार्थयामि तवाग्रतः॥

राजोवाच

वर्त्तते मत्कुले प्रेत इति ज्ञेयं कथं नरैः॥५५॥

I, therefore, pray you, O king, for; you are the ocean. of pity.

तनममाचक्ष्व हि प्रेत प्रेतत्वान्मुच्यते कथम्॥

Tell me, O ghost, how one is released from; ghosthood.

प्रेत उवाच

लिङ्गेन पीडया प्रेतोऽनुमातव्यो नरैः सदा॥५६॥

The people can infer about the present of a ghost at home by signs and tormentations.

वक्ष्यामि पीडास्ता राजन्या वै प्रेतकृता भुवि॥
ऋतुः स्यादफलः स्त्रीणां यदा वंशो न वर्द्धते॥५७॥

I shall now tell you about tormentations given by the ghost to the people on earth. When the menses of the women go in vain and the family does not multiply.

म्रियन्ते चाल्पवयसः सा पीडा प्रेतसम्भवा॥
अकस्मदद्वृत्तिहरणप्रतिष्ठा जनेषु वै॥५८॥
अकस्माद्गृहदाहः स्यात्सा प्रेतसम्भवा॥
स्वगेहे कलहो नित्यं स्याच्च मिथ्याभिशंसन्नृप॥५९॥
गजयक्ष्मादिसम्भूतिः सा पीडा प्रेतसम्भवा॥
अपि स्वयं धनं मुक्तं प्रयत्नादनवे पथि॥६०॥
नैव लभ्येत नश्येतः सा पीडा प्रेतसम्भव वा॥
सुवृष्टौ कृषिनाशः स्याद्वाणिज्याद्वृत्तिनाशनम्॥६१॥
कलत्रं प्रतिकूलं स्यात्सा पीडा प्रेतसम्भवा॥
एवन्तु पीडया राजन्प्रेतज्ञानं भवेन्नृणाम्॥६२॥

When men die young it is tormentation by ghost. Sudden loss in profession and insult among the people, sudden setting of house on fire, permanent quarrelling at home, false praise, suffering from consumption and foul diseases are due to tormentation by ghost. When the money invested in the customary way bears no fruit but is destroyed, it is due to tormentation by ghost. When crops are ruined even after proper rains, when commerce is unsuccessful, when wife creates tension, it is due to tormentation by ghosts. By these tormentations, O king, people can know about the presence of ghost at home.

वृषोत्सर्गो यदि भवेत्प्रेतत्वान्मुच्यते तदा॥
तस्मान्नप त्वमप्येवं वृषोत्सर्गं कुरु प्रभो॥६३॥

If Vṛṣotsarga is done properly, one is released from ghosthood. Hence, O king, I pray you to perform Vṛṣotsarga in my favour.

मामुद्दिश्यं नृपेऽप्याधिकारोऽत्यनुकम्पया॥
राजपुत्रो हतः कश्चिन्मयैवाप्तस्ततो मया॥६४॥

I authorize you to perform this rite for me. Once, I killed a certain prince and as a result thereof I became ghost.

कुरुष्व त्वं गृहीत्वा मे तद्धनेन वृषोत्सवम्॥
कार्त्तिक्यां पौर्णमास्यां वाऽऽश्वयुङ्मध्येऽथवानृप॥६५॥

O king please take this precious'gem froi i me and with the money received through it, perform Vṛṣotsarga for me on the fullmoon day in the month of Kārttika or Āśvayuj or on the day conjunct with Revatī. For perfoming Vṛṣotsarga you invite the learned brāhmaṇas and set up fire as prescribed in the Śāstras.

रेवतीयुक्तदिवसे कृषीष्ठा मे वृषोत्सवम्॥
पुण्यान्विप्रान्समाहूय वह्निं स्थापय विधानतः॥६६॥
मन्त्रैर्होमस्तथा कार्य्यः षड्भिर्नृप विधानतः॥
बहून्विप्रान् भोजयेथास्तद्रत्नाप्तधनेन वै॥
एवं कृते महीपाल मम मुक्तिर्भविष्यति॥६७॥

Then perform sacrifice, reciting the prescribed mantras. You shall feast the Brāhmaṇas, spending the money obtained by the sale of this jewel. When this is done, I shall be released from ghostliood, O king.

श्रीकृष्ण उवाच

तथेति प्रति जग्राह मणिं राजा ततः खग॥६८॥

Śrī Kṛṣṇa says :—The king took the jewel, saying, 'be it so'.

क्रियाधिकारस्तस्यैव यो धनग्राहको भवेत्॥
कुर्व्वतोस्तु तयोर्वार्त्तामेव प्रेतमहीक्षितोः॥६९॥
झणत्कारस्तु घण्टानां भेरीणां भांकृतिस्तथा॥
जास्तदा राजसेना चतुरंगा समापतत्॥७०॥
तस्यामागतमात्रायां प्रेतश्चादृश्यतां गतः॥
तस्माद्वदनाद्विनिः सृत्य राजानि पुरमागमत्॥७१॥

He had no alternative but to perform the rite, for he had taken the gem from the ghost. When the ghost and the king were talking together, there was heard a resounding noise of bells and trumpets. At the indication that the king's caturaṅga army was close by, the ghost disappeared. The king too left the forest for the capital.

स कार्त्तिक्यां पूर्णिमायां प्रेतमुद्दिश्य संव्यधात्॥
वृषोत्सर्गं विधानेन तन्माण्याप्तधनेन च॥७२॥

Then on the Kārttikī Pūrṇimā with the money realized from the sale of the jewel, the king performed Vṛṣotsarga for the ghost.

प्रेतोऽयं सपदिलब्धसुवर्णदेहः
कर्म्मान्त आगम इति प्रणनाम भूपम्॥
देव त्वदीयमहिमायमिति स्तुवन्
स यातो दिवं गरुड भूपतिना कृतज्ञः॥७३॥

The ghost obtained a new body as splendid as gold, at the end of the rite. He approached the king in the new splendid body and eulogized him. Attributing his release from ghosthood to the pious deed of the king he was grateful to him for the obsequies he had made in his favour.

एतत्ते सर्व्वमाख्यातं यथा भूपतिनापि सः॥
उद्धृतः प्रतभावाद्वै किमन्यच्छ्रोतुमिच्छसि॥७४॥

Thus, I have told you how the ghost was released. What else do you desire to hear ?

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे राजकृतवृषोत्सर्गक्रियादिनिरूपणं नाम नवमोऽध्यायः॥ ९॥

अध्यायः १० / Chapter 10

गरुड उवाच

सपिण्डीकरण जाते आब्दिके च स्वकर्म्मभिः।
देवत्वं मनुष्यत्वं पक्षित्वं वाप्नुयुर्नराः॥१॥

Garuḍa said :—After sapiṇḍīkaraṇa has been done and the annual rites performed, the deceased may obtain godhood, manhood or birdhood as the case may be.

तेषां विभिन्नाहाराणां श्राद्धं वै तृप्तिदं कथम्॥
यदप्यन्यैर्द्विजैर्भुक्तं हूयते यदि वानले॥२॥

But they eat different types of food. How can *śrāddha* satiate them? The *śrāddha* food is eaten by the Brāhmaṇas or given as oblation into the fire.

शुभाशुभात्मकैः प्रेतस्तद्दत्तं भुज्यते कथम्॥
श्राद्धस्यावश्यकत्वन्तु अमावास्यादिषु श्रुतम्॥३॥

The *piṇḍa is* given by the good as well as the bad relative. How can the ghost discriminate? Why should the śrāddha be performed on a particular day ?

श्रीभगवानुवाच

प्रेतानां शृणु पक्षीन्द्र यथा श्राद्धन्तु तृप्तिदम्॥
देवो यदपि जातोऽयं मनुष्यः कर्म्मयोगतः॥४॥

O bird, hear, *śrāddha is* gratifying to ghosts. There is no restriction on a person if he becomes a deity or a man or an animal according to the actions of his previous life.

तस्यान्नममृतं भूत्वा देवत्वेऽप्यनुयाति च॥
गान्धवर्ये भोगरूपेण पशुत्वे च तृणं भवेत्॥५॥
श्राद्धं हि वायुरूपेण नागत्वेऽप्यनुगच्छति॥
फलं भवति पक्षित्वे राक्षसेषु तथामिषम्॥६॥

दानवत्वे तथा मांसं प्रेतत्वे रुधिरं तथा॥
मनुष्यत्वेऽन्नपानादि बाल्य भोगरसो भवेत्॥७॥

If he becomes a deity, the *śrāddha* food turns into nectar; an article of enjoyment if he becomes a gandharva; a grass if he becomes an animal; an air if he becomes a nāga; fruit in case of a bird; meat in case of a demon; blood in case of a ghost; grain in case of a man and an article of enjoyment in case of a child.

गरुड उवाच

कथं कव्यानि दत्तानि हव्यानि च जनैरिह॥
गच्छन्ति पितृलोकं वा प्रापकः कोऽत्र गद्यते॥८॥

How kavya and havya given by men reach pitrloka and devaloka and who takes them there?

मृतानामपि जन्तूनां श्राद्धमाप्यायनं यदि॥
निर्व्वाणस्य प्रदीपस्य तैलं संवर्द्धयेच्छिस्वाम्॥९॥

How can a śrāddha gratify the dead ? Can oil in a blown-out lamp light the wick?

मृताश्च पुरुषाः स्वामिन् स्वकर्मजनिता गतिम्॥
गाहन्तः के कथं स्वस्य सुतस्य श्रेय आप्नुयुः॥१०॥

Tell me, O Lord ! How does the deceased enjoy the fruits of the deeds such as rites of obsequy performed by his son.

श्रीभगवानुवाच

श्रुतेः प्रत्यक्षस्ताक्ष्र्य प्रामाण्यं बलवत्तरम्॥
श्रुत्या तु बोधितार्थस्य पीयूषत्वादिरूपता॥११॥

The validity of tradition, O lord, is more powerful than the validity of direct perception. The Śruti declares that the food served to the Brāhmaṇas in the Śrāddha turns into nectar, etc. for the departed souls.

नामगोत्रं पितॄणां वै प्रापकं हव्यकव्ययोः॥
श्राद्धस्य मन्त्रास्तद्वत्तु प्रापकाश्चैव भक्तितः॥१२॥

By their names and gotras the manes receive the offerings made by the relatives. The mantras carry the same when thev are recited with devotion and faith.

अचेतनानि चैतानि प्रापयन्ति कथन्त्विति॥
सुपर्ण नावगन्तव्यं प्रापकं वच्मि तेऽपरम्॥१३॥

How the articles reach the manes should not be doubted, O bird. I tell you how the articles of gift can reach the manes.

अग्निष्वात्तादयस्तेषामाधिपत्ये व्यवस्थिताः॥
काले न्यायागतं पात्रे विधिना प्रतिपादितम्॥१४॥
अन्नं नयन्ति तत्रैत जन्तुर्यत्रावतिष्ठते॥
नाम गोत्रञ्च मन्त्राश्च दत्तमन्नं नयन्ति ते॥१५॥

The Agniṣvātta pitrs (the manes who are cremated in fire) remain in charge of the departed. When food is offered to the departed souls in the appropriate manner, at the appropriate time and place, as prescribed in the Śāstras, they carry the same to the manes in their path.

अपि योनिशतं प्राप्तांस्तांस्तृप्तिरुपतिष्ठति॥
तेषां लोकान्तरस्थानां विविधैर्नामगोत्रकैः॥१६॥

Even though they assume different species arid reach different worlds, with different names and gotras, they receive the offering made in their favour by their kins.

अपसव्यं क्षितौ दर्भे दत्ताः पिण्डास्त्रयस्तु वै॥
यान्ति तांस्तर्पयन्त्येवं प्रेतस्थानस्थितान्पितॄन्॥१७॥

The three piṇḍas given on Darbha or spread over the earth, by the nearest relative of the deceased, with his sacred thread worne over the left shoulder, gratify the manes even in their ghosthood.

अप्राप्तयातनास्थानां श्रेष्ठा ये भुवि पंचधा॥
नानारूपास्तु जाता ये तिर्य्यग्योन्यादिजातिषु॥१८॥
यदाहारा भवन्त्येते पितरो यत्र योनिषु॥
तासुतासु तदाहारः श्राद्धान्त तिष्ठति॥१९॥

Those who have been pious on the earth in all ways do not go to the torture-place. These as well as others who have assumed multifarious forms and those who are born in low species obtain, whatever food they eat in those species.

यथा गोषु प्रनष्टासु वत्सो विन्दति मातरम्॥
तथान्नं नयेत विप्र जन्तुर्यत्रावतिष्ठते॥२०॥

Just as when the cow is lost in the herd of cattle, the calf searches for her and ultimately finds her, so the *śrāddha* food searches the deceased person, though he is set on journey (or has, assumed a different form).

पितरः श्राद्ध लेकारो विश्वेर्देवैः सदा सह॥
एते श्राद्धं सदा भुक्त्वा पितॄन्सन्तर्पयन्त्यतः॥ २१॥
वसुरुद्रादितिसुताः पितरः श्राद्धदेवताः॥
प्रीणयान्ति मनुष्याणां पितॄञ्श्राद्धेषु तर्पिताः॥ २२॥

The manes consume the Śrāddha rictuals in the company of Vaiśvedevas, Vasus, Rudras, Ādityas, ancestors, Śrāddha devas. When gratified they gratify the deceased person.

आत्मानं गुर्व्विणी गर्भमपि प्रीणाति वै यथा।
दोहदेन तथा देवाः श्राद्धैः स्वांश्च पितॄन्नृणाम्॥ २३॥

Just as a pregnant woman gratifies herself and her foetus by satiating her desire, so also the deities gratify themselves and the manes by partaking the śrāddhas.

हृष्यन्ति पितरः श्रुत्वा श्राद्धकालमुपस्थितम्॥
अन्योन्यं मनसा ध्यासत्वा सम्पतन्ति मनोजवम्॥ २४॥

They feel elated at the approach of śrāddha time.. Thus thinking in their mind they reach the śrāddha-place With the spread of imagination.

ब्राह्मणैः सहचाश्नन्ति पितरो ह्यन्तरिक्षगाः॥
वायुभूताश्च तिष्ठन्ति भुक्त्वा यान्ति परां गतिम्॥ २५॥

Staying in the horizen they eat with the brāhmaṇas. In their aerial form they eat with pleasure.

निमन्त्रितास्तु ये विप्राः श्राद्धपूर्व्वादिने खग॥
प्रविश्य पितरस्तेषु भुक्त्वा यान्ति स्वमालयम्॥ २६॥

Whosoever be the Brāhmaṇa invited for the feast, they enter his body, eat and return to their abode.

श्राद्धकर्त्ता तु यद्येकः श्राद्धे विप्रो निमन्त्रितः॥
उदरस्थः पिता तस्य वामपार्श्वे पितामहः॥ २७॥
प्रपितामहो दक्षिणतः पृष्ठतः पिण्डभक्षकः॥

If the performer of Śrāddha (such as the son of the deceased) has invited a single Brāhmaṇa for śrāddha, the father stays in his stomach, the grandfather on his left side, the great-grandfather on the right and the consumer of piṇḍa at the back.

श्राद्धकाले यमः प्रेतान्पितॄंश्चापि यमालयात्॥ २८॥
विसर्ज्जयति मानुष्ये निरयस्थांश्च काश्यप॥
क्षुधार्त्ताः कीर्त्तयन्तश्च दुष्कृतञ्च स्वयंकृतम्॥ २९॥
कांक्षंति पुत्रपौत्रेभ्यः पायसं मधुसंयुतम्॥
तस्मात्तांस्तत्र विधिना तर्पयेत्पायसेन तु ॥३० ॥

During the period of śrāddha Yama releases even the ghosts and the manes staying in hell who being hungry run to the world of mortals to receive the offering made by their relatives. They repent for their misdeeds while they desire to be served with the milk-rice mixed with honey by their sons and grandsons. Therefore, the descendent should gratify them with the milk-rice.

गरुड उवाच

स्वामिन्केनापि ते दृष्टा आगताः पितरो द्विज॥
लोकादमुष्मादागत्य भुञ्जन्तो भुवि मानद॥ ३१॥

O Lord, now tell me, has any one seen the manes descending from the other world and partaking śrāddha on this earth ?

श्रीभगवानुवाच

गुरुत्मञ्छृणु वक्ष्यामि यथा दृष्टास्तु सीतया॥
पितरो विप्रदेहेवै श्वशुराद्यास्त्रयः क्वचित्॥ ३२॥

Hear, O Garuḍa, I shall tell you how once Sits saw in the body of a Brāhmaṇa the manes, the father-in-law, grand-father-in-law and the great-grand-father-in-law.

गृहीत्वा पितुराज्ञां वै रामो वनमुपागतम्॥
ततः पुष्करयात्रार्थं रामोऽयात्सीतया सह॥ ३३॥
तीर्थं चापि समागत्य श्राद्धं प्रारब्धवांस्तु सः॥
फलं पक्वन्तु जानक्या सिद्धं रामं निवेदितम्॥ ३४॥

At the behest of his father, Rama went to the forest. When he reached Puskara, the holy centre, together with his consort Sītā he performed śrāddha with the ripe fruits Sita collected from the trees.

स्नातप्रियोक्तवाक्यात्तु सुस्नाता तमपालयत्॥
नभोमध्यगते सूर्य्ये काले कुतुप आगते॥ ३५॥
अयाता ऋषयेः सर्व्वे ये रामेणा निमन्त्रिताः॥
तान्मुनीनागतान्दृष्ट्वा वैदेही जनकात्मका॥ ३६॥

When the sun reached the middle of the sky. the sages who had been invited by Rāma preented themselves. When Sits saw the sages she was extremely delighted.

रामाज्ञयान्नमादाय परिवेष्टुमुपागता॥
अपासर्पत्ततो दूरे विप्रमध्ये तु संस्थिता॥३७॥

By the instructions of Rāma she served them with food. Then, all of a sudden, she got away from among the Brāhmaṇas.

गुल्मैराच्छाद्य चात्मानं निगूढं सा स्थिता तदा॥
एकान्ते तु तदा सीतां ज्ञात्वा राघवनन्दनः॥३८॥
विमृश्य सुचिरं कालमिदं किमिति सत्वरम्॥
किञ्चित्क्वचिद्गता साध्वी त्रपायाः कारणेन हि॥३९॥
किं वा न भोजयन्विप्रान्सी तामन्वेषयाम्हम्॥
विमृशन्नेवमेवं स स्वयं विप्रानभोजयत्॥४०॥

Covering herself behind the bushes she hid herself. "Then having learnt that Sītā had gone all alone, Rāma was anxious and lost in thought. He wondered why she had gone away so soon without feasting the Brāhmaṇas. He thought to himself. May be she felt shy. I shall search for her. Thinking this way or that he himself feasted the Brāhmaṇas.

गतेषु द्विजमुख्येषु प्रियां रामोऽब्रवीदिदम्॥
कथं लतासु लीना त्वं मुनीन्दृष्ट्वा समागतान्॥४१॥

When the Brāhmaṇas went away Sītā returned. Then Rāma spoke to her : "Why did you leave when the sages came here to the forest. Let me know the reason of your abrupt departure.

तत्सर्व्वं मम तन्वङ्गि कारणं वद मा चिरम्॥
एवमुक्ता तदा भर्त्रा सीता साधोमुखी स्थिरता॥
मुञ्चन्ती चाश्रुसंघातं राघवं वाक्यमब्रवीत्॥४२॥

Then addressed by the lord, Sītā stood with her face cast dawn.. With tears flowing down from her eyes she spoke thus to her lord.

सीतोवाच

शृणु त्वं नाथ यद्दृष्टमाश्चर्य्यमिह यादृशम्॥४३॥
पिता तव मया दृष्टो ब्राह्मणग्रे तु राघवः॥
सर्व्वाभरणसंयुक्तो द्वौ चान्यौ च तथाविधौ॥४४॥

O lord, hear, I saw a wonder here. I saw your father in front of the Brāhmaṇas, dressed in royal costume. I saw two elderly folk doning the similar garb.

दृष्ट्वा त्वत्पितरञ्चाहमपक्रान्ता तवान्तिकात्॥
वल्कलाजिनसंवीता कथं राज्ञः पुरः प्रभो॥४५॥
भवामि रिपुवीरघ्न सत्यमेतदुदाहृतम्॥
स्वहस्तेन कथं देयं राज्ञे वा भोजनं मया॥४६॥

On seeing your father I moved away from his presence. Attired in bark and hide, how could I serve him with food ?

दासानामपि ये दासा नोपभुञ्जन्ति कर्हिचित्॥
तृणपात्रे कथं तस्मै अन्नं दातुं हि शक्नुयाम्॥४७॥

How could I offer him food in a vessel of grass in which even slaves would not eat ?

याहं राज्ञा पुरा दृष्टा सर्व्वाभरणभूषिता ॥
सा स्वेदमलदिग्धाङ्गी कथं यास्यामि भूपतिम्॥
अपकृष्टास्मि तेनाहं त्रपया रघुनन्दन॥४८॥

श्रीभगवानुवाच

How could I, full of perspiration and dirt, go before him knowing that he had never seen me before in that miserable state. I felt shy and moved away from his presence, O Rāma.

इति श्रुत्वा प्रियावाक्यं रामो विस्मितमानसः॥४९॥
आश्चर्यमिति तज्ज्ञात्वा तदा स्वस्थानमागमत्॥

On hearing these words of his beloved, Rāma was surprised at heart, thinking that it was a miracle never witnessed before.

सीतया पितरो दृष्टा यथा तत्ते निवेदितम्॥५०॥
अपरं श्राद्धमाहात्म्यं किञ्चिच्छृणु समासतः॥
अमावस्यादिने प्राप्ते गृहद्वारे समास्थिताः॥५१॥

Thus I have told you how Sītā saw the manes. Now, here in short is another account of Śrāddha. On the day of Amāvāsyā, the airy manes stand at the threshold of their decendants in order to receive śrāddha.

वायुभूताः प्रवाञ्छन्ति श्राद्धं पितृगणा नृणाम्॥
यावदस्तमयं भानोः क्षुत्पिपासासमाकुलाः॥५२॥
ततश्चास्तं गते सूर्य्ये निराशा दुःखसंयुताः॥
निःश्वसन्तश्चिरं यान्ति गर्हयन्स्तु वंशजम्॥५३॥

They remain there till Sun-set. When they do not receive sraddha they fall in despair and out of suffering heave long sighs and go back cursing the descendents.

तस्माच्छ्राद्धं प्रयत्नेन अमायां कर्तुमर्हति॥
यदि श्राद्धं प्रकुर्वन्ति पुत्राद्यास्तस्य बान्धवाः॥५४॥
उद्धृता ये गयाश्राद्धे ब्रह्मलोकंच तैः सह॥
भजन्ते क्षुत्पिपासा वा न तेषां जायते क्वचित्॥५५॥

Therefore, one should carefully perform śrāddha on the amavāsyā day. If sons or relatives perform śrāddha at Gayā, they uplift their ancestors from lower regions and themselves enjoy Brahmaloka together with the manes. They never suffer from thirst and hunger.

तस्माच्छ्राद्धं प्रयत्नेन सम्यक्कुर्याद्विच क्षणः॥
तस्माच्छ्राद्धं चरेद्भक्त्या शाकैरपि यथाविधि॥५६॥
कुर्व्वीत समये श्राद्धं कुले कश्चिन्न सीदति॥
आयुः पुत्रान्यशः स्वर्गं कीर्तिं पुष्टिं बलंश्नियम्॥५७॥
पशून्सौख्यं धन धान्यं प्राप्नुयात्पितृपूजनात्॥
देवकार्य्यादपि सदा पितृकार्य्यं विशिष्यते॥५८॥

Therefore, the wise should perform śrāddha imperatively. If no other article of food is available even vegetable if offered with devotion would suffice. If śrāddha is done in time the family would never perish. Age, sons, fame, heaven, glory, health, strength, splendour, cattle, happiness, wealth and grain —all these can be procured by worshipping the manes. The riles performed in favour of the manes are more beneficial than the rites performed for the deities.

देवताभ्यः पितृणां हि पूर्व्वमाप्यायनं शुभम्॥
ये यजन्ति पितृन्देवान्ब्राह्मणांश्च हुताशनम्॥५९॥
सर्व्वभूतान्तरात्मानं मामेव हि यजन्ति ते॥
स्मार्त्तेन विधिना श्राद्धं कृत्वा स्वविभवोचितम्॥६०॥
आब्रह्मस्तम्बपर्य्यंतं जगत्प्रीणाति मानवः॥

Gratification of the manes in proportion to that of the deities is more beneficial. Those who worship manes, deities; Brāhmaṇas and file, in fact, worship me who am the soul of all beings. By performing śrāddha according to the mean and method, 'the' man pleases the universe as far above as Brahmaloka.

अन्नप्रकिरणं यत्तु मनुष्यैः क्रियते भुवि॥६१॥
तेन तुप्तिमुपायान्ति य पिशाचत्मागताः॥
यच्चाम्बु स्नानवस्त्रेभ्यो भूमौ पतति खेचर॥६२॥
तेन ये तरुतां प्राप्तास्तेषां तृप्तिः प्रजायते॥
यानि गन्धाम्बूनि चैव पतन्ति धरणीतले॥६३॥
तेन चाप्यायनं तेषां ये देवत्वमुपागताः॥
ये चापि स्वकुलाद्वाह्याः क्रियायोग्या ह्यसंस्कृताः॥६४॥
विपन्नास्ते तु विकिरसम्मार्ज्जनजलाशिनः॥
भुक्त्वा चाचमनं यच्च जलं यच्चाह्नि सेवितम्॥६५॥

Whatever food is spread over the earth by the performer, the same gratifies them, though they have become ghosts. Whatever water falls on the ground dripping from the bathing clothes of the performer the same gratifies them, though they may have become trees. Whatever scents fall on the ground the same gratifies them though they may have obtained deity-hood. Those who are outside the caste groups, unfit for rites or averse to rites, consume water scattered after washing.

ब्राह्मणानां तथैवान्यत्तेन तृप्तिं प्रयान्ति वै॥
पिशाचत्वमनुप्राप्ताः कृमिकीटत्वमेव ये॥६६॥

Whatever water is revised in the day by the Brāhmaṇas and others, the same gratifies those who have become piśāca, worms and germs.

उद्धृतेष्वन्नपिण्डेषु भुवि ये चान्नकांक्षिणः॥
तैरेवाप्यायनं तेषां ये मनुष्यत्वमागताः॥६७॥

Whatever piṇḍas are left on the earth the same gratify those who have become men.

एवं वै क्रियमाणानां तेषां चैव द्विजन्मनाम्॥
कश्चिज्जलान्नविक्षेपः शुचिरुच्छिष्ट एव वा॥६८॥
तेनान्नेन कुले तेषां ये वै जात्यन्तरं गताः॥
भवत्याप्यायनं तेषां सम्यक् श्राद्धे कृते सति॥६९॥

Thus when all this is being done by the twice-born, whatever water and food is left, good or bad, the same gratifies those who have opted for another caste, in case the śrāddha is done properly.

अन्यायोपार्जितैर्द्रव्यैर्यच्छ्राद्धं क्रियते नरैः॥
तृप्यन्ति तेन चण्डालाः पुक्कसाद्युपयोनिषु॥७०॥

When men perform śrāddha with illgotten wealth, the same gratifies cāṇḍālas and others of low species.

एवं संप्राप्यते पक्षिन् यद्दत्तमिह बान्धवैः॥
श्राद्धं कुर्व्वद्भिरन्नाम्बुशाकैस्तृप्तिर्हि जायते॥७१॥

Thus, O bird, whatever is given to the manes, by their relatives while doing śrāddha, they receive the same and remain gratified with food, water and vegetable.

एतत्ते सर्व्वमाख्यातं यन्मां त्वं परिपृच्छसि॥
सद्यो देहान्तरप्राप्तिर्विलंबेनावनीतले॥७२॥
पृष्टवानसि तत्तेऽहं प्रवक्ष्यामि समासतः॥
सद्यो विलम्बितश्चैवोभयथापि कलेवरम्॥७३॥

Thus, I have told you all what you had asked me for. Now that you have queried me whether the soul obtains body immediately or after some time I shall tell you about the same in short. Body is obtained both immediately and late

यतो हि मर्त्त्यः प्राप्नोति तद्विशेषञ्च मे शृणु।
अधूमकज्योतिरिवांगुष्ठमात्रः पुमांस्ततः॥७४॥

How the soul gets a new body, hear from me. The soul without body is like a Same without fire. It is about a thumb in size.

देहमेकं सद्य एव वायवीयं सपद्यते॥
यथा वृणजलौका हि पश्चात्पादं तदोद्धरेत्॥७५॥
स्थितिरग्रयस्य पादस्य यदा जाता दृढा भवेत्॥
एवं देही पूर्व्वदेहं समुत्सृजति तं यदा॥७६॥
भोगार्थमग्रे स्याद्देहो वायवीय उपस्थितः॥
विषयग्राहकं यद्वन्म्रियमाणस्य चेन्द्रियम्॥७७॥

After leaving the earthly body, the soul obtains an airy body. Like a caterpillar who lifts up the back feet only when the position of the front feet becomes firm the soul leaves the previous body only when the airy body is available to enjoy.

निर्व्यापारं तच्च देहे वायुनैव स गच्छति॥
शरीरं यदवाप्नोति तच्चाप्युत्क्रम्यति स्वयम्॥७८॥

In that actionless body he moves in air only. Whatever body he has obtained, the same he himself leaves.

गृहीत्वा स्वं विनिर्याति जीवो गर्भ ईवाशयात्॥
उत्क्रामन्तं स्थितं वापि भुञ्जानं वा गुणान्वितम्॥७९॥

He leaves the body just as the child leaves the womb. He may come out, stay and enjoy.

विमूढा नानुपश्यन्ति पश्यन्ति ज्ञानचक्षुषः॥
आतिवाहिकमित्येवं वायवीयं वदन्ति हि॥८०॥

The fools do not see him, only those who possess the vision of knowledge can see him in that state.

एवं तु यातुधानानां तमेव च वदन्ति हि ॥
सुपर्ण ईदृशो देहो नृणां भवति पिण्डजः॥८१॥

O bird, this type of body the deceased can have out of the piṇḍa (rice-ball) offered to him.

पुत्रादिभिः कृताश्चेत्स्युः पिण्डा दश दशहिकाः॥
पिण्डजेन तु देहेन वायुजश्चैकतां व्रजेत्॥८२॥

Whatever piṇḍa the sons or kins give him during the ten days, the same unites the Vāyuja body with the piṇḍaja body.

पिण्डजो यदि नैव स्यसाद्वायुजोऽर्हति यातनाम्॥
देहिनोऽस्मिन्यथा देहे कौमारं यौवरं जरा॥
तथा देहान्तरप्राप्तिः पक्षन्द्रियेत्वधारय॥८३॥

If the piṇḍaja body be not there, the Vāyuja body suffers. Just as in his body a man has childhood, youth and old age, so also he obtains another body, this you already know, O king of birds.

वासांसि जीर्णानि यथा विहाय
नवानि गृह्णाति नरोपराणि॥
तथा शरीराणि विहाय जीर्णान्यन्यानि
संयाति नवानि देही॥८४॥

Just as men wear new clothes casting off old ones, so also the soul obtains another body leaving the old one.

नैनं छिन्दंति शस्त्राणि नैनं दहति पावकः॥
न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥८५॥

Neither the weapons cut it nor the fire burns it nor the water wets it nor the wind dries it.

वायवीयां तनुं याति सद्य इत्युक्तमेव ते॥
प्राप्तिर्विलंबतो यस्य तं देहं खलु मे शृणु॥८६॥

Just now, I have told you that it obtains the airy body immediately. Now, hear about the body it obtains belatedly.

क्वचिद्विलंबतो देहं पिण्डजं स समाप्नुयात्॥
अथो गतो याम्यलोकं स्वीकर्म्मानुसारतः॥८७॥

After sometime, the Jīva when he reaches Yamaloka. obtains the piṇḍaja body.

चित्रगुप्तस्य वाक्येन निरयाणि भुनाक्ति सः॥
यातनास्समवाप्याथ पशुपक्ष्यादिकीं तनुम्॥८८॥

या गृह्णाति नरः सा स्यान्मोहेन ममतास्पदम्॥
शुभाशुभं कर्म्मफलं भुक्त्वा मुच्येत मानवः॥८९॥

As directed by Citragupta, he suffers in hell. Having suffered tortures there, he is bom in the low species as an animal, a bird, etc. There too, very full of attachment, he suffers from the result of good and bad actions, O king of birds.

गरुड उवाच

तीर्त्वा दुःखभावाम्भोधिं भवन्तं कथमाप्नुयात्॥
बहुपातकयुक्तोऽपि तद्वदस्व दयानिधे॥९०॥

Garuḍa said :—O Treasure of pity, please tell me how even though full of sins, a Jīva may obtain you, after crossing the occean of worldly existence.

भूयो दुःखस्य संसर्गो नरस्य न भवेद्यथा॥
ब्रूहि शुश्रूषमाणस्य पृच्छतो मे रमापते॥९१॥

Please also tell me, O lord. how a man can avoid suffering ?

श्रीकृष्ण उवाच

स्वेस्वे कर्म्मण्यभिरतः संसिद्धि लभते नरः॥
स्वकर्म्मनिरतः सिद्धिं यथा विन्दति तच्छृणु॥९२॥

Man obtains success being busy in the performance of assigned acts. Now, hear how he can get success while he is engaged in doing acts.

कर्म्मविभ्रष्टकालुष्यो वासुदेवानुचिन्तया॥
बुद्ध्या विशुद्धया युक्तो धृत्यात्मानं नियम्य च॥९३॥
शब्दादीन्विषयांसत्यक्त्वा रागद्वेषो व्युदस्य च॥
विरक्तसेवी लब्ध्वाशी यतवाक्कायमानसः॥९४॥
ध्यानयोगपरो नित्यं वैराग्यं समुपाश्रितः॥
अहंकारं बलं दर्पं कामं क्रोधं परिग्रहम्॥९५॥
विमुच्य निर्म्मम: शान्तो ब्रह्मभूयाय कल्पते॥
अतः परं नृणां कृत्यं नास्ति कश्यपनन्दन॥९६॥

By taking shelter in Vāsudeva, possessing pure intellect, controlling the self with fortitude, discarding the objects of enjoyment and leaving attachment and envy, serving without expecting reward, controlling speech, body and mind, practising meditation and Yoga, taking recourse to detachment, leaving pride, force, desire, anger, thus calm and serene he attains brahma. After this, he has to do nothing, O son of Kaśyapa.

॥ इति श्रीगारुडे महापुराण उत्तरखण्डो द्वितीय धर्मं॰ प्रेतकल्पे श्रीकृष्णगरुडसंवादे श्राद्धस्य तृप्तिदत्वादिनिरूपणं नाम दशमोऽध्यायः॥ १०॥

अध्यायः ११ / Chapter 11

मानुषत्वं लभेत्कस्मान्मृत्युमाप्नोति तत्कथम्॥
म्रियते कः सुरश्रेष्ठ देहमाश्रित्य कुत्रचित्॥ १॥

How does a person obtain manhood and how does he attain death? O best of deities, when he dies where does his body go ?

इन्द्रियाणि कुतो यान्ति ह्यस्पृश्यः स कथं भवेत्॥
क्व कर्म्माणि कृतानीह कथं भुक्ते प्रसर्पति॥ २॥

Where do the organs of sense repair ? How does the body become untouchable ? How and where does he suffer the fruits of his actions ?

प्रसाद कुरुं मे मोहं छेत्तुमर्हस्यशेषतः॥
काश्यऽपोहं सुरश्रेष्ठविनतागर्भः संभवः॥
यमलोकं कथं याति विष्णुलोकं च मानवाः॥ ३॥

Be pleased, for you alone can remove my ignorance. O best of deities, I am Garuḍa, son of Kaśyapa from Vinatā. Please tell me how do men go to Yamaloka or Viṣṇuloka.

श्रीकृष्ण उवाच

परस्य योषितं हृत्वा ब्रह्मस्वमपहृत्य च॥ ४॥
अरण्ये निर्ज्जने देशे जायते ब्रह्मराक्षसः॥
जीनजातौ प्रजायेत रत्नानामपहारकः॥ ५॥

By kidnapping another man's wife and stealing the property of a Brāhmaṇa, one becomes brahmaraksasa in wilderness. The thief of jewels is born in a low caste.

ययं काममभिधयायेत्स तल्लिङ्गोऽभिजायते॥
नैनं छिन्दति शस्त्राणि नैनं दहति पावकः॥ ६॥

Whatsoever one desires one is born, having the symbol of the same. The weapons do not cut his soul nor fire can burn it.

न चैनं क्लेदयन्त्यापो न शोषयति मारुतः॥
वाक् चक्षुनार्सिका कर्णौ गुदं मूत्रस्य सञ्चरः॥ ७॥
अण्डजादिकजन्तूनां छिद्राण्येतानि सर्व्वशः॥
आनाभेर्मूर्धपर्य्यन्तमूधर्वच्छिद्राणि चाष्ट वै॥ ८॥

Nor water wets it nor wind dries it. Mouth, eyes, nose, ears, anus and penisthese are the holes in all animals born of egg, etc. There are eight upper, holes from navel up to the head.

सन्तः सुकृतिनो मर्त्त्या ऊर्ध्वच्छिद्रेण यान्ति वै॥
मृताहे वार्षिकं यावद्यथोक्तविधिना खग॥ ९॥
कुर्य्यात्सर्व्वाणि कर्म्माणि निर्द्धनोऽपि हि मानवः॥
देहे यत्र वसेज्जन्तुस्तत्र भुंक्ते शुभाशुभम्॥ १०॥

If men have done good deeds, they depart from the upper holes, O bird. Whatever rites are prescribed for the deceased from the day of his death to the end of the year (of his death) shall be performed even by the poor. As for the place of enjoyment in whatever body the jiva has entered he reaps the fruits of his actions therein, no matter whether the actions be good or bad.

मनोवाक्कायजान्दोषांस्तथा भुंक्ते खगेश्वर॥
मृतः स सुखमाप्नोति मायापाशैर्न बध्यते॥
पाशबद्धो नरो यस्तु विकर्म्मनिरतो भवेत्॥ ११॥

In this way, O king of birds, a person suffers from the faults of body, mind and speech. After his death, he obtains happiness when he has suffered the results of his actions. He is released from the noose of Māyā and he is not likely to be born again to indulge in evil acts.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे ऊर्ध्वाधोगतिज्ञापकोत्क्रमणद्वारनिरूपणं॥ ११॥

अध्यायः १२ / Chapter 12

श्रीकृष्ण उवाच

एवं ते कथितस्तार्क्ष्य जीवितस्य विनिर्णयः॥
मानुषाणां हितार्थाय प्रेतत्वविनिवृत्तये॥ १॥

O Garuḍa I have thus explained to you the various proclivities of life for the benefit of men and to ward off the stalemate in which the dead may find themselves.

चतुरशीतिलक्षाणि चतुर्भेदाश्च जन्तवः॥
अण्डजाः स्वदेजाश्चैव उद्भिज्जाश्च जरायुजाः॥ २॥

There are eight million four hundred thousand species of creatures divided into four main classes. They are (1) *aṇḍajas* (born of egg), (2) *svedajas* (sweat-born like bugs, etc. (3) *udbhijjas* (born of seeds), (4) *Jarayujas'* (the viviparous.)

एकविंशतिलक्षाणि अण्डजाः परिकीर्त्तिताः॥
स्वेदजाश्च तथा प्रोक्ता उद्भिज्जाश्च क्रमेण तु॥ ३॥
जरायुजास्तथा प्रोक्ता मनुष्याद्यास्तथा परे॥
सर्व्वेषामेव मानुषत्वं जन्तूनां हि दुर्लभम्॥ ४॥

The *aṇḍajas* are of two million one hundred thousand varieties. Similarly, the Svedajas, Udbhijjas and the Jarayujas in the last of which are included human beings are also enumerated. It is very difficult for the lower animals to get manhood.

पञ्चेन्द्रियनिधानत्वं महापुण्यैरवाप्यते॥
ब्राह्मणाः क्षत्रिया वैश्याः शूद्रास्ततपरजातयः॥ ५॥

The receptacle of the set of five senseorgans can be acquired through great merits. Mankind is divided into four varṇas—Kṣatriyas, Vaiśyas, Śudras and also Antyajas (the lowest class).

रजकश्चर्म्मकारश्च नो बुरुड एव च॥
कैवर्त्तमेदभिल्लाश्च सप्तैते ह्यन्त्यजाः स्मृताः॥ ६॥

The Antyajas are divided into seven groups viz., Washermen, Cobblers, Actors, *Varudas, Kaivartas, Bhedas* and *Bhillas.*

म्लेच्छतुम्बविभेदेन जातिभेदास्त्वनेकशः॥
जन्तूनामेव सर्व्वेषां जातिभेदाः सहस्रशः॥ ७॥

Adding the Mlecchas and *Tumbas* there are thirteen groups of people. The species of lower strata of animals are thousands.

जन्तूनामेव सर्वेषां भेदाश्चैव सहस्रशः॥
आहारो मैथुनं निद्रां भयं क्रोधस्तथैव च॥ ८॥

Taking food, indulging in sexual inter-

course, sleeping, fearing and becoming angry- these are found in all living beings. Here the distinction is impossible.

सर्वेषामेव जन्तूनां विवेको दुर्लभः परः॥
एकपादादिरूपेण देहभेदास्त्वनेकशः॥ ९॥
कृष्णसारो मृगो यत्र धर्म्मदेशः स उच्यते॥
ब्रह्माद्या देवताः सर्व्वास्तत्र तिष्ठन्ति सर्व्वशः॥ १०॥

Bodies are of ten varieties in view of the divisions such as single-footed, etc. Where the deer *Kṛṣṇasāra is* found in plenty that region is called *Dharmadeśa* (the land of virtue).

O Bird, the deities Brahma and others, the sages and the Pitṛs, virtue, truthfulness and learning are always present in that land of virtue.

भूतानां प्राणिनः श्रेष्ठाः प्राणिनां मतिजीविनः॥
मतिमत्सु नराः श्रेष्ठा नरेषु ब्राह्मणाः स्मृताः॥ ११॥

Among living beings, the animals are the best; among the animals, the intelligent are the best; among the intelligent, men are the best and among men, the brahmins are the best.

मानुष्यं यः समासाद्य स्वर्गमोक्षैकसाधकम्॥
तयोर्न साधयेदेकं तेनात्मा वञ्चितो ध्रुवम्॥ १२॥

Among the brahmins the scholars, among the scholars those who cultivate Vedic studies, among them those who act according to the injunction and among them the Brahmavadins are the best.

इच्छति शती सहस्रं सहस्र लक्षमीहते कर्तुम्॥
लक्षाधिपती राज्यं राजापि सकलां धरां लब्धुम्॥ १३॥

One is guilty of self-deception who does not strive to gain either heaven or salvation after being born as a man whereby he could gain either.

चक्रधरोऽपि सुरत्वं सुरभावे सकलसुरपतिर्भवितुम्॥
सुरपतिरूर्ध्वगतित्वं तथापि न निवर्त्तते तृष्णा॥ १४॥

A man who has hundred (silver pieces) craves for a thousand; a man who has a thousand, yearns for a lac; a person who has a lac, wishes to rule over a kingdom; a man who rules over a kingdom pines away to become an emperor.

तृष्णया चाभिभूतस्तु नरकं प्रतिपद्यते॥
तृष्णामुक्तास्तु ये केचित्स्वर्गवासं लभन्ति ते॥ १५॥

An emperor wishes to become a Deva (god) and on getting godhood he wishes to be the lord of gods. The lord of gods wishes to go still further and still his thirst for power does not recede.

आत्माधीनः पुमाँल्लोके सुखी भवति निश्चितम्॥
शब्दः स्पर्शश्च रूपं च रसो गन्धश्च तद्गुणाः॥ १६॥

A person afflicted by covetous thirst falls into hell. Those who are freed of undue thirst secure a residence in heaven.

तथा च विषयाधीनो दुःखी भवति निश्चितम्॥ १७॥

A man depending upon his own self is sure to be happy. The qualities of sound, touch, colour, taste and smell make one dependent on the objects of sense and hence one is sure to be unhappy.

कुरङ्ग मातङ्गपतङ्गभृङ्गमीना हताः पञ्चभिरेव पञ्च॥
एकः प्रमादी स कथं न हन्यते यः सेवते पञ्चभिरेव पंच॥ १८॥

The deer, the elephant, the moth, the honeybee and the fish-these five are destroyed due to addiction to their five senseorgans.

पितृमातृमयो बाल्ये यौवने दयितामयः ॥
पुत्रपौत्रमयश्चान्ते मूढो नात्ममयः क्वचित्॥ १९॥

In infancy one is extremely obsessed with one's parents; in youth, one is obsessed with one's wife ; later in life one becomes obsessed with one's sons and grandsons. Never is one obsessed with the Ātman.

लोहदारुमयैः पाशैः पुमान्बद्धो विमुच्यते॥
पुत्रदारमयैः पाशैर्नैवबद्धो विमुच्यते॥ २०॥

It is easy for one bound with iron fetters to wooden pegs to get oneself released. But one bound with the nooses of children and wives is never released.

एकः करोति पापानि फलं भुंक्ते महाजनः॥
भोक्तारो विप्रयुज्यन्ते कर्त्ता दोषण लिप्यते॥ २१॥

It is impossible to escape death whether one is a fool or a scholar, a child or an old man, young (or old and infirm), extremely happy or excessively dejected. He comes and goes. (He dies and is born again.)

कोऽपि मृत्युं न जयति बालो वृद्धो युवापि वा॥
सुखदुःखाधिको वापि पुनरायाति याति च॥२२॥

Man is born alone; man dies alone; he enjoys his merits by himself; he reaps the bitter fruits of his sins by himself.

सर्व्वेषां पश्यतामेव मृतः सर्व्वं परित्यजेत्॥
एकः प्रजायते जन्तुरेक एव प्रलीयते॥२३॥
एकोऽपि भुंक्ते सुकृतमेक एव च दुष्कृतम्॥
मृतं शरीरमुत्सज्य काष्ठलोष्टसमं क्षितौ॥२४॥
बान्धवा विमुखा यान्ति धर्म्मस्तमनुगच्छति॥
गृहेष्वथा निवर्त्तन्ते श्मशानान्मित्रबान्धवाः॥२५॥

Even as every one is watching, one leaves off everything and dies.. Casting off the dead body along with logs; of wood or clods of earth the kinsmen turn away (from the cremation or burial ground) but the dead man's virtue or evil definitely follows him. His riches recede from him in the house itself and his kinsmen turn away at the cremation grounds with friends.

शरीरं वह्निरादत्ते वह्निरादत्ते सुकृतं दुष्कृतं व्रजेत्॥
शरीरं वह्निनां दग्धं पुण्यं पापं सह स्थितम्॥२६॥
शुभं वा यदि वा पापं भुङ्क्ते सर्वत्र मानवः॥
यदनस्तमिते सूर्य्ये न दत्तं धनमर्थिनाम्॥२७॥

The fire consumes the body but the merit and demerit accompany him. The body is burnt by fire but the actions perpetrated by him keep his company.

न जाने तस्य तद्वित्तं प्रातः कस्य भविष्यति॥
रारटीति धनं तस्य को मे भर्त्ता भविष्यति॥२८॥
न दत्तं द्विजमुख्येभ्यः परोपकृतये तथा॥
पूर्वजन्मकृतात्पुण्याद्यल्लब्धं बहुत चाल्पकम्॥२९॥
तदीदृशं परिज्ञाय धर्म्मार्थे दीयते धनम्॥
धनेन धार्यते धर्म्मः श्रद्धापूतेन चेतसा॥३०॥

Auspicious or otherwise, a man has to experience the fruits of his action. If before sunset wealth is not distributed among the suppliants, I do not know to whom it will go in the morning that follows. If some wealth is not handed over to Brahmins and friends or spent in holy rites or pilgrimages, the wealth begins to cry 'who shall be my lord.?' Whether plentiful or scanty whatever wealth one has, is due to one's previous merits. Realizing this, one has to spend it away in virtuous rites. It is by wealth that virtue is sustained if the mind is sanctified by faith.

श्रद्धाविरहितो धर्म्मो नेहामुत्र च तत्फलम्॥
धर्म्माच्च जायते ह्यर्थो धर्म्मात्कामोऽपि जायते॥३१॥
धर्म्म एवापवर्गाय तस्माद्धर्म्मं समाचरेत्॥
श्रद्धया साध्यते धर्म्मो बहुभिर्नार्थराशिभिः॥३२॥
अकिञ्चना हि मुनयः श्रद्धावन्तो दिवं गताः॥
अश्रद्धया हुतं दत्तं तपस्तप्तं कृतं च यत्॥
असदित्युच्यते पक्षिन्प्रेत्य चेह न तत्फलम्॥३३॥

A sacred rite devoid of faith is neither fruitful here nor there. It does not nourish. Virtue is the cause of wealth, love and salvation. Hence, one shall be virtuous. It is by faith that virtue is sustained and not by heaps of riches. Indigent sages endowed with faith have attained heaven. Homas, gifts, penances and actions without faith are base, O bird, and they are not found fruitful, here or in the life after death.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मका॰ प्रेतकल्पे श्रीकृष्णगरुडसंवादे मृतस्य धर्मामात्रानुयायित्वनिरूपणं नाम द्वादशोऽध्यायः॥ १२॥

अध्यायः १३ / Chapter 13

गरुड उवाच

कर्म्मणा केन देवेश प्रेतत्वं नैव जायते॥
पृथिव्यां सर्व्वजन्तूनां तद् ब्रूहि परमेश्वर॥१॥

O Lord of gods, please tell me by means of what rite can one prevent a stalemate after death. (What are the rites that men should do in the world to forestall the state of being a ghost for ever ?)

श्रीकृष्ण उवाच

अथ वक्ष्यामि संक्षेपात्क्षयाहादौर्ध्वदैहिकम्॥
स्वहस्तेनैव कर्त्तव्यं मोक्षकामैस्तु मानवैः॥२॥

Please listen, I shall explain briefly the

obsequious rites. If one desires to attain salvation, one has to perform them oneself.

स्त्रीणामपि विशेषेण पञ्चवर्षाधिके शिशौ॥
वृषोत्सर्गादिकं कर्म्म प्रेतत्व विनिवृत्तये॥
वृषोत्सर्गादृते नान्यत्किञ्चिदस्ति महीतले॥ ३॥
जीवन्वापि मृतो वापि वृषोत्सर्ग करोति यः॥
प्रेतत्वं न भवेत्तस्य विना दानमखव्रतैः॥ ४॥

Even in regard to women, and children above the age of five, this is specially insisted on. The rites of Vṛṣotsarga (gifting away a bull calf) are for forestalling the continuance of ghosthood. There is no other rite in the world except Vṛṣotsarga (for that purpose). While during his life or after death if Vṛṣotsarga is performed he will never continue for long as a ghost. There is no necessity for other gifts or sacrifices.

गरुड उवाच

कस्मिन्काले वृषोत्सर्गं जीवन्वापि मृतोऽपि वा॥
कुर्य्यात्सुरवरश्रेष्ठ ब्रूहि मे मधुसूदन॥ ५॥
किं फलं तु भवेदन्ते कृतैः श्राद्धैसतु षोडशैः॥ ६॥

Garuḍa said :—If Vṛṣotsarga is to the performed during life or after death, at what time has it to be performed, O foremost among gods, Madhusūdana, please tell me. If the sixteen types of Śrāddha are performed what are then effects on the dead man ?

श्रीकृष्ण उवाच

अकृत्वा तु वृषोत्सर्ग कुरुते पिण्डपातनम्॥
नोपतिष्ठति तच्छ्रेयो दातुः प्रेतस्य निष्फलम्॥ ७॥

If Piṇḍas are offered without performing Vṛṣotsarga no benefit accrues. Every thing given unto the dead is fruitless.

एकादशाहे प्रेतस्य यस्य नोत्सृज्यते वृषः॥
प्रेतत्वं सुस्थिरं तस्य दत्तैः श्राद्धशतैरपि॥ ८॥

If Vṛṣotsarga is not carried out on the eleventh day after death, the ghosthood of the dead becomes eternal even if hundreds of Śrāddhas are performed in his favour.

गरुड उवाच

सर्पाद्धि प्राप्तमृत्यूनामग्निदाहादि न क्रिया॥
जलेन शृङ्गिणा वापि शस्त्राद्यैर्म्रियते यदि॥ ९॥
असन्मृत्युमृतानां च कथं शुद्धिर्भवेत्प्रभो ॥
एतन्मे संशयं देव च्छेत्तुमर्हस्यशेषतः॥ १०॥

Garuḍa said :—If a person dies of snakebite, no funeral rite, such as cremation takes place. Similarly, if he dies by drowning or being struck by a horned animal or through weapons or an accident for how many days do the relatives remain impure? O lord, please remove my doubts on this point.

श्रीकृष्ण उवाच

षण्मासैर्ब्राह्मणः शुध्येद्युग्मे सार्द्धे तु बाहुजः॥
सार्द्धमासेन वैश्यस्तु शूद्रो मासेन शुध्यति॥ ११॥

If he is a Brahmin, impurity lasts for six months; if a Kṣatriya, two months and a half; if a Vaiśya, one month and a half, and if a Śūdra it lasts for a month.

दत्त्वा दानान्यशेषाणि सुतीर्थे म्रियते यदि॥
ब्रह्मचारी शुचिर्भूत्वा न स यातीह दुर्गतिम्॥ १२॥

If a person has gifted some precious articles of different sorts to a worthy receiver and has lived a celibate life when alive, he does not go to a wretched state (even if he dies an unnatural death).

वृषोत्सर्गादिकं कृत्वा यतिधर्म्मं समाचरेत्॥
यतित्वे मृत्युमाप्नोति स गच्छेद्ब्रह्म शाश्वतम्॥ १३॥

If a person has performed the rite of Vṛṣotsarga and has lived a celibate life, he goes to Brahmaloka, even if he dies an unnatural death.

विकर्म्म कुरुते यस्तु शिष्टाचारविवर्जितः॥
वृषोत्सर्गादिकं कृत्वा न गच्छेद्यमशासनम्॥ १४॥

If a person has lived an unrighteous life devoid of good conduct, but has performed Vṛṣotsarga, he does not go to the world of Yama after death.

पुत्रो वा सोदरो वापि पौत्रो बन्धुजनस्तथा॥
गोत्रिणश्चार्थभागी च मृते कुर्य्याद् वृषोत्सवम्॥ १५॥

When a person dies, his son, brother, grandson, relative, caste-man or the successor should perform Vṛṣotsarga.

पुत्राभावे तु पत्नी स्याद्दौहित्रो दुहितापि वा॥
पुत्रेषु विद्यमानेषु वृषं नान्येन कारयेत्॥ १६॥

If there be no son, the wife can perform Vṛṣotsarga; if no wife, the daughter's son or the daughter herself can do the same. But, in case, he has sons, none else should perform Vṛṣotsarga.

गरुड उवाच

पुत्रा यस्य न विद्यन्ते नरा नार्य्यः सुरेश्वर॥
एतन्मे संशयं देव च्छेतुमर्हस्यशेषतः॥ १७॥

If one has no kinsmen such as sons, mother, relatives, wife or husband, how are the obsequial rites to be performed ? By what rite are men and women to attain salvation warding off miseries. O lord, please dispel this doubt of mine entirely.

श्रीकृष्ण उवाच

अपुत्रस्य गतिर्नास्ति स्वर्गो नैव न नैच च॥
तस्मात्केनाप्युपायेन पुत्रस्य जननं चरेत्॥ १८॥

There is no salvation for a man without a son. He can never hope to attain heaven. , Hence, somehow a man must strive to get a son.

यानि कानि च दानानि स्वयं दत्तानि मानवेः॥
तानितानि च सर्व्वाणि तूपतिष्ठन्ति चाग्रतः॥ १९॥

Whatever gifts are made by one during the life time, become beneficial later.

व्यञ्जनानि विचित्राणि भक्ष्यभोज्यानि यानि च॥
स्वहस्तेन प्रदत्तानि देहान्ते चाक्षयं फलम्॥ २०॥

Different sorts of delicacies and foodstuff given by one's hand stand in good stead after death.

गोभूहिरण्यवासांसि भोजनानि पदानि च॥
यत्रयत्र वसेज्जन्तुस्तत्रतत्रोपतिष्ठति॥ २१॥

Cows, plots of land, gold, clothes, foodstuffs, good posts (positions), etc., offered to the needy succour a man wher ever he is.

यावत्स्वस्थं शरीरं हि तावद्धर्म्मं समाचरेत्॥
अस्वस्थः प्रेरितश्चान्यैर्नकिञ्चित्कर्तुमर्हति॥ २२॥

One shall perform sacred rites as long When a person dies, his son, brother, as the body is hale and hearty. Falling sick, one may not feel enthusiastic to do anything even if prompted by others.

जीवतोऽपि मृतस्येह न भूतं चौर्द्ध्वदैहिकम्॥
वायुभूतः क्षुधाविष्टो भ्रमतो च दिवानिशम्॥ २३॥

Until the rites of obsequies are performed the dead man, ever hungry, roams about day and night in the form of airy matter.

कृमिः कीटः पतङ्गो वा जायते म्रियते पुनः॥
असद्गर्भे भवेत्सोऽपि जातः सद्यो विनश्यति॥ २४॥

He is likely to be born again, a worm or an insect or a locust or in the womb of an evil-minded base woman. He may die immediately after rebirth.

यात्स्वस्थमिदं शरीरमरुजं यावज्जरा दूरतो
यावच्चेन्द्रियशक्तिरप्रतिहता यावत्क्षयो नायुषः॥
आत्मश्रेयसि तावदेव विदुषा कार्य्यः प्रयत्नो
महान्सन्दीप्ते भवने तु कूपखननं प्रत्युद्यमः कीदृशः॥ २५॥

As long as the body is healthy, free from sickness, as long as old age has not set in, as long as the power of sense-organs is not impaired, as long as there is no risk to life, an intelligent man should endeavour for the welfare of the soul. It is foolishness to begin to dig a well when the house has caught fire.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे वृषोत्सर्गदानधर्मपुत्रादिप्रशंसनं नाम त्रयोदशोऽध्यायः॥ १३॥

अध्यायः १४ / Chapter 14

गरुड उवाच

आर्त्तेन म्रियमाणेन यद्दत्तं तत्फलं वद॥
स्वस्थावस्थेन दत्तेन विधिहीनेन वा विभो॥ १॥

O lord, please tell me what is the effect if one offers things oneself or through others, if one offers things when one is hale and hearty or when one is sick; or if things are offered when one is unconscious or without reference to the injunctions in the sacred texts?

श्रीकृष्ण उवाच

एका गौः स्वस्थचित्तस्य ह्यातुरस्य च गोशतम्॥
सहस्रं म्रियमाणस्य दत्तं वित्तविवर्ज्जितम्॥ २॥

मृतस्यैव पुनर्लक्षं विधिपूतं च तत्समम्॥
तीर्थपात्रसमायोगादेका गौर्लक्षपुण्यदा॥३॥

One cow, offered when one's mind is at rest and peaceful, is on a par with hundred cows offered when it is not, or a thousand cows given at the time of his death when it is doubtful whether he is conscious of it at all, or a hundred thousand cows after his death. If it is given without reference to the injunctions in the sacred texts it is fruitless. Even a single cow offered to a deserving person at a holy centre is on a par with a gift of a hundred thousand cows elsewhere in yielding merit.

पात्रे दत्ते खगश्रेष्ठ अहन्यहनि वर्द्धते॥
दातुर्दानमपापाय ज्ञानिनां च प्रतिग्रहः॥४॥
विषशीतापहो मन्त्रवह्निः किं दोषभाजनम्॥
दातव्यं प्रत्यहं पात्रे निमित्तेषु विशेषतः॥५॥

O foremost among birds, anything given to a deserving person nourishes day by day. A gift wipes off the sin of the giver and the acceptance of the same by a person of good wisdom does not affect him. The mantra quells person and the fire chillness. Are they affected by the same?

नापात्रे विदुषा किंचिदात्मनः श्रेय इच्छता॥
अपात्रे जातु गौर्दत्ता दातारं नारकं नयेत्॥६॥

Every day something must be given to deserving persons, particularly so on special occasions. If one wishes for one's own weal, one shall be sane enough not to give anything to the undeserving.

कुलैकविंशतियुतं ग्रहीतारं च पातयेत्॥
देहान्तरं परिप्राप्य स्वहस्तेन कृतं च यत्॥७॥

A cow gifted to an undeserving causes the downfall of the giver into hell. The receiver too falls into hell along with the members of his family for twenty one generations. If on being born again he performs some meritorious deeds, (he effect there-ofis also wiped off.

धनं भूमिगतं यद्वत्स्वहस्तेन निवेशितम्॥
तद्वत्फलमवाप्नोति ह्यहं वच्मि खगेश्वर॥८॥

O lord of birds, I affirm that just as seeds and other valuable things invested or sown in the ground offer fruitful results so also things offered by one's own hands yield fruitful results.

अपुत्रोऽपि विशेषेण क्रियां चैवाध्वदैहिकीम्॥
प्रकुर्यान्मोक्षकामश्च निर्धनश्च विशेषतः॥९॥

Particularly, a man having no son shall perform the funeral rites in his life-time and the same is true with those who crave for salvation and even indigent persons.

स्वल्पेनापि हि वित्तेन स्वयं हस्तेन यत्कृतम्॥
अक्षयं याति तत्सर्वं यथाज्यं च हुताशने॥१०॥

Any sacred rite performed by ourselves even with very little wealth accords undying results, just like drops of clarified butter offered into the fire with sacred mantras.

एका चैकस्य दातव्या शय्या कन्या पयस्विनी॥
सा विक्रीता विभक्ता वा दहत्यासप्तमं कुलम्॥११॥

A gift of a single bed, a virgin, and a cow. if sold or shared bums the members of the family till the seventh generation.

तस्मात्सर्वं प्रकुर्वीत चंचले जीविते सति॥
गृहीतदानपाथेयः सुखं याति महाध्वनि॥१२॥

Therefore, life being unsteady it is incumbent on everyone to do every thing beforehand. With the food for the journey in the form of gifts offered to the deserving, one is able-to trawl with comfort in the Great Highway in the journey after death.

अन्यथा क्लिश्यते जनतुः पाथेयरहितः पथि।
एवं ज्ञात्वा खगश्रेष्ठ वृषयज्ञं समाचरेत्॥१३॥

Otherwise, the wretch undergoes great' hardships without the food to subsist pn, on the way. O foremost among birds, after realising this, one shall perform Vṛṣayajña.

अकृत्वा म्रियते यस्तु अपुत्रो नैव मुक्तिभाक्॥
अपुत्रोऽपि हि यः कुर्यात्सुखं याति महापथे॥१४॥

Even a man having sons, dying without the performance of these rites, does not attain salvation. A man without sons by doing these rites beforehand shall have a happy journey on the Great Highway.

अग्निहोत्रादिभिर्यज्ञैर्दानैश्च विविधैरपि॥
न तां गतिमवाप्नोति वृषोत्सर्गेण या गतिः॥१५॥

The goal that is reached by Vṛṣotsarga cannot be attained by the performance of sacrifices like Agnihotra, etc. or by various kinds of gifts.

यज्ञानां चैव सर्व्वेषां वृषयज्ञस्तथोत्तमः॥
तस्मात्सर्व्वप्रयत्नेन वृषयज्ञं समाचरेत्॥१६॥

Among all sacrifices the Vṛṣayajña is the best. Hence, it must be performed with redoubled efforts.

गरुड उवाच

कथयस्व प्रसादेन क्षयाहं चौर्ध्वदैहिकम्॥
कस्मिन्काले तिथौ कस्यां विधिना केन तद्भवेत्॥१७॥

Garuḍa said :—Please tell me the details of Vṛṣayajña when, on what Tttht, by what rites shall it be performed?

कृत्वा किं फलमाप्नोति एतन्मे वद साम्प्रतम्॥
त्वत्प्रसादेन गोविन्द मुक्ते भवति मानवः॥१८॥

What Is the fruit that he reaps after performing the same ? Now please tell me this.

श्रीकृष्ण उवाच

कार्त्तिकादिषु मासेषु याम्यानगते रवौ॥
शुक्लपक्षे तथा पक्षिन्द्राद‍श्यादितिथौ शुभे॥१९॥
शुभे लग्ने मुहूर्त्ते वा शुचौ देशे समाहितः॥
ब्राह्मणं तु समाहूय विधिज्ञं शुभलक्षणम्॥२०॥
जपहोमैस्तथा दानैः कुर्य्यात्संदेहस्य शोधनम्॥
पुण्येऽभिजित्सुनक्षत्रे ग्रहान्देवान्समर्च्चयेत्॥२१॥

Śrī Kṛṣṇa said :—When the sun is in uttarāyaṇa (northern Transit i.e. proceeding away from the tropic of Capricorn) in the months of Kārttika, etc., on the twelfth day of either the bright or dark-lunar fortnight, on an auspicious hour, in, a clean place, he shall perform the rites of Japa and Homa after inviting a pious-brahmin conversant with the rites.

होमं कुर्य्याद्यथाक्ति मन्त्रैश्च विविधैरपि।
ग्रहाणां स्थापनं कुर्य्यात्पूर्व्वं चैव खगेश्वर॥२२॥

On a holy day in conjunction with an auspicious-star he shall worship the planets and deities. He shall perform Homa according to his capacity with various auspicious mantras.

मातृणां पूजनं कार्य्यं वसोर्धारां च पातयेत्॥
वह्निं संस्थाप्य तत्रैव पूर्णं होमं तु कारयेत्॥२३॥

He shall fix the planets mystically and worship,. O lord of birds. He shall then perform the worship of the Mothers and *Vasudhārā* (*offerings* of gold or other coins in a. stream).

शालग्रामं च संस्थाप्य वैष्णवं श्राद्धमाचरेत्॥
वृषं सम्पूज्य तत्रैव वस्त्रालंकारभूषणैः॥२४॥

After kindling the fire he shall perform the Pūrṇa Homa. Then he shall instal Śālagrāma and perform Vaiṣṇava *Śrāddha.*

चतस्रो वत्सतर्य्यश्च पूर्व्वं समधिवासयेत्॥
प्रदक्षिणं ततः कुर्य्याद्धोमान्ते च विसर्ज्जनम्॥२५॥

The Vrsa (bull calf) must be bedecked with good-clothes and ornaments. Four heifers must be kept in front.

इमं मन्त्रं समुच्चार्य उत्तराभिमुखं स्थितः॥
धर्म्म त्वं वृषरूपेण ब्रह्मणा निर्म्मितः पुरा॥२६॥

At the end of the Homa the householder shall circumambulate the bull and let it loose reciting the following mantra and facing the north.

तवोत्सर्गप्रभावान्मामुद्धरस्वभवार्णवात् ॥
अभिषिच्य शुभैर्मन्त्रैः पावनैर्विधिपूर्व्वकम्॥२७॥

"O Bull, thou art Dharma (virtue) created by *Brahmā in* the form of a bull. Please raise one up from the ocean of worldly existence by means of the power of this setting free."

तेनक्रीडन्तिमन्त्रेण वृषोत्सर्गं तु कारयेत्॥
अभिर्षिचेत्तो नीलं रुद्रकुम्भो दकेन तु॥२८॥

With this mantra and along with the holy water from *Rudrakumbha (the* water pot sanctified by Rudra mantras) poured over its head, the Visarga. rite is performed. The water pot is then placed on *Darbha grass.*

नाभिमूले समास्थाय तदम्बु मूर्धनि न्यसेत्॥
अन्न (आत्म) श्राद्धं ततः कुर्य्याद्द्याद्दानं द्विजोत्तमे॥२९॥
उदके चैव गन्तव्यं जलं तत्र प्रदापयेत्॥
यदिष्टं जीवतस्त्वासीत्तच्च दद्यात्स्वशक्तितः॥३०॥

After duly pouring the water with due recital of *mantras* in accordance with the injunctions in the sacred, texts, he recites the

mantra *Tena Kriḍa* etc and finally releases the bull. He shall then perform *Ātmaśrāddha and* feed. a pious brahmin and offer water unto him.

न्यूनं संपूर्णतां याति वृषोत्सर्गे कृते सति॥
सुतृप्तो दुस्तरे मार्गे मृतो याति न संशयः॥३१॥

What he—liked most in his life time must be made over as a gift in accordance with one's capacity. Then after death he shall be able to go along the rugged path (to the city of Yama) without any difficulty.

यमलोकं न पश्यन्ति सदा दानरता नराः॥
यावन्न दीयते जन्तोः श्राद्धं चैकादशहिकम्॥३२॥

If the *Śrāddha is* not performed on the eleventh day, neither what is offered by himself here nor what is offered by others reaches him in the other world.

स्वदत्तं परदत्तं वानेहामुत्रोपतिष्ठति॥
त्रयोदश तथा सप्त पञ्च त्रीणि क्रमेण तु॥३३॥

He shall then make over *Padadānas* thirteen, seven, five or three with great faith.

पददानानि कुर्व्वीत श्रद्धाभक्तिसमन्वितः॥
तिलपात्राणि कुर्व्वीत सप्त पञ्च यथाक्रमम्॥३४॥

Three, five or seven pots of gingelly seeds shall be gifted away and Brāhmins must be fed. He shall then offer a cow as a gift.

ब्राह्मणान् भोजयेत्पश्चादेकां गां च प्रदापयेत्॥
वृषं हि शन्नोदेवीति वेदोक्तविधिनां ततः॥३५॥
चतसृभिर्व त्सतरीभिः परिणयनमाचरेत्॥
वामे चक्रंप्रदातव्यं त्रिशूलं दक्षिणे तथा॥३६॥

If a bull calf is gifted a *Cakra* shall be placed on its left side, a trident on its right and a garland round its neck.

मूल्यं दद्याद् वृषस्यापि तं वृषं च विसर्ज्जयेत्॥
एकोद्दिष्टाविधानेन स्वाहाकारेण बुद्धिमान्॥३७॥

The eleventh day rites are to be performed like the *Ekoddiṣṭa* rite and the twelfth day rites are performed with *Svāhākāra.*

कुर्य्यादेकादशाहं च द्वादशाहं च यत्नतः॥
सपिण्डाकरणादर्व्वाक्कुर्य्याच्छ्राद्धानि षोडश॥३८॥

Before the *Sapiṇḍīkaraṇa,* sixteen *Śrāddhas* have to be performed. After feeding the brahmins *Padadāna* must be made.

ब्राह्मणान् भोजयित्वा तु पददानानि दापयेत्॥
कार्पासोपरि संस्थाप्य ताम्रपात्रे तथाच्युतम्॥३९॥

A cloth is spread on the ground and a copper vessel is kept over it. The idol of *Acyuta is* kept in it and covered with a cloth. This is given along with *Arghya* and good fruits as gifts.

वस्त्रेणाच्छाद्य तत्रस्तमर्घं दद्याच्छुभैः फलैः॥
नावमिक्षुमयीं कृत्वा पट्टसूत्रेण वेष्टयेत्॥४०॥

A boat is to be made with sugar cane stems and covered with a cloth. Clarified butter is kept in a bell metal vessel. This is the symbolic offering to enable him to cross the *Vaitaraṇī* river.

कांस्यपात्रे घृतं स्थाप्य वैतरण्या निमित्ततः॥
नावआरोहणं कुर्य्यात्पूजयेद्गरुगडध्वजम्॥४१॥

The boat is offered for crossing. *Garuḍa-dhvaja is* then worshipped. In accordance with one's own wealth many such gifts can be given.

आत्मवित्तानुसारेण तच्च दामनन्तकाम्॥
भवसागरमग्नां शोकतापार्तिदुःखिनाम्॥४२॥

Janārdana is the god who saves people. who are sunk in the ocean of worldly existence, who are dejected due to its waves of sorrow and distress and who are devoid of the boat of *Dharma* (virtue).

धर्मप्लाविहीनानां तारको हि जनार्दनः॥
तिला लोहं हिरण्यं च कार्पासं लवणं तथा॥४३॥

Gingelly seeds, metallic substances, gold, cloth, salt, even grains, plots of land and cows-any of these can be given as *Dāna.* It is holy.

सप्तधान्यं क्षितिर्गावो ह्येकैकं पावनं स्मृतम्॥
तिलपात्राणि कुर्व्वीतं शय्यादानं च दापयेत्॥४४॥

Vessels full of gingelly seeds or beds can be gifted. According to one's capacity, *Daksinā* can be given to poor people, orphans or noble and pious persons.

दीनानाथविशिष्टेभ्यो दद्याच्छत्तया च दक्षिणाम्॥
एवं यः कुरुते तार्क्ष्य पुत्रवानप्यपुत्रवान्॥४५॥

O Tārkṣya he who performs thus, whether he has a son, or no son, obtains great *siddhis* (achievements) like one who has realised Brahma.

स सिद्धि समवाप्नोति यथा ते ब्रह्मचारिणः॥
नित्यं नैमित्तिकं कुर्य्याद्यावज्जीवति मानवः॥ ४६॥

As long as one lives, one shall perform *Nitya* and *Naimittika.* rites. Whatever one does righteously shall yield him good results.

यः कश्चित्क्रियते धर्म्मस्तत्फलं चाक्षयं भवेत्॥
तीर्थयात्राव्रतादीनां श्राद्धं संवत्सरस्य हि ॥४७॥
देवतानां गुरूणां च मातापित्रोस्थैव च॥
पुण्यं देयं प्रयत्नेन वर्द्धते खग॥४८॥
अस्मिन्यज्ञे हि यः कश्चिद्भूरिदानं प्रयच्छति॥
तत्तस्य चाक्षयं सर्वं वैदिकायां यथा किल॥४९॥

In the rites concerning pilgrimages to holy centres, in the annual *śrāddha*, etc., and in those of gods, preceptors, mother or father, gifts made thus are holy. He who makes gifts in this yajña, O bird, flourishes every day.

यथा पूज्यतमा लोके यतयो ब्रह्मचारिणः॥
तथैव प्रतिपूज्यन्ते लोके सर्वे च नित्यशः॥५०॥
वरदोऽहं सदा तस्य चतुर्व्वक्त्रस्तथा हरः॥
ते यान्ति परमाँल्लोकानिति सत्यं वचो मम्॥५१॥

It yields undying results as the rites performed in altars. Just as *Brahmacārins* are worthy of worship those who give gifts are also worshipped. I grant boon unto them. Similarly, the fourfaced god Brahmā and diva too grant boons.

उत्सृष्टो वृषभो यत्र पिबत्यपो जलाशये॥
शृङ्गेणालिखते वापि भूमिं नित्यं प्रहर्षितः॥५२॥

Wherever in the tank, the offered bull drinks water or digs the earth with horns, there enough food and water for the manes exist.

पितॄणामन्नपानं च प्रभूतमुपतिष्ठति॥
पौर्णमास्याममायां वा तिलपात्राणि दापयेत्॥५३॥
संक्रान्तीनां सहस्राणि सूर्य्यपर्व्वशतानि च॥
दत्त्वा यत्फलमाप्नोति तद्वै नीलविसर्ज्जने॥ ५४॥

This is my affirmed truth that they go to great regions. On full moon days or in conjunction with *Revatī* star a blue calf is to be set free. In setting free a blue bull calf, the merit accrued is the same as in performing thousands of *Saṅkrānti* rites or hundreds of rites of solar eclipse.

वत्सतर्य्यः प्रदातव्या ब्राह्मणेभ्यः पदानि च॥
तिलपात्राणि देयानि शिवभक्तद्विजेषु च॥ ५५॥

Heifer must be given to a brahmin. *Padas,* vessels of gingelly seeds, etc. must be-given to the brahmin devotees of diva.

उमामहेश्वरं चैकं परिधाय प्रदापयेत॥
अतसीपुष्पसङ्काशं पीतवाससमच्युतम्॥५६॥
ये नमस्यान्ति गोविन्दं न तेषां विद्यते भयम्॥
प्रेतत्वान्मोक्षमिच्छन्तो ये करिष्यन्ति सत्क्रियाम्॥५७॥

After worshipping Umā and Maheśvara, Acyuta, dark as the *Masi* flower and robed in yellow garments, must be worshipped. Those who do so need not be afraid of anyone. Those who desire to escape ghosthood shall perform their respective rites.

यास्यन्ति ते पराँल्लोकानिति सत्यं वचो मम॥
एतत्ते सर्व्वमाख्यातं मया चैवौर्द्ध्वदैहिकम्॥५८॥
यच्छुत्वा सर्व्वपाशयो मुच्यते नात्र संशयः॥
श्रुत्वा माहात्म्यमतुलं गरुडो हर्षमागतः॥
मानुषाणां हितार्थाय पुनः प्रपच्छ केशवम्॥ ५९॥

I have thus mentioned everything connected with the rites of obsequies. On hearing this, one freed from sins goes to Viṣṇu's region. On hearing this glory of performing rites and the merits of gifts expounded by the lord, Garuḍa was delighted. He bowed his head down and asked the lord again.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे गोदानवृशोत्सर्गदशदानभूरिदानादिनिरूपणं नाम चतुर्दशोऽध्यायः॥ १४॥

अध्यायः १५ / Chapter 15

गरुड उवाच
भगवन्ब्रहि मे सर्व्वं यमलोकस्य निर्णयम्॥
जन्तोः प्रयाणमारभ्य माहात्म्यं वर्त्मविस्तरम्॥ १॥

Garuḍa said :—O lord, please give me a decisive description of Yama's region, its dimension, extent and greatness.

श्रीभगवानुवाच

शृणु तार्क्ष्य प्रवक्ष्यामि यममार्गस्य निर्णयम्॥
प्रयाणानि सर्व्वाणि नगराणि च षोडश॥२॥

Bhagawān said :—O Tārkṣya, listen. I shall describe the region of Yama. All the sixteen worlds are very extensive.

षडशीतिसहस्राणि योजनानां प्रमाणतः॥
यमलोकस्य चोर्द्धं वै अन्तरा मानुषस्य च॥३॥

The distance between the Earth and Yama's region is more than a million and thirtytwo thousand kilometers.

सुकृतं दुष्कृतं वापि भुक्त्वा लोके यथार्ज्जितम्॥
कर्म्मयोगाद्यदा कश्चिद्व्याधिरुत्पद्यते खग॥४॥

O bird, after enjoying the fruits of his merits and demerits in the world, a man falls sick due to the effect of some previous action.

निमित्तमात्रं सर्व्वेषां कृतकर्म्मानुसारत॥
यस्य यो विहितो मृत्युः स तं ध्रुवमवाप्नुयात्॥५॥

This sickness is due to a chance cause. Death occurs to a man in accordance with his actions taking their own definite course.

कर्म्मयोगाद्यदा देही मुञ्चत्यत्र निजं वपुः॥
तदा भूमिगतं कुर्य्याद्गोमयेनापलिप्य च॥६॥

The individual casts off his body and dies due to the effects of his actions. His dead body must be kept on the ground after purifying it with cowdung.

तिलाछन्दर्भान्विकीर्य्याथ मुखे स्वर्ण विनिःक्षिपेत्॥
तुलसीसंन्निधी कृत्वा शालग्रामशिलां तथा॥७॥

Gingelly seeds and Kuśa grass must be scattered. A piece of gold is piaced in the mouth of the dead man. Tulasī leaves and the Śālagrāma rock are placed near it.

सेतु (एवं) सामादिसूक्तैस्तु मरणं मुक्तिदायकम्॥
शलाकास्वर्णविक्षपैः प्रेतप्राणिगृहेषु च॥८॥

Sāmasūktas are recited near him. This is conducive to his salvation. Rods or pieces of gold are to be placed for the benefit of the dead man in his vital opertures.

एका वक्त्रे तु दातव्या घ्राणयुग्मे तथा पुनः॥
अक्ष्णोश्च कर्णयोश्चैव द्वेद्वे देये यथाक्रमम्॥९॥

One piece in the mouth, one in each of the nostrils, eyes and ears are to be placed in this order of enumeration,

अथ लिङ्गे तथा चैका त्वेकां ब्रह्माण्डके क्षिपेत्॥
करयुग्मे च कण्ठे च तुलसीं च प्रदापयेत्॥१०॥

One piece in the operture of the genitals and one piece in the rectum. Tulasi leaves are placed in both the hands and the neck.

वस्त्रयुग्मं च दातव्यं कङ्कुमैश्चाक्षतैर्यजेत्॥
पुष्पमालायुतं कुर्यादन्यद्वारेण सन्नयेत्॥११॥

The dead body is to be covered with two clothes. Saffron and raw rice grains are strewn. It is then decorated with flower garlands. The body is to be taken out through the back doorway.

पुत्रस्तु बान्धवैः सार्द्धं विप्रस्तु पुरवासिभिः॥
पितुः प्रेतं स्वयं पुत्रः स्कन्धमारोप्य बान्धवैः॥१२॥
गत्वा श्मशानदेशे तु प्राङ्मुख श्चोत्तरामुखम्॥
अदग्धपूर्वा या भूमिश्चितां तत्रैव कारयेत्॥१३॥

The son with his relatives and the Brāhmaṇas of the town should carry the corpse on the shoulder to the cremation ground. The corpse should be placed on the pyre with the face of the dead to the north, while the son should sit on the ground with his lace turned to the east. The pyre should be made on the ground on which no other dead body has been cremated presently.

श्रीखण्डतुलसीकाष्ठसमित्पालाशसंभृताम्॥
विकलेन्द्रियसङ्घाते चैतन्ये जडतां गते॥१४॥
प्रचलन्ति ततः प्राणा याम्यैर्निकटवर्तिभिः।
एकीभूतं जगत्पश्येद्दैवी दृष्टिः प्रजायते॥१५॥

The pyre should be made of woods of sandal, Tulasī, and Palāśa. When, the organs lose their functioning power, consciousness is benumbed and the messengers of Yama are near at hand, the breath leaves the body. The departed soul attains divine vision and can see the universe at a glance.

बीभत्सं दारुणं रूपं प्रणैः कण्ठं समाश्रितैः॥
फेनसमुद्गिरते कोपि मुखं लालाकुलं भवेत्॥१६॥
दुरात्मानश्च ताड्यन्ते किंकरैः पाशबन्धनैः॥
सुखेन कृतिनस्तत्र नीयन्ते नाकनायकैः॥१७॥

He observes the dreadful form of Yama even when he is on the verge of death. He sees Yama's servants beating the wicked with the cane. He sees the attendants of Viṣṇu cheering the good.

दुःखेन पापिनो यान्ति यममार्गे च दुर्गम्॥
यमश्चतुर्भुजो भूत्वा शंखचक्रगदादिभृत्॥१८॥
पुण्यकर्म्मरतान्सम्यक् शुभान्मित्रवदाचरेत्॥
आहूतः पापिनः सर्व्वान्यमो दण्डेन तर्ज्जयेत्॥ १९॥

The path of Yamaloka is hard to pass. The sinners traverse the path in discomfort. Yama assumes a form of body with four arms, holding conch, discus, bow and mace. He treats the pious with amity and accord and chastises the sinful with the rod of iron.

प्रलयाम्बुदनिर्घोषस्त्वञ्जनादिसमप्रभः ॥
महिषस्थो दुराराधयो विद्युतेजःसमद्युतिः॥ २०॥
योजनत्रयविस्तारदेहो रौद्रोऽतिभीषणः॥
लोहदण्डधरो भीमः पाशपाणिर्दुराकृतिः॥ २१।
वक्रनेत्रोऽतिभयदो दर्शनं याति पापिनाम्॥
अंगुष्ठमात्रः पुरुषो हाहा कुर्व्वन् कलेवरात्॥ २२॥

He thunders like clouds at the time of dissolution. He looks as dreadful and dark as a mount of collyrium. He is seated on à buffalo. He can be easily propitiated or appeased by the devotee. His body shines as the lustre of lightning. It is as long as the three Yojanas in dimension. He is terrible to look .at, wields ,an iron-rod and noose in his hands. His bodily appearance and eyes are dreadful to the sinners. The soul in human body is of the size of a thumb.

तदैव नीयते दूतैर्याम्यैर्वीक्षन्सवकं गृहम्॥
निर्व्विचेष्टं शरीरं तु प्राणैर्मुक्तं जुगुप्सितम्॥ २३॥
अस्पृश्यं जायते तूर्णं दुर्गंधं सर्वनिन्दितम्॥
त्रिधावस्था हि देहस्य कृमिविड्भस्मसंज्ञिता॥ २४॥

When it is dragged out of the body by the messengers of Yama, it cries painfully looking wistfully at his erstwhile home. The disgustful body without life and breath becomes untouchable suddenly, smells foul and is disliked by all. The body suffers in three ways : Either if is eaten by worms or transformed to feces or reduced to ashes.

को गर्वः क्रियते ताक्ष्र्य क्षणविध्वंसिभिर्नरैः॥
दानं वित्तादृता वाचः कीर्त्तिधर्म्मौ तथायुषः॥ २५॥
परोपकरणं कायादसतः सारमुद्धृतम्॥
तस्यैवं नीयमानस्य दूताः सन्तर्जयन्ति हि॥ २६॥
दर्शयन्तो भयं तीव्रं नरकाय पुनः पुनः॥
शीघ्रं प्रचलं दुष्टात्मन् गतोऽसित्वं यमालये॥ २७॥
कुंभीपाकादिनरकांस्त्वां नेष्यामश्च मा चिरम्॥
एवं वाचस्तदा शृण्वबन्धूनां रुदितं तथा॥ २८॥
उच्चैर्हाहेति विलपन्नोयतेयमकिंकरैः॥
स्थाने श्राद्धं प्रकुर्व्वीत तथा चेकादशेऽहनि॥ २९॥

O Garuḍa, Body is liable to destruction in an instant. How can a man boast of it?

The purpose of wealth is charity, that of speech is truth, that of life is fame and spirituality, that of body is benevolence. In this way, one can gain something substantial out of the things unsubstantial.

When the departed soul is being carried away, the messengers chastise him in the way. They describe the dreadful fate that awaits him in hell.

They tell him thus : 'O wicked soul, walk quickly. You are being taken to hell. We carry you to *Kumbhīpāka* and kindred hells. Make haste and do, not delay."

Thus hearing the words of messengers and the lamentations of his relatives he cries aloud and is carried by Yama's messengers.

मृतस्योत्क्रान्तिसमयात्षद् पिण्डान्क्रमशो ददेत्॥
मृतस्थाने तथा द्वारे चत्वरे ताक्ष्र्य कारणात्॥ ३०॥
विश्राम काष्ठचयने तथा सञ्चयने च षट्॥
शृणु तत्कारणं ताक्ष्र्य षट् पिण्डपरिकल्पने॥ ३१॥

The son should perform Śrāddha at the appropriate place. He should offer six piṇḍas, on the day of death in the serial order: (1) at the place where the person breathes his last (2) at the door-way, (3) at the courtyard, (4) at the resting place, (5) by the pyre and (6) at the collection of bones.

O Garuḍa, I shall now tell you the. purpose why the six piṇḍas are offered to the dead.

मृतस्थाने शवो नाम तेन नाम्ना प्रदीयते॥
तेन दत्तेन तृप्यन्ति गृहवास्त्वधिदेवताः॥ ३२॥

तेन भूमिर्भवेत्तुष्टातदधिष्ठातृदेवता॥
द्वारे तु पिण्डं देयं च पान्थ मित्यभिधाय तु॥ ३३॥

The piṇḍa that is offered to the dead at the place of death pleases the household deities. This piṇḍa satiates both-the earth and the presiding deity. The doorway piṇḍa should be given addressing the departed soul as pāntha (passenger).

दत्तेन तेन प्रीणन्ति द्वारस्था गुहदेवताः॥
चत्वरे खेचरो नाम तमुद्दिश्य प्रदापयेत्॥ ३४॥

The gift of this piṇḍa pleases the household deities that abide at the door. In the courtyard lives the Khecara. A piṇḍa should be given in his name.

न चोपघातं कुर्व्वन्ति भूताद्या देवयोनयः॥
विश्रामे भूतसंज्ञोऽयं तेन तत्र प्रदापयेत्॥ ३५॥

At the resting place, he should offer a piṇḍa to the Bhūta categorized as Deva. This piṇḍa is, therefore, called *bhūta.* The gift of this piṇḍa to the Bhūta makes him genial to the dead.

पिशाचा राक्षसा यक्षा ये चान्ये दिशि वासिनः॥
तस्य होतव्यदेहस्य नैवायोग्यत्वकारकाः॥ ३६॥

Piśācas, Rākṣasas, Yaksas and the rest preserve the sanctity of the body which is sacrificed in, the fire.

चितापिण्डप्रभृतितः प्रेतत्वमुपजायते॥
चितायां साधकं नाम वदन्त्येके खगेश्वर॥ ३७॥

When the piṇḍa is offered by the side of the pyre, the dead is designated as preta. But, O Garuḍa, instead of calling him preta, some call him Sādhaka.

केचित्तं प्रेतमेवावाहुर्यथा कल्पविदो बुधाः॥
तदादि तत्रतत्रापि प्रेतनाम्ना प्रदीयते॥ ३८॥

But, generally, he is called preta. Henceforth, the offerings are made to him in the name of preta.

इत्येवं पञ्चभिः पिण्डै शवस्याहुतियोग्यता॥
अन्यथा चोपघाताय पूर्व्वोक्तस्ते भवन्ति हि॥ ३९॥

By gifting away the five piṇḍas, the body achieves sanctity and fitness to be sacrificed in the fire. Otherwise, the presiding deities, as stated above, cause large-scale destruction.

उत्क्रामे प्रथमं पिण्डं तथा चार्धपयेति च॥
चितायां तु तृतीयं स्यात्त्रयः पिण्डाश्च कल्पिताः॥ ४०॥

Three piṇḍas are necessary : (1) one at the time of death, (2) another in the half-way from the place of death to the cremation ground and still another by the side of the pyre.

विधाता प्रथमे पिण्डे द्वितीये गरुडध्वजः॥
तृतीय यमदूताश्च प्रयोगः परिकीर्त्तितः॥ ४१॥

The piṇḍas are associated in their serial order with their presiding deities, viz., Brahmā, Viṣṇu, and the messengers of Yama.

दत्ते तृतीये पिण्डेऽस्मिन्देहदोषैः प्रमुच्यते॥
आधारभूतजीवश्च ज्वलनैर्ज्वालयेच्चिताम्॥ ४२॥

When the third piṇḍa is offered, the dead body is relieved of impurity. The son or the nearest relative should set fire to the pyre.

संमृज्य चोपलिप्याथ उल्लिख्योद्धृत्य वेदिकाम्॥
अभ्युक्षयोपसमाधाय वह्निं तत्रः विधानतः॥ ४३॥

He should cleanse, besmear, dig up, extract the place of altar and after sprinkling the same with water, he should arrange sticks in the prescribed way and light the fire.

पुष्पाक्षतैश्च सम्पूज्य देवं क्रव्यादसंज्ञकम्॥
त्वं भूतकृज्जगद्योने त्वं लोकपरिपालकः॥ ४४॥
उपसंहारकस्तस्मादेनं स्वर्गं मृतं नय॥
इति क्रव्यादमभ्यर्च्य शरीराहुतिमाचरेत्॥ ४५॥

After worshipping the deity Kravyāda with "owers and rice he should recite the following formula : "O Kravyāda, the originator of beings, the source of the universe, thou art the originator, saviour and the destroyer of the people. Take this dead person to heaven." Thus worshipping the deity Kravyāda, he should sacrifice the dead body.

अर्द्धदग्धे तथा देहे दद्यादाज्याहुतिं ततः॥
लोमभ्यः स्वेतिवाक्येन कुर्याद्धोमं यथाविधि॥ ४६॥

When the body is half-burnt he should pour ghee into the pyre reciting the formula 'Lomabhyah svāhā'

चितामारोप्य तं प्रेत हुनेदाज्याहुतिं ततः॥
यमाय चान्तकयेति मृत्येव ब्रह्मणे तथा॥ ४७॥

Putting dead body on the pyre he should

pour ghee over the pyre with the formula: *Yamāya Antakaya Svāhā*.

जातवेदोमुखे देया एका प्रेतमुखे तथा॥
ऊर्ध्वं तु ज्वालयेद्वह्निं पूर्वभागे चितां पुनः॥४८॥

A single offering should be made to each of the deities—Mṛtyu, Brahmā, Jātavedas (fire) as well as in the mouth of the *preta*. Then he should light the fire from the eastern direction.

अस्मात्त्वमधिजातोसि त्वदयं जायतां पुनः॥
असौ स्वर्गाय लोकाय स्वाहा ज्वलति पावकः॥४९॥

He should recite the mantra (addressed to the dead); thou art born of this fire;' (addressed to the fire) : May he be born of you again. May thou take him to the world of heaven, please.

एवमाज्याहुतिं दत्त्वा तिलमिश्रां समन्त्रकाम्॥
ततो दाहः प्रकर्तव्यः पुत्रेण किले निश्चितम्॥५०॥

Reciting this mantra he should pour ghee mixed with gingelly seeds. Thus, he should cremate the body as dictated by the funeral code *(antyeṣṭi paddhati)*.

रोदितव्यं ततो गाढमेवं तस्य सुखं भवेत्॥
दाहस्यानन्तरं तत्र कृत्वा सञ्चयनक्रियाम्॥५१॥

He should weep aloud at this juncture. For this would assuredly give pleasure to the deceased. The rite of cremation is followed by the rite of.collecting bones.

प्रेतपिण्डं प्रदद्याच्च दाहार्तिशमनं खग॥
तावद्भूताः प्रतीक्षन्ते तं प्रेतं बान्धवार्थिनम्॥५२॥

The preta-piṇḍa forestalls the pain due to cremation. The Bhūtas (who share the piṇḍa with the deceased) allow the preta to wait til! he receives the piṇḍa from his relatives.

दाहस्यानन्तरं कार्य्यं पुत्रैः स्नानं सचैलकम्॥
तिलोदकं ततो दद्यान्नामगोत्रेण तिष्ठतु॥५३॥

After the corpse is cremated, the sons or the descendants should bathe in dress. They should offer libations' of water mixed with gingelly seeds by his personal name or by the appellation of his lineage.

ततो जनपदैः सर्वैर्दातव्या करतालिका॥
विष्णुर्विष्णुरिति ब्रूयाद्गुणैः प्रेतमुदीरयेत्॥५४॥

The people of the town who have assembled for morning should applaud the dead by reciting the formula *Viṣṇu, Viṣṇu*. They should accompany the relatives back to the house (as a token of sympathy for the relatives).

जनाः सर्वे समास्तस्य गृहामागत्य सर्वशः॥
द्वारस्य दक्षिणे भागे गोमयं गौरसर्षपान्॥५५॥
निधाय वरुणं देवमन्तर्धायं स्ववेश्मनि॥
भक्षयेन्निपत्राणि घृतं प्राश्य गृहं व्रजेत्॥५६॥

At the southern part of the house he should put cow-dung and the white mustard. He should set up an icon of Varuṇa in the house, eat the leaves of the Nimba and partake of the ghee.

केचिद्दुग्धेन सिञ्चन्ति चितास्थानं खगेश्वर॥
अश्रुपातं न कुर्व्वीत दद्या दस्मै जलाञ्जलीन्॥५७॥

O lord of birds, some sprinkle milk over the pyre. He should not shed tears but offer libations of water to the dead.

श्लेष्माश्रु बान्धवैर्मुक्तं प्रेते भुङ्क्ते यतोऽवशः॥
अतो न रोदितव्यं हि क्रियाः कार्य्याः स्वशक्तितः॥५८॥

They should not weep. If they weep and spit phlegm the sou! of the dead person is compelled to eat that.

दुग्धं च मृन्मये पात्रे तोयं दद्याद्दिनत्रयम्॥
सूर्य्ये चास्तं गते तार्क्ष्य वलभ्यां चत्वरेऽपि वा॥५९॥

The son should perform the obsequial rites as his means can afford. O Garuḍa, he should pour milk or water by the earthern jar, in favour of the deceased, over the sloping roof or the courtyard.

बद्धः संमूढहृदयो देहमिच्छन्कृतानुगः॥
श्मशानं चत्वरं गेहं वीक्षन्याम्यैः स नीयते॥६०॥

The soul of the deceased held fast by his previous actions and terribly bewildered, desires for another body. While he is being taken to the abode of Yama by his messengers he casts a mournful look at the cemetery and the courtyard of his house.

गर्ते पिण्डा दशाहं च दातव्याश्च दिनेदिने।
जलाञ्जलीः प्रदातव्याः प्रेतमुद्दिश्य नित्यशः ॥६१॥
तावद्वृद्धिश्च कर्त्तव्या यावत्पिण्डं दशाहिकम्॥
पुत्रेण हि क्रिया कार्या भार्यया तदभावतः॥ ६२॥

For ten days, without intermittence, the son should offer piṇḍa in the pit and pour handful of water in favour of the deceased. If he has no son, his wife should perform the obsequial rites.

तदभावे च शिष्येण तदभावे सहो दरः॥
श्मशाने चान्यतीर्थे वा जलं पिण्डं च दापयेत्॥६३॥

If he has no wife, his disciple should perform the same. If no disciple, his brother should do that. The libations of piṇḍa and water should be given either at the cremation ground or at the place of pilgrimage.

ओदनानि च सक्तूंश्च शाकमूलफलादिना॥
प्रथमेऽहनि यद्द्यात्तद्द्यादुत्तरेऽहनि॥६४॥

Whatever the desceudent offers-boiled rice, barley-meal, vegetables, fruits, etc. on the day of death, he should partake of the same on successive days.

दिनानि दश पिण्डांश्च कुर्व्वन्त्यत्र सुतादयः॥
प्रत्यहं ते विभज्यन्ते चतुर्भागाः खगेश्वर॥६५॥

The son or the descendent offers piṇḍa for ten days consecutively. The piṇḍa is divided every day into four parts, O lord of birds.

भागद्वयं तु देहार्थं प्रीतिदं भूतपके॥
तृतीयं यमदूतानां चतुर्थं चोपजीव्यति॥६६॥

Two parts of the piṇḍa go to the building of new body. The third part goes to the messengers of Yama. The fourth he partakes of himself.

अहोरात्रैस्तु नवभिः प्रेतो निष्पत्तिमाप्नुयात्॥
जन्तोर्निष्पन्नदेहस्य दशमे वलवत्क्षुधा॥६७॥

Within three days and nights the soul assumes a new body. On the tenth day the embodied soul longs for food.

न विधिर्नैव मन्त्रश्च न स्वधावाहनाशिषः॥
नाम गोत्रं समुच्चार्य्य यद्दत्तं तद्दशहिकम्॥६८॥

No procedure, no mantra and no rites are prescribed. He should offer gifts to the deceased just by his personal name or by the appellation of his lineage,

दग्धे देहे पुनर्देहमेवमुत्पद्यते खग॥
प्रथमेऽहनि यः पिण्डस्तेन मूर्द्धा प्रजायते॥६९॥
ग्रीवा स्कन्धौ द्वितीये च तृतीये हृदयं भवेत्॥
चतुर्थेन भवेत्पृष्ठं पञ्चमे नाभिरेव च॥७०॥
षट् सप्तमे कटी गुह्यमुरू चाप्यष्टमे तथा॥
तालू पादौ च नवमे दशमेऽह्नि क्षुधा भवेत्॥७१॥

O bird, when the dead body is cremated, the soul that has gone out of the body takes a new body. With the piṇḍa of the first day his head comes into being; with the piṇḍa of the second day his neck and shoulders; with that on the third day his heart; with that on the fourth day his back; with that on the fifth day his navel; with those on the sixth and seventh days his waist and private parts; with that on the eighth his thighs; with that on the ninth his palate and feet;. with that on the tenth a feeling of hunger comes into being.

देहं प्राप्तः क्षुधाविष्टो गृहे द्वारे च तिष्ठति॥
दशमेऽहनि यः पिण्डस्तं दद्यादामिषेण तु॥७२॥

Having assumed a new body tormented by hunger he stands at the threshold of his house. The tenth day piṇḍa should be accompanied with the offering of flesh.

यतो देहे समुत्पन्ने प्रेतोऽतीव क्षुधान्वितः॥
अतस्त्वामिषबाह्येन क्षुधा तस्य न नश्यति॥७३॥

The soul of the deceased when he had assumed a new body feels extremely hungry. His hunger is not appeased if an offering without flesh is made to him.

एकादशे द्वादशाहे प्रेतो भुंक्ते दिनद्वयम॥
योषितः पुरुषस्यापि प्रेतशब्दं समुच्चरेत्॥७४॥
दीपमन्नं जलं वस्त्रं यत्किंचिद्वस्तु दयिते॥
प्रेतशब्देन तद्देयं मृतस्यानन्ददायकम्॥७५॥

On the eleventh day and the twelfth, the soul of the dead eats to his fill. While offering gifts of lamp, food, water etc. to the male or the female deceased one should mutter the name preta. Whatever is offered to the deceased, should be done by the name preta, a for, doing so gives delight to the deceased.

त्रयोदशेऽह्नि स प्रेतो नीयते च महापथे॥
पिण्डजं देहमाश्रित्य दिवा नक्तं बुभुक्षितः॥७६॥

On the thirteenth day, the soul of the dead is taken to the High Way. Now, he assumes a

body born of the piṇḍa and feels hungry by day and night.

शीतोष्णशंकुक्रव्यादवह्निमार्गस्तु पापिनाम्॥
क्षुधा तृष्णात्मिका चैव सव्व सौम्यं कृतात्मनाम्॥७७॥

The sinners travel by the path of extreme cold and heat—the path which is beset with nails, infested with demons and spread over with fire. Hunger and thirst await the sinner but the good escape torments.

मार्गे चैतानि दुःखानि असिपत्रवनान्विते॥
क्षुत्पिपासार्द्दितो नित्यं यमदूतैः प्रपीडितः॥७८॥

In the path beset with trees, with their leaves as sharp as swords, such tortures are usual. He suffers from hunger and thirst, tortured by the messengers of Yama.

अहन्यहनि वै प्रेतो योजनानां शतद्वयम्॥
चत्वारिंशत्तथा सप्त अहोरात्रेण गच्छति॥७९॥

The departed soul traverses two hundred and forty-seven Yojanas in twentyfour hours.

गृहीतो यमपाशैश्च हाहेति रुदिते तु सः॥
स्वगृहं तु परित्यज्य याम्यं पुरमनुव्रजेत्॥८०॥

He is bound by the noose of Yama. He weeps as he leaves the house for the city of Yama.

क्रमेण याति स प्रेतः पुरं याम्यं शुभाशुभम्॥
अतीत्य तानितान्येव मार्गे पुरवराणि च॥८१॥

The departed soul goes to the city of Yama which the pious souls find comfortable and where the sinners feel distressed.

याम्यं सौरिपुरं नगेन्द्रभवनं गन्धर्व्वशैलागमौ॥
क्रोञ्चं क्रूरपुरं विचित्रभवनं बह्वापदं दुःखम्॥८२॥
नानाक्रन्दपुरं सुतप्तभवनं रौद्रं पयोवर्षणं
शीताढ्यं बहुधर्म्मभीतिभवनं याम्यं पुरं चाग्रतः॥८३॥

In his upward journey he passes over the best of cities viz., Yāmya, Sauripura, Nagendrabhavana, Gandharva, Śailāgama Krauñca, Krūrapura, Vicitrabhavana, Bahvāpada, Duḥkhada, Nanākrandapura, Sutaptabhavana, Raudra, Payovarsana, Śītāḍhya and Bahubhīti. Yama's city heads the list.

त्रयोदशेऽह्नि स प्रेतो गृहीतो यमकिंकरैः॥
तस्मिन्मार्गे व्रजत्येको गृहीत इव मर्कटः॥८४॥

On the thirteenth day seized by the servants of Yama, and all alone, the departed soul traverses the path like a monkey led by the juggler.

तथैव स व्रजन्मार्गे पुत्रपुत्रेति च ब्रुवन्॥
हाहेति क्रन्दते नित्यं कीदृशं तु मया कृतम्॥८५॥
मानुष्यं लभ्यते कस्मादिति ब्रूते प्रसर्पति॥
महता पुण्ययोगन मानुष्यं जन्म लभ्यते॥८६॥

As he goes along the path, he cries aloud repeating :"O my son, O my son, I am undone, alas, I am undone. I did not act well." He laments, crying over and over again: Human body is rare to get. I got it by my accumulated merit.

न तत्प्राप्य प्रदत्तं हि चाकेभ्यः स्वकं धनम्॥
पराधीनं तदभवदिति ब्रूते (रौति) समद्गदः॥८७॥
किंकरैः पीड्यतेऽत्यर्थं स्मरते पूर्व्वदैहिकम्॥८८॥

I earned sufficient wealth but gave nothing to the poor. Alas ! that wealth has gone to others (in spite of hoarding it). Thus he speaks in the choked voice. He is severely tortured by the servants of Yama while he remembers his past.

सुखस्य दुःखस्य न कोपि दाता
परो ददातीति कुबुद्धिरेषा।
पुरा कृतं कर्म सदैव भुज्यते
देहिन्क्वाचिन्निस्तर यत्त्वया कृतम्॥८९॥

None gives him pleasure or pain. This is wrong to presume that pleasures or pains are caused by others. The soul suffers for all that he performs 'fin his life. O soul, now suffer the consequences of your past activities.

मया न दत्तं न हुतं हुताशने
तपो न तप्तं हिमशैलगह्वरे॥
न सेवितं गांगमहो महाजलं
देहिन्क्वाचिन्निस्तर यत्त्वया कृतम्॥९०॥

[He laments :] I neither gave gifts to the needy nor poured oblations into the fire. I neither practised penance in the caves of the Himālayas nor bathed in the Ganges. O soul, now suffer the cousequences of your activities.

न नित्यदानं न गवाह्निकं कृतं
न वेददानं न च शास्त्रपुस्तकम्॥

पुरा न दृष्टं न च सेवितोऽध्वा
देहिन्क्वचिन्निस्तर यत्त्वया कृतम्॥ ९१॥

I neither gave regular gifts nor made any pastures nor offered sacred books : the Vedas and the Dharmaśāstras to the learned Brahmins in charity nor heard the Purāṇas. Now, O soul, suffer for your activities.

जलाशयो नैव कृतो हि
निर्जले मनुष्यहेतोः पशुपक्षिहेतवे ॥
गोतृप्तिहेतोर्न कृतं हि गोचरं
देहिन्क्वचिन्निस्तर यत्त्वया कृतम्॥ ९२॥

I did not construct a tank for satiating thirsty people, beasts or birds. I did not make a pasture for the cattle to graze. Now, O soul, suffer for your activities.

मया न भुक्तं पतिसङ्गसौख्यं
वह्निप्रवेशो न कृतो मृते सति॥
तस्मिन्मृते तद्व्रतपालनं वा
देहिन्क्वचिन्निस्तर यत्त्वया कृतम्॥ ९३॥

I neither enjoyed the pleasures of my husband's company, nor did I enter the pyre of my husband. Nor did I observe the vow of charity after his death. O soul, now suffer for your activities.

मासोपवासैर्न विशोषितं
वपुश्चान्द्रायवणैर्वा नियमैश्च संहतैः॥
नारीशरीरं बहुदुःखभाजनं
लब्धं मया पूर्व्वं कृतैर्विकर्म्मभिः॥ ९४॥

I did not reduce my body by keeping monthly fasts or Candrāyaṇa vow or observances of like nature. I derived womanhood—the cause of multiple sorrows, from unholy activities of my former life.

उक्तानि वाच्यानि मया
नराणामतः शृणुष्वावहितोऽपि पक्षिन्॥
स्त्रीणां शरीरं प्रतिलभ्य देही
ब्रवीति कर्म्माणि कृतानि पूर्व्वम्॥ ९५॥

O bird, you think attentively on what I have said about the lamentations of men and women for their acts of omission and commission done in their previous life

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्म॰ प्रेतकल्पे श्रीकृष्णगरुडसंवादे यमलोकविस्तारतन्माहात्म्यद्यानिरूपणं नाम पञ्चदशोऽध्यायः॥ १५॥

अध्यायः १६ / Chapter 16

श्रीभगवानुवाच

एवं विलपतस्तस्य प्रेतस्यैवं खगेश्वर॥
क्रन्दमानस्य नितरां पीडितस्य च किङ्करैः॥ १॥
सप्तदशदिनान्येको वायुमार्गे विकृष्यते॥
अष्टादशे त्वहोरोत्रे पूर्व्वं याम्यपुरं व्रजेत्॥ २॥

O lord of birds, when the departed soul laments thus, he cries being struck by Yama's servants who drag him for seventeen days in the firmament. On the eighteenth day he reaches the city of Yama.

तस्मिन्पुरवरे रम्ये प्रेतानां च गणा महान्॥
पुष्पभद्रा नदी तत्रन्यगोधः प्रियदर्शनः॥ ३॥

In that beautiful city there abides a group of departed Souls. The river *Puspabhadrd* flows there and a big fig tree grows up there.

पुरे स तत्र विश्रामं प्राप्यते यमकिङ्करैः॥
जायापुत्राकिदं सौख्यं स्मरेत्तत्र सुदुःखितः॥ ४॥
रुदते करुणैर्वाक्यैस्तृषार्त्तः श्रमपीडितः॥
स्वधनं स्वकलत्राणि गृहं पुत्राः सुखानि च॥ ५॥
भृत्यमित्राणि चान्यच्च सर्व्वं शोचति वै तदा॥
क्षुधार्त्तस्य पुरेतस्मिन्कङ्करैस्तस्य चोच्यते॥ ६॥

There in that city, the .servants of Yama bid him take rest- In utter distress he remembers pleasures he enjoyed in the company of his wife and sons. Thirsty and distressed he weeps bitterly and laments over the erstwhile comforts of his wealth, wife, house, sons, servants, friends and comforts of life. He is extremely distressed with hunger. As he laments the servants of Yama speak to him.

किङ्करा ऊचुः

क्व धनं क्व सुता जाया क्व गृहं क्व त्वमीदृशः॥
स्वकर्म्मोपार्ज्जितं भुक्ष्व चिरं गच्छ महापथे॥ ७॥

Where is your wealth ? Where arc your

sons ? Where is your wife ? Where are you in this wretched state ? Now suffer for your past evil actions and go by this ancient path.

जानासि शंबलवशं बलमध्वगानां
नो शंबलः प्रयतते परलोकपान्थ॥
गन्तव्यमसित तव निश्चितमेव
तेन मार्गेण यत्र भवतः क्रयविक्रयौ न॥८॥

O traveller in this foreign world, do you not know-the power of Yama who is the lord of us all-his messengers. Assuredly, you have to travel over that path where there is no provision for barter in virtue or vice.

यमदूतोदितं वाक्यं पक्षिन्नैवं त्वया श्रुतम्॥
एवमुक्तस्ततः सर्व्वैर्हन्यमानः स मुद्गरैः॥९॥

O bird, hear attentively what the messengers of Yama speak to the departed soul. They strike him with the rod of iron.

अत्र दत्तं सुतैः पात्रे(त्रै) स्नेहाद्वा कृपयाथ वा॥
मासिकं पिण्डमश्नाति ततः सौरिपुरं व्रजेत्॥१०॥

Here, ontheearth, whatever is given by his sons every month, rice-ball, etc., due to affection or kindness, he eats the same and then he goes to Sauripura.

तत्र नाम्ना तु राजा वै जङ्गमः कालरूपकधृक्॥
तं दृष्ट्वा भयभीतस्तु विश्रामे कुरुते मतिम्॥११॥

King Jaṅgama rules in that city who can assume any shape at will. He is frightened by his looks. He feels the urge of taking rest.

उदकं चान्नसंयुक्तं भुङ्क्ते तस्मिन्पुरे गतः॥
त्रैपक्षिके तु यद्दत्तं तत्पुरं स व्यतिक्रमेत्॥१२॥
नगेन्द्रनगरे रम्ये प्रेतो याति दिवानिशम्॥
गच्छन्व नानि रौद्राणि दृष्ट्वा क्रन्दति तत्र सः॥१३॥

Whatever is offered to him in the three fortnights together with the oblations of water he eats and drinks. He passes over that city and reaches the beautifui town Nagendra by name. He has to travel day and night for two months for reaching that city. He passes over dreadful forests in the way and cries aloud.

भीषणैः क्लिश्यमानस्ततः रुदते च पुनःपुनः॥
मासद्वयावसाने तु तत्पुरं सोऽतिगच्छति॥१४॥

भुक्त्वा चान्नं जलं पीत्वा यद्दत्तं बान्धवैरिह॥
क्लिश्यमानस्ततः पाशैर्नीयते यमकिङ्करैः॥१५॥

He is beaten by the cruel and merciless messengers of Yama and weeps over and over again. Having eaten the rice-balls and drunk the libation of water offered by the relatives in the second month, he moves further. He is tied with the noose and dragged by the messengers of Yama.

तृतीये मासि सम्प्राप्ते गन्धर्व्वनगरं शुभम्॥
तृतीयं मासिकं भुक्त्वा तत्र गच्छत्यसौ पुरः॥१६॥

He reaches Gandharvanagara (or Gandhamādana) in the third month. Here, he eats the quarterly rice-ball offered by the relations. Then he moves further.

शैलागमं चतुर्थे स मासे प्राप्नोति वै पुरम्॥
पाषाणास्तत्र वर्षन्ति प्रेतस्योपरि संस्थिताः॥१७॥

He reaches the city Śailāgama in the 'fourth month. The stones rain upon him continuously, O lord.

चतुर्थमासिके श्राद्धं भुंक्ते तत्र सुखी भवेत्॥१८॥

There he eats the fourth monthly oblation and feels satisfied.

ततो याति पुरं प्रेतः क्रूरं मासे तु पञ्चमे॥
इह दत्तं सुतैर्भुङ्क्ते प्रेतो वै तत्पुरे स्थितः॥
षष्ठे मासि ततः प्रेतो याति क्रौञ्चाभिधं पुरम्॥१९॥

In the fifth month, he goes to Krurapura. There he eats the rice ball offered by his relatives. In the sixth month he reaches the Krauñcapura.

तत्र दत्तेन पिण्डेन श्राद्धेनाप्यायितः पुरे॥
मुहूर्त्तार्द्धं तु विश्रम्य कम्पमानः सुदुःखितः॥२०॥

There he feeds upon the rice-ball offered by his relatives in the sixth month. He takes rest for a while but all the time he remains frightened and distressed.

तत्पुरं स व्यतिक्रम्य तर्ज्जितो यमकिङ्करैः॥
प्रयाति चित्रनगरं विचित्रो यत्र पार्थिवः॥२१॥

He passes over that town being struck and dragged by the messengers of Yama. He reaches Citranagara where rules King Vicitra.

यमस्यैवानुजः सौरिर्यत्र राज्यं प्रशास्ति हि॥
मासैस्तु पञ्चभिः सार्द्धरूषण्मासिकं भवेत्॥ २२॥
ऊनषाण्मासिकं तत्र भुंक्ते याम्यसमाहतः॥
मार्गे पुनः पुनस्तस्य बुभुक्षा पीडयत्यलम्॥ २३॥

He is the younger brother of Yama. There he eats the sixth monthly rice-ball but is not satiated fully. Then he moves further; he suffers again and again for want of food.

सन्तिष्ठते मृते कोऽपि मदीयः सुतबान्धवः॥
सौख्यं यो मे जनयति पततः शोकसागरे॥ २४॥

"Do my sons, brothers, parents or relatives exist who may take me out of the ocean of distress wherein I have fallen."

एवं मार्गे विलपति वार्य्यमाणश्च किंकरैः॥
आयान्ति सम्मुखास्तत्र कैवर्त्तास्तु सहस्रशः॥ २५॥
वयं ते तर्त्तुकामाय महावैतरणीं नदीम्॥
शत योजनविस्तीर्णां पूयशोणितसंकुलाम्॥ २६॥
नानाझषसमाकीर्णां नानापक्षिगणैर्वृताम्॥
वयं त्वां तारयिष्यामः सुखेनेति वदन्ति ते॥ २७॥
अन्तरं देहि भो पान्थ बहुला चेद्रुचिस्त्व॥
तेन तत्र प्रदत्ता गौस्तया नावा प्रसर्पति॥
मनुजानां हितं दानमन्ते वैतरणी स्मृता॥ २८॥

He laments in the way and is warned by the messengers of Yama. He then, reaches the Vaitaraṇī that flows over hundred Yojanas. It is full of pus and blood, abounds in fish and vultures. Here the fishermen approach him saying, "O traveller, give us liberal fee; we shall row you across the river." If he has gifted the Vaitaraṇī cow he is rowed across the river' The gift of a cow at the time of death is called Vaitaraṇī which gives relief to the departed soul.

परा पापं दहेत्सर्व्वं विष्णुलोकं च सा नयेत्॥
न दत्ता चेत्खगश्रेष्ठ तां समेत्य समज्जति॥ २९॥

The gift of Vaitaraṇī cow destroys his sins and takes him to the region of Viṣṇu. O best of birds, if the Vaitaraṇī cow is not gifted, the departed soul is drowned in that stream.

स्वस्थावस्थे शरीरेऽत्र वैतरण्या व्रतं चरेत्॥
देया च विदुषे धेनुस्तां नदीं तर्तुमिच्छता॥ ३०॥

When a person is in good health he should gift a cow to a learned person.

अवदन्मज्जमानस्तु निन्दत्यात्मानमात्मना॥
पाथेयार्थं मया किञ्चिन्न प्रदत्तं द्विजायच॥ ३१॥
न दत्तं न हुतं जप्तं न स्नातं न कृतं स्तुतम्॥
यादृशं कर्म्म चरितं मूढ भुङ्क्ष्वेति तादृशम्॥ ३२॥

While drowning he reproaches himself: 'I gave no food to a Brāhmin traveller nor poured oblations in the fire nor performed Japa nor undertook bath nor prayed to the gods. Now, let me suffer for the acts I did in my life.

तदैव हृदि संमूढस्ताडितो भाषते भटैः॥
वैतरण्याः परतटे भुङ्क्ते दत्तं घटादिकम्॥ ३३॥

The messengers of Yama strike him again. He repeats those words but in silence this time.

ऊनषाण्मासिकश्राद्धं भुक्त्वा गच्छति चाग्रतः॥
तार्क्ष्य तत्रः विशेषेण भोजयीत द्विजाञ्छुभान्॥ ३४॥

He eats the sixth monthly offering-made by the relatives and proceeds further. O Garuḍa, the gift of food to the pious Brahmins gives relief to the donor in distress.

चत्वारिंशत्तथा सप्त योजनानि शतद्वयम्॥
प्रयाति प्रत्यहं तार्क्ष्य अहोरात्रेण कर्शितः॥ ३५॥

O bird, the departed soul covers two hundred and forty seven Yojanas every day. Thereafter he is completely exhausted.

सप्तमे मासि सम्प्राप्ते पुरं बह्वापदं व्रजेत्॥
तत्र भुक्त्व प्रदत्तं यच्छ्राद्धं सप्तममासिकम्॥ ३६॥

In the seventh month he reaches the city. Bahvāpada. He eats the rice-ball offered by his relatives.

अष्टमे मासि सम्प्राप्ते नानाक्रन्दपुरं व्रजेत्॥
नानाक्रन्दगणान्दृष्ट्वा क्रन्दमानान्सुदारुणम्॥ ३७॥

In the eighth month he reaches Nanakranda-pura. There he sees people crying bitterly aloud.

स्वयं च शून्यहृदयः समाक्रन्दति दुःखित॥
तन्मासिकं च यच्छ्राद्धं भुक्त्वा तत्र सुखी भवेत्॥ ३८॥

Himself in utter distress, he cries in pain. He eats the eighth-monthly rice-ball and feels comfortable.

विहाय तत्पुरं प्रेतो याति तप्तपुरं प्रति॥
सुतप्तनगरं प्राप्य नवमे मासि सोऽश्नुते॥
द्विजभोज्यं पिण्डदानं कृतं श्राद्धं सुतेन यत्॥३९॥

He, then, leaves for Taptapura. Having reached Taptapura in the ninth month he eats the rice-ball and the Śrāddha which his son or relatives have gifted in his favour.

मासि वै दशमे रौद्रं स्थानं स गच्छति॥
दशमे मासि यद्दत्तं तद्भुक्त्वा च प्रयाति सः॥४०॥

In the tenth month he reaches Raudrapura. He eats whatever his son or relatives give in his favour.

दशैकमासिकं भुक्त्वा पयोवर्षणमृच्छति॥
मेघास्तत्र प्रवर्षन्ति प्रेतानां दुःखदायकाः॥४१॥

After eating the tenth monthly rice-ball in Raudrapura he goes to Payovarṣaṇa where the clouds rain heavily and cause distress to the departed.

(ततः प्रचलितो पेतो बहुघर्ममतृषार्दितः)॥
द्वादशे मासि यच्छ्राद्धं तत्र भुङ्क्ते सुदुःखितः॥४२॥

Then suffering from heat and thirst he partakes of the eleventh-monthly meal gifted by his relatives.

किञ्चिन्न्यूने ततो वर्षे सार्द्धे चैकादशेऽथ वा॥
याति शीतपुरं तत्र शीतं यत्रातिदुःखदम्॥४३॥

A little before a year has passed or at the end of eleven and a half month he reaches a ītapura-city of extreme cold and distress.

शीतार्त्तः क्षुधितः सोऽपि वीक्षते हि दिशो दश॥
तिष्ठेत्तु बान्धवः कोऽपि यो मे दुःखं व्यपोहति॥४४॥

Tormented by cold and hunger he looks in all directions and specks: O "I wish I had a relative who would have removed my distress."

किङ्करास्तं वदन्त्येवं क्व ते पुण्यं हि तादृशम्॥
श्रुत्वा तेषां तु तद्वाक्यं हा दैव इति भाषते॥४५॥

The attendants of Yama speak to him thus : "Where is thy holy merit that it may give relief to thee." On hearing their words he cries : 'O my fate.'

दैवं हि पूर्व्वसुकृतं तन्मया नैव सञ्चितम्॥
एवं सञ्चिन्त्य बहुशो धैर्य्यमालम्बते पुनः॥४६॥

Fate is nothing but a result of accumulated merit or sin. 'I did no good acts, hence this trouble'-pondering over the matter thus, he takes up courage for the time being.

चत्वारिंशद्योजनानि चतुर्युक्तानि वै ततः॥
धर्म्मराजपुरं रम्यं गन्धर्व्वाप्सरआकुलम्॥४७॥

At the distance of forty four Yojanas from Śītapura, there is a beautiful city of Dharmarāja (Yama) where live the celestial musicians and the heavenly nymphs.

चतुरशीतिलक्षैश्च मूर्त्तामूर्त्तैरधिष्ठितम्॥
त्रयोदश प्रतीहारा धर्म्मराजपुरे स्थिताः॥४८॥

There live eightyfour lacs of people in human and divine forms. The guards are put at the thirteen gates of the city.

शुभाशुभं तु यत्कर्म्म ते विचार्य्य पुनः पुनः॥
श्रवणा ब्रह्मणः पुत्रा मनुष्याणां च चेष्टितम्॥
कथयन्ति तदा लोके पूजिताः पूजिताः स्वयम्॥४९॥
नरैस्तुष्टैश्च पुष्टैश्च यत्प्रोक्तं च कृतं च यत्॥
सर्व्वमावेदयन्ति स्म चित्रगुप्ते यमे च तत्॥५०॥
दूराच्छ्रवणविज्ञाना दूराद्दर्शनगोचराः॥
एवंचेष्टास्तु ते ह्यष्टौ स्वर्भूपातालचारिणः॥५१॥
तेषां पत्न्यस्तथै वोग्रा श्रवण्यः पृथगाह्वयाः॥
एवं तेषां शक्तिरस्ति यत्त्र्ये मत्त्यर्साधिकारिणः॥५२॥

There abide honourable and respectable ŕavanas, the sons of Brahma who know and report to Citragupta whatever good or bad actions are performed by the mortals.

The Śravaṇas are eight in number. They move about in heaven, hell and on earth. They can see and hear from afar. Their women are known as Śrāvaṇīs who are identifiable by their individual names. They are the presiding deities of mortals and have full knowledge of their activities.

व्रतैर्दानैस्तवैर्यश्च पूजयेदिह मानवः॥
जायन्ते तस्य ते सौम्याः सुखमृत्युप्रदायिनः॥५३॥

A mortal should worship them with vows, gifts and prayers. They become cordial to him and cause death in an easy manner.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे प्रेतयात्रादिनिरूपणं नाम षोडशोऽध्यायः॥ १६॥

अध्यायः १७ / Chapter 17

गरुड उवाच

एको मे संशयो देव हृदये सम्प्रबाधते॥
श्रमणाः कस्य पुत्राश्च कथं यमपुरे स्थिताः॥ १॥
मानुषैश्च कृतं कर्म कस्माज्जानन्ति ते प्रभो॥
कथं शृण्वन्ति ते सर्वे कस्माज्ज्ञानं समागतम्॥ २॥

Garuḍa said :—O lord, I want to know about the parentage of Śravaṇas. How are they stationed In the city of Yama ? How do they know about the activities of mortals ? How do they hear what the people talk about among themselves? From what source is that knowledge derived by them?

कुत्र भुञ्जन्ति देवेश कथयस्व प्रसादतः॥
पक्षिराजवचः श्रुत्वा भगवान्वाक्यमब्रवीत्॥ ३॥

O lord, where do they eat ? Favour me with your answers to my queries. On hearing the words of the king of birds, the lord spoke.

श्रीकृष्ण उवाच

शृणुष्व वचनं सत्यं सर्वेषां सौख्यदायकम्॥
तदहं कथयिष्यामि श्रवणानां विचेष्टितम्॥ ४॥

Śrī Kṛṣṇa said :—Now hear, what I am going to speak about Śravaṇas is both truthful and pleasant. I shall tell you about the activities of Śravaṇas.

एकीभूतं यदा सर्वं जगत्स्थावरजङ्गमम्॥
क्षीरोदसागरे पूर्वं मयि सुप्ते जगत्पतौ॥ ५॥

When the entire world of moveables and immoveables became one uniform whole and I, the lord of beings, was reposing in sleep in the milky ocean.

नाभिस्थोजस्तपस्तेपे वर्षाणि सुबहून्यपि॥
एकीभूतं जगत्सृष्टं भूतग्रामचतुर्विधम्॥ ६॥
ब्रह्मणा निर्मितं पूर्वं विष्णुना पालितं तदा॥
रुद्रः संहारमूर्त्तिश्च निर्मितो ब्रह्मणा ततः॥ ७॥

The self-born Brahmā seated in my navel-lotus practised penance for many years. The universe consisting of fourfold creation was reduced to a single entity-the universe which is created by Brahmā, preserved by Viṣṇu and annihilated by Rudra,

वायुः सर्वगतः सृष्टः सूर्यस्तेजोभिवृद्धिमान्॥
धर्मराजस्ततः सृष्टश्चित्रगुप्तेन संयुतः॥ ८॥

Brahmā created the all-pervading wind. He created the refulgent sun. He created Yama along with Citragupta.

सृष्टैवतदादिकं सर्वं पतपस्तेपे तु पद्मजः॥
गतानि बहुवर्षाणि ब्रह्मणो नाभिपंकजे॥ ९॥

He created the universe afterwards, and practised penance for many years, sitting in the navel-lotus of Viṣṇu.

योयो हि निर्मितः पूर्वं तत्तकर्म समाचरेत्॥
कस्मिंश्चिसमये तत्र ब्रह्मा लोकसमन्वितः॥ १०॥
रुद्रो विष्णु स्तथा धर्मः शासयन्ति वसुन्धराम्॥
न जानीमो वयं किंचिल्लोककृत्यमिहोच्यताम्॥ ११॥

He created the universe and assigned duties. The gods were anxious to know what time the creator created the universe, how Rudra, Viṣṇu and Dharma ruled over the earth.

इति चिन्तापराः सर्वे देवा विममृशुस्तदा॥
संचिन्त्य ब्रह्मणो मन्त्रं विबुधैः प्रेरितस्तदा॥ १२॥

Thus lost in anxiety, the gods pondered. over the Problem. They discussed the matter with Brahma.

गृहीत्वा पुष्पपत्राणि सासृजदद्वादशात्मजान्॥
तेजोराशिन्विशालाक्षान्ब्रह्मणो वचनात्तु ते॥ १३॥
योयं वदति लोकेस्मिञ्छुभं वा यदि वाऽशुभम्॥
प्रापयन्ति ततः शीघ्रं ब्रह्मणः कर्णगोचरम्॥ १४॥

Brahmā who was urged by the gods created twelve sons by the chemical process out of flowers and leaves. They possess lustrous, wide eyes. At the behest of Brahmā, they carry all tidings of Man's activities whether good or bad to the ears of Brahma.

दूराछ्रवणविज्ञानं दूराद्दर्शनगोचरम्॥
सर्वे शृण्वन्ति यत्पक्षिंस्तेनैव श्रवणा मताः॥ १५।

They can hear from afar imd see far-off things. O bird, they are, therefore, called Śravaṇas.

स्थित्वा चैव तथाकाशे जन्तूनां चेष्टितं च यत्॥
तज्ज्ञात्वा धर्मराजाग्रे मृत्युकाले वदन्ति च॥ १६॥

They roam about in the firmament and watch the activities of the people which they reveal to Yama at the time of their death.

धर्मं चार्थं च कामं च मोक्षं च कथयन्ति ते॥
एको हि धर्मामार्गश्च द्वितीश्चार्थमार्गकः॥ १७॥

They also declare on the fitness of he departed soul for a particular goal, due to his activities.

अपरः काममार्गश्च मोक्षमार्गश्चतुर्थकः॥
उत्तमाधममार्गेण वैनतेय प्रयान्ति हि॥ १८॥

There are four paths in man's life, viz., paths of Dharma, Artha, Kāma and Mokṣa.' O son of Vinatā, a man can go by any one of these paths, superior or inferior.

अर्थदाता विमानैस्तु अश्वैः कामप्रदायकः॥
हंसुयक्तविमनैश्च मोक्षाकांक्षी विसर्पति॥ १९॥

One whobestows riches goes by a celestial car. One who fulfils wishes rides the horse. One who desires liberation travels by swan-vehicles.

इतरः पादचारेण त्वसिपत्रवनानि च॥
पाषाणैः कण्टकैः क्लिष्टः पाशबद्धोऽथ याति वै॥ २०॥

A sinful person walks bare-footed on rows of sword-edged leaves. He is struck with stones, pierced with thorns and bound by nooses.

यः कश्चिन्मानुषे लोके श्रवणान्पूजयेदिह॥
वर्द्धन्या जल पात्रेण पक्वान्नपरिपूर्णया॥ २१॥
श्रवणान्पूजयेत्तत्र मया सह खगेश्वर॥
तस्याहं तत्प्रदास्यामि यत्सुरैरपि दुर्लाम्॥ २२॥

He who in the world of mortals propitiates Śravaṇas, offering them water from a jar and food cooked in a vessel, worships Śravaṇas and me.

O lord of birds, I shall grant him that position which is inaccessible even to the immortals.

संभोज्य ब्राह्मणान् भक्त्या त्वेकादश शुभाञ्छुचीन्॥
द्वादशं सकलत्रं च मम प्रीत्यै प्रपूजयेत्॥ २३॥

With devotion he should feed eleven Brāhmaṇas who are pious and virtuous and the twelfth together with his wife, just for my propitiation.

देवैः सर्वैश्च संपूज्य स्वर्गं यान्ति सुखेप्सया॥
तैः पूजितैरहं तुष्टंश्चित्रगुप्तेन धर्मराट्॥ २४॥

Men should worship Śravaṇas together with the gods. By doing so, they who seek for pleasure can get to heaven. By worshipping Śravaṇas they propitiate me, Citragupta and Yama.

तैस्तुष्टैर्मत्पुरं यान्ति लोका धर्मपराणाः॥
श्रवणानां च माहात्म्यमुत्पत्तिं चेष्टितं शुभम्॥ २५॥
शृणोति पक्षिशार्दूल स च पापैर्न लिप्यते॥
इह लोके सुखं भुक्त्वा स्वर्गलोके महीयते॥ २६॥

With Śravaṇas pleased, the pious people go to Viṣṇuloka. O best of birds, whosoever hears about the glory pf Sravanas, their origin and pious activities is not covered up by sins. He enjoys pleasures of this world and attains glory hereafter.

। इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रवणमाहात्म्यनिरूपणं नाम सप्तदशोऽध्यायः॥ १७॥

अध्यायः १८ / Chapter 18

श्रीकृष्ण उवाच

श्रवणानां वचः श्रुत्वा क्षणं ध्यात्वा पुनस्ततः॥
यत्कृतं तु मनुष्यैश्च पुण्यं पापमहर्निशम्॥ १॥
तत्सर्वं च परिज्ञाय चित्रगुप्तो निवेदयेत्॥
चित्रगुप्तस्ततः सर्वं कर्म तस्मै वदत्यथ॥ २॥

Śrī Kṛṣṇa said :—On hearing the words of Śravaṇas and thinking about the problem for a while, Citragupta informs about all those actions pious or impious performed by the people. He repeats them also to the person concerned.

वाचैव यत्कृतं कर्म कृतं चैव तु कायिकम्॥
मानसं च तथा कर्म कृतं भुंक्ते शुभाशुभम्॥ ३॥

Whatever action a person undertakes, by word of mouth, body or mind, whether good or bad, he reaps the fruits thereof.

एवं ते कथिस्तार्क्ष्य प्रेतमार्गस्य निर्णयः॥
विश्रान्तिदानि सर्वाणि स्थानानि कथितानि ते॥ ४॥

O lord, thus I have told you about the path which the departed soul has to traverse. I have also told you about the places of rest for the departed soul.

तमुद्दिश्य ददात्यन्नं सुखं याति महाध्वनि॥
दिवा रात्रौ तमुद्दिश्य स्थाने दीपप्रदो भवेत्॥५॥

If food is gifted in his favour he travels in comfort on the High Way. To illuminate the path, an earthen lamp should be kindled, put in the appropriate place and kept burning by day and night.

अन्धकारे महाघोरे श्वपूर्णे लक्ष्यवर्जिते॥
दीप्तेऽध्वनि च ते यान्ति दीपो दत्तश्च यैर्नरैः॥६॥

The path, though dark, dreadful, doginfested and void of resting-place, becomes luminous and pleasant for those who have gifted an earthen lamp.

कार्तिके च चतुर्दश्यां दीपदानं सुखाय वै॥
अथ वक्ष्यामि संक्षेपाद्यममार्गस्य निष्कृतिम्॥७॥

If an earthen, jar is ,gifted on the fourteenth day or the month of Kārttika, it gives comfort to the. deceased. Now, I shall tell, you in brief about the path of Yama for the departed soul.

वृषोत्सर्गस्य पुण्येन पितृलोकं स गच्छति॥
एकादशाहपिण्डेन शुद्धदेहो भवेत्ततः॥८॥

Her goes to the world of manes as a result of the .merit accruing from the performance of Vṛṣotsarga. By the rice-ball offered on the eleventh, he attains physical purity,

उदकुम्भप्रदानेन किङ्करास्तृप्तिमाप्नुयुः॥९॥

The servants of Yama are satiated by the gift of water-jar.

शय्यादानाद्विमानस्थो याति स्वर्गेषु मानवः॥
तदह्नि दीयते सर्व्वं द्वादशाहे विशेषतः॥१०॥

By gifting bed. the deceased goes to heaven by the aerial car. The gift of bed can be made on any day or on the twelfth day from death.

पदानि सर्व्ववस्तूनि वरिष्ठानि त्रयोदशे॥
यो ददाति मृतस्येह जीवन्नप्यात्महेतवे॥११॥

On the thirteen day he should give precious articles of different varieties in favour of the deceased or the person himself, when alive, should gift these articles for himself.

तदाश्रितो महामार्गे वैनतेय स गच्छति॥
एक एवास्ति सर्व्वत्र व्यवहारः खगाधिपः॥१२॥
उत्तमाधममध्यानां तत्तदावर्ज्जनं भवेत्॥
यावद्भाग्यं भवेद्यस्य तावन्मार्गेऽतिरिच्यते॥१३॥

O Garuḍa, by the merit accruing from these gifts he goes comfortably on that path. O lord of birds, there prevails a uniform law for all : the higher, lower and the middling classes. O bird, you should know that a person reaps the fruits, sour or sweet, in proportion to the nature and extent of actions done by him.

स्वयं स्वस्येन यद्दत्तं तत्तत्राधिकरोति तम्॥
मृते यद्बान्धवैर्दत्तं तदाश्रित्य सुखी भवेत्॥१४॥

Whatever gifts he or his relatives make in his favour stand in good stead while he is on journey to, the world of Yama :

गरुड उवाच

कस्मात्पदानि देयानि किंविधानि त्रयोदश॥
दीयते कस्य देवेश तद्वदस्व यथातथम्॥१५॥

Garuḍa said :—O lord, why should they give padas and of what nature.. Who shall receive the gifts? O god of gods, let me know the facts.

श्रीभगवानुवाच

छत्रोपानहवस्त्राणि मुद्रिका च कमण्डलुः॥
आसनं भाजनं चैव पदं सप्तविधं स्मृतम्॥१६॥

Śrī Bhagawān said :-An umbrella, shoes, clothes, a ring, a water-jar, a chair or stool and a vessel-these seven are called padas.

आतपस्तत्र यो रौद्रो दह्यते येन मानवः॥
छत्रदानेन सुच्छाया जायते प्रेततुष्टिदा॥१७॥

There is a terrible heat in the way which scorches the departed soul. By the gift of umbrella, the deceased receives shelter of shade and feels comfortable.

असिपत्रवनं घोर सोऽतिक्रामति वै ध्रुवम्॥
अश्वारूढाश्च गच्छन्ति ददते य उपानहौ॥१८॥

By the gift of shoes the deceased passes over the sword-edged forest, mounted on the horse.

आसने स्वागते (भोजने) चैव दत्तं तस्मै द्विजायते॥
सुखेन भुङ्क्ते स प्रेतः पथि गच्छञ्छनैः शनैः॥१९॥

By the gift of a seat (āsana) to a Brāhmin, the deceased obtains tasty meals in the interval of time while he walks over the path at his leisure..

बहुधर्म्मसमाकीर्णे निर्व्वाते तोयवर्ज्जिते॥
कमण्डलुप्रदानेन सुखी भवति निश्चितम्॥२०॥

By the gift of a water-jar, he gets enough water on the way which is full of heat, devoid of air and water.

मृतोद्देशेन यो दद्यादुदपात्रं तु ताम्रजम्॥
प्रपादानसहस्रस्य तत्फलं सोऽनुश्ते ध्रुवम्॥ २१॥

A person, gifting a water-jar made of copper, receives, assuredly, the merit of constructing a thousand wells.

यमदूता महारौद्राः करालाः कृष्णपिङ्गलाः॥
न पीडयन्ति दाक्षिण्याद्वस्त्राभरणदानतः॥२२॥

The messengers of Yama are dreadful to look at, dark and yellow is appearance. They are courteous too, if propitiated by the gift of clothesand ornaments. When satisfied they do not torn-lent the deceased.

सायुधा धावमानाश्च न मार्गे दृष्टिगोचराः॥
प्रयान्ति यमदूतास्ते मुद्रिकायाः प्रदानतः॥२३॥

They wield terrible weapons, run here and there. By the gift of a ring they vanish from the presence of the deceased.

भाजनासनदानेन आमान्नभोजनेन च।
आज्य यज्ञोपवीताभ्यां पदं सम्पूर्णतां व्रजेत्॥२४॥

The pada is completed by the gift of a vessel, a seat, raw food, clarified butter and a sacred thread.

एवं मार्गे गच्छमानस्तृषार्त्तः श्रमपीडितः॥
महिवीरथी (दुग्ध) दानाच्च सुखी भवति निश्चितम॥२५॥

Tired and thirsty, the traveller feels comfortable if he has gifted the buffalo's milk in his life-time.

गरुड उवाच

मृतोद्देशेन यत्किञ्चिद्दीयते स्वगृहे विभो॥
स गच्छति महामार्गे तद्दत्तं केन गृह्यते॥२६॥

Garuḍa said :—O lord, things are gifted by the relatives at home in favour of the deceased. How do they reach the deceased and who receives them ?

श्रीभगवानुवाच

गृह्णाति वरुणो दानं मम हस्ते प्रयच्छति॥
अहं च भास्करे देवे भास्करात्सोऽश्नुते सुखम्॥२७॥

Śrī Kṛṣṇa said :—God Varuṇa receives those gifts and hands them over to me. I give them to god Bhaskara (the sun), from Bhdskara the deceased person obtains them.

विकर्म्मणः प्रभावेण वंशच्छेदे क्षिताविह॥
सर्व्वे ते नरकं यान्ति यावत्पापस्य संक्षयः॥२८॥

As a result of sinful activities when no descendant is left on the earth, the deceased person goes to hell until his sin is exhausted. :il

कस्मिंश्चित्समये पूर्णे महिषासनसंस्थितः॥
नरकान्वीक्ष्य धर्म्मात्मा नानाक्रन्दसमाकुलान्॥२९॥
चतुरशीलिलक्षाणां नरकाणां स ईश्वरः॥
तेषां मध्ये श्रेष्ठतमा घोरा या एकविंशतिः॥३०॥
तामिस्रं लोहशङ्श्च महारौरवशाल्मली।
रौरवं कुड्वलं कालसूत्रकं पूतिमृत्तिका॥३१॥

After his term has expired, the pious soul is allowed by Yama, the lord of eightyfour lacs of hells, to have a look at hells and hear the cries of pretas (the departed souls). In the midst of hells, there are 21 notorious hells, viz. Tāmisra, Lohaśaṅku, Mahāraurava, Śālmali, Raurava, Kudvala, Kālasūtraka, Pūtimṛttikā.

सङ्घातं लोहतोदं च सविषं सम्प्रतापनम्॥
महानरककालोलः सजीवनमहापथः॥३२॥
अवीचिरन्धता मिस्रः कुम्भौपाकस्तथैव च॥
असिपत्रवनं चैव पनतश्चैकविंशतिः॥३३॥

Saugatā, Lohatoda, Savisa, Pretāpana, Mahānaraka, Kālola, Sajīvana, Mahāpatha, Avici, Andhatāmisra, Kumbhīpāka, Asipatra-vana and Patana.

येषां तु नरके घोरे बह्वब्दानि गतानि वै॥
सन्तातनैव विद्येत दूतत्वं ते तु (प्रेत्य) यान्ति हि॥३४॥

Those who have passed several years in the dreadful hell and have no descendants (to offer

gifts) in their favour become messengers of Yama.

यमेन प्रेषितास्ते वै मानुषस्य मृतस्य तु॥
दिनेदिने प्रगृह्णन्ति दत्तमन्नाद्यपानकम्॥ ३५॥

Yama sends them on errand and they share with the dead the food and drink which their relatives offer them from time to time.

प्रेतस्यैव विलुण्ठन्ति मध्ये मार्गे बुभुक्षिताः॥
मासान्ते भोजनं पिण्डमेके यच्छन्ति तत्र वै॥ ३६॥
तृप्तिं प्रयान्ति ते सर्व्वे प्रत्यहं चैव वत्सरम्॥
एवमादिकृतैः पुण्येः क्रमात्सौरिपुरं व्रजेत्॥ ३७॥

Being extremely hungry they seize the dead man's gifts on the way and eat them. A rice-ball gifted as food to the dead at the end of a month satiates them for a year.

ततः संवत्सरस्यान्ते प्रत्यासन्ने यमालये॥
बहुभीतिकरे प्रेतो हस्तमात्रं समुत्सृजेत्॥ ३८॥

By such deeds of merit, gradually he reaches Sauripura. Then by the end of a year, he reaches the vicinity of dreadful Yamaloka.

दिवसैर्दशभिर्जातं तं देहं दशपिण्डजम्॥
जामदग्न्यस्येव रामं दृष्ट्वा तेजः प्रसर्पति॥ ३९॥

Here, he gives up his dreadful body, of the measure of arm, which he derived within ten days from the ten pin as gifted to him by his descendants. His spirits droop at the sight of Yama as the spirit of Paraśurāma at the sight of Rāma (Dāśarathī).

कर्म्मजं देहमाश्रित्यं पूर्व्वदेहं समुत्सजेत्॥
अङ्गुष्ठमात्रो वायुश्च शमीपत्रंसमारुहेत्॥ ४०॥

He gives up his previous body for the one derived from his actions. He receives an airy body of the size of a thumb and reaches the sword-edged hell.

व्रजंस्तिष्ठन्पदैकेन यथैकैकेन गच्छति॥
यथा तृणजलौकेव देही कर्म्मानुगोऽवशः॥ ४१॥

Here, he walks on single foot bound helplessly by his actions as a caterpillar by reeds.

वासांसि जिर्णानि यथा विहाय
नवानि गृह्णाति नरोऽपराणि॥
तथा शरीरराणि विहाय
जीर्णान्यन्यानि संयाति नवानि देही॥ ४२॥

Just as a person casts off his old dress and puts on a new one, so the soul gives up his old body and assumes a new one.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्म० प्रेत० श्रीकृष्णगरुड संवादे वृषोत्सर्गनानादानफलयमलोकगमनकर्मजदेह प्राप्तिनिरूपणं नामाष्टादशोऽध्यायः॥ १८॥

अध्यायः १९ / Chapter 19

श्रीभगवानुवान

वायुभूतः क्षुधाविष्टः कर्म्मजं देहमाश्रितः॥
तं देहं स समासाद्या यमेन सह गच्छति॥ १॥

Assuming an airy form derived from his previous actions and suffering from hunger he moves along with Yama.

चित्रगुप्तपुरं तत्र योजनानां तु विंशतिः॥
कायस्तथास्तत्र पश्यन्ति पापपुण्यानि सर्व्वशः॥ २॥

There is a town of Citragupta covering twenty yojanas. There the embodied beings observe their virtue and sin all around.

महादानेषुदत्तेषु गतस्तत्र सुखी भवेत्॥
योजनानां चतुर्व्विंशत्पुरं वैवस्वतं शुभम्॥ ३॥

If he had made substantial gifts in his life-time he derives pleasure therefrom: From here Vaivasvata town of Yama is situated at the distance of twentyfovr Yojanas.

लोहं लवणकार्पासं तिलपात्रं च यैनरैः॥
दत्तं तेनैव तृप्यन्ति यमस्यपुरचारिणः॥ ४॥

The residents of Vaivasvatapura are satiated by the gifts of iron, salt, cotton and a vessel of gingelly seeds, offered by the relatives of the deceased.

गत्वा च तत्र ते सर्व्वे प्रतीहारं वदन्ति हि॥
धर्म्मध्वजप्रतीहारस्तत्र तिष्ठति सर्व्वदा॥ ५॥

The dead repair to Vaivasvata town and inform Dharmadhvaja, the keeper at Yama's gate (about the gifts). Dharmadhvaja is always present at the gate of Yama.

सप्तधान्यस्य दानेन प्रीतो धर्म्म ध्वजो भवेत्॥
तत्र गत्वा प्रतीहारो ब्रूते तस्य शुभाशुभम्॥६॥

Dharmadhvaja is pleased with the gift of seven grains. Propitiated by that, he tells the dead about their virtues and sins.

धर्म्मराजस्य यद्रूपं सन्तः सुकृतिनो जनाः॥
पश्यन्ति च दुरात्मानो यमरूपं सुभीषणम्॥७॥

Holy and pious people see Dharmarāja. as a god of noble countenance, while the sinful and the wicked see him as a god of dreadful and terrible aspect.

तं दृष्ट्वा भयभीतस्तु हाहति वदते जनः॥
कृतं दानं च यैर्मर्त्यैस्तेषां नास्ति भयं क्वचित्॥८॥

The deceased person is terribly afraid at his sight and laments bitterly. Those who have offered gifts in their life-time should entertain no fear.

प्राप्तं सुकृतिनं दृष्ट्वा स्थानाच्चलति सूर्य्यः॥
एष मे मण्डलं भित्त्वा ब्रह्मलोकं प्रयास्यति॥९॥

Yama moves from his seat as soon as he sees a holy man. He thinks that he will supersede him in status and reach Brahmaloka.

दानेन सुलभो धर्म्मो यममार्गः सुखावहः॥
एष मार्गो विशालोऽत्र न केनाप्यनुगम्यते॥
दानपुण्यं विना वत्स न गच्छेद्धर्म्ममन्दिरम्॥१०॥

Virtue can easily be procured by offering gifts. The path to Yama's region can easily be traversed by acts of Charity. This High Way cannot be easily covered otherwise. O dear, none can reach the city of Yama without doing charitable acts.

तस्मिन्मार्गे तु रौद्रे वै भीषणा यमकिङ्कराः॥
एकैकस्य पुरस्याग्रे तिष्ठत्येकसहस्रकम्॥११॥

That dreadful path is full of terror- striking servants of Yama, Each of the cities is guarded by a thousand of these servants.

पचन्ति पापिनं प्राप्य उदके यातनाकराः॥
गृह्णन्ति मासमासान्ते पादशेषं तु तद्भवेत्॥१२॥

The messengers of Yama torture the sinner in (hot) waters and take off his skin till he becomes a skeleton.

औद्र्ध्वदैहिकादानानि यैर्न दत्तानि काश्यप॥
महाकष्टेन ते यान्ति तस्माद्देयानि शक्तितः॥
अदत्त्वा पशुवद्यान्ति गृहीतो वन्धबन्धनैः॥१३॥

The deceased for whom no obsequial rites have been made traverse the path with great difficulty. They are led like animals bound with ropes.

एवं कृतेन सम्पश्येत्सन नरः भूतकर्म्मणा॥
दैविकीं पैतृकीं मानुषीं वाथ नारकीम्॥१४॥
धर्म्मराजस्य वचनान्मुक्तिर्भवति वा ततः॥
मानुष्यं तत्त्वतः प्राप्य स पुत्रः पुत्रतां व्रजेत्॥१५॥

The person may become a god, a mare, a man of low species, or as Yama ordains he may attain salvation or be born as a human being as a son to his father.

यथायथा कृतं कर्म्म तांतां व्रजेन्नरः॥
तत्तथैव च भुञ्जानो चिरेत्सर्व्वलोकगः॥१६॥

He obtains birth according to his activities. He passes through a series of births in this world.

अशाश्वतं परिज्ञाय सर्व्वलोकोत्तरं सुखम्॥
यदा भवति मानुष्यं तदा धर्म्मं समाचरेत्॥१७॥

Knowing that even the highest happiness is non eternal, he should perform acts of righteousness when he has received a human body.

कृमयो भस्म विष्ठा वा देहानां प्रकृतिः सदा॥
अन्धकूपे महारौद्रे दीपहस्तः पतेत्तु वै॥१८॥

Human body is either reduced to worms, ashes, or feces. Though he carries a lantern in hand, he may fall in a dreadful hell full of darkness.

महापुण्यप्रभावेण मानुष्यं जन्म लभ्यते॥
यस्तत्प्राप्य चरेद्धर्म्मं स गच्छेत्परमां गतिम्॥१९॥

He can acquire human body as a result of his pious acts. He who performs holy deeds in human body acquires supreme position.

अपि जानन्वृथा धर्म्मं दुःखमायाति याति च ॥२०॥

If he neglects Dharma, he comes to grief.

जातीशितेन लभते किल मानुषत्वं
तत्रापि दुर्लभतरं खग भो द्विजत्वम्॥

यस्तत्र पालयति लालयति व्रतानि
तस्यामृतं भवति हस्तगतं प्रसादात्॥ २१॥

The soul obtains human body after passing through series of births. O bird, in human body too, his birth as a Brāhmaṇa is a rare event. He who observes vows natural to his caste becomes immortal after death by the blessing of God.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे यममन्दिरप्रवेशतदाज्ञालब्धमनुष्यादि देहान्तरप्राप्तिनिरूपणं नामैकोनविंशोऽध्यायः॥ १९॥

अध्यायः २० / Chapter 20

गरुड उवाच

ये केचित्प्रेतरूपेण कुत्र वासं लभन्ति ते॥
प्रेतलोकाद्विनिर्मुक्ताः कथं कुत्र व्रजन्ति ते॥ १॥

Garuḍa said :—Having obtained a new body where does a preta shelter ? Released from pretahood, where does he go to live in?

चतुर्युक्ताशीति लक्षैर्नरकैः पर्य्युपासिताः॥
यमेन रक्षितास्तत्र भूतैश्चैव सहस्रशः॥ २॥
विचरन्ति कथं लोके नरकाच्च विनिर्गताः॥
गरुडोदीरितं श्रुत्वा लक्ष्मीनाथोऽब्रवीदिदम्॥ ३॥

Passing through torments in hells which number eigmy four lacs and guarded by Yama and his thousand attendants how do the pretas get release and how do they roam about in this mortal world?

श्रीकृष्ण उवाच

पक्षिराज शृणुष्व त्वं यत्र प्रेताश्चरन्ति वै॥
परार्थदाहरग्रहणाच्छ (ब)लाद्द्रोहान्निशाचराः॥ ४॥

Śrī Kṛṣṇa said :—O king of birds, hear. I shall tell you about the region where the pretas live. Men attain pretahood by stealing other man's riches, by indulging in sexual intercourse with other man's wife or by doing acts of treachery.

तथैव सर्व्वपापिष्ठाः स्वात्मजान्वेषणे रताः॥
विचरन्त्यशरीरस्ते क्षुत्पिपासार्द्दिता भृशम्॥ ५॥

Having incurred sins, they seek for redemption in -their progeny. Being bodiless as well as suffering from hunger and thirst they roam about here and there.

बन्दीगृहविनिर्म्मुक्ता येभ्यो नश्यन्ति जन्तवः॥
ते व्यवस्यन्ति च प्रेतावधोपायं च बन्धुषु॥ ६॥

Even, the captives released from prison are frightened at their sight. They seek for means to kill their kith and kin.

पितृद्वाराणि रुन्धन्ति तन्मार्गोच्छेदकास्तथा॥
पितृभागान्विगृह्णन्ति पान्थेभ्यस्तस्करा इव॥ ७॥

They bolt doors on their ancestors, put obstacles in the way of manes. Like thieves, they snatch the mane's food in the way before it reaches them.

स्वं वेश्म पुनरागत्य मित्रस्थाने विशन्ति ते॥
तत्र स्थिता निरीक्षन्ते रोगशोकादिबन्धनाः॥ ८॥

They return home, stay on the roof and watch the activities of their kips. They cause disease afid grief to their relatives.

पीडयन्ति ज्वरीभूय एकान्तरमिषेण तु॥
तृतीयकज्वरा भूत्वा शीतवातादिपीडया॥ ९॥
अन्यांश्च विविधान्रोगाञ्छिरोऽर्त्ति च विषूचिकाम्॥
चिन्तयन्ति सदा तेषामुच्छिष्टादिस्थलस्थिताः॥ १०॥
आत्मजानां छलाल्लोका भूसङ्घैश्च रक्षिताः॥
पिबन्ति ते च पानीयं भोजनोच्छिष्टयोजितम्॥ ११॥

Having assumed the form of tertian and such-like fevers they cause diseases due to cold or wind like head-ache or cholera. They stay at the place of leavings or refuse, in the company of other ghosts and partake of food and drink left over by their relatives.

एवं प्रेताः प्रवर्त्तन्ते नानादोषैर्विकर्म्मिणः॥ १२॥

In this way, the sinning pretas move about freely.

गरुड उवाच

कथं कुर्व्वन्ति ते प्रेताः केन रूपेण कस्य किम्॥
ज्ञायते केन विधिना जल्पन्ति न वदन्ति वा॥ १३॥
एनं छिन्धि मनोमाहं मम चेदिच्छसि प्रियम्॥
कलिकाले हृषीकेश प्रेतत्वं जायते बहु॥ १४॥

Garuḍa said :—How do the pretas behave and in what form ? How is it possible to know their attitude, since the pretas do not speak to us ? If you are pleased to do me a favour, you clear off my doubts. O lord, I hear that in the Kali age many people become ghosts.

श्रीविष्णुरुवाच

स्वकुलं पीडयेत्प्रेतः परच्छिद्रेण पीडयेत्॥
जीवन्स दृश्यते स्नेही मृतो दुष्टत्वमाप्नुयात्॥१५॥

Śrī Viṣṇu said :—The ghost torments his family people through the enemy. While he I was inhuman body he was affectionate to his people, now that he is dead he becomes hostile to them.

रुद्रजापी धर्म्मरतो देवतातिथिपूजकः॥
सत्यवाक् प्रियवादी च न प्रेतैः स हि पीड्यते॥१६॥

He who is devoted to Rudra, follows the path of righteousness, propitiates gods, satiates guests, speaks truth and pleasant words, is not tormented by the pretas.

सर्व्वक्रियसापरिभ्रष्टो नास्तिको धर्म्मनिन्दकः॥
असत्यवादनिरतो नरः प्रेतैः स पीड्यते॥
कलौ प्रेतत्वमाप्नोति तार्क्ष्याशुद्धक्रियापरः॥१७॥

He who does not observe rites, has no faith in the sanctity of the Vedas, hates righteous acts and indulges in falsehood, is tormented by the pretas. By doing unrighteous acts, O Garuḍa, he becomes a preta in this Kali age.

कृतादौ द्वापरान्ते च न प्रेतो नैव पीडनम्॥
बहूनामेकजातानामेकः सौख्यं समश्नुते॥१८॥

From the beginning of Satya yuga to the end of Dvāpara nobody became a preta and nobody suffered from preta.

एको दुष्कृतकर्म्मा च एकः सन्ततिमाञ्जनः॥
एकः सम्पीड्यते प्रेतैरेकः सुतधनान्वितः॥१९॥
एकस्य पुत्रनाशः स्यादेको दुहितृमान् भवेत्॥
विरोधो बन्धुभिः सार्द्धं प्रेतदोषेण काश्यप॥२०॥

It is observed that of the many children born of one and the same mother, one is happy, one is addicted to bad habits, one is blessed with progeny, one is tormented by pretas, one abounds in wealth, one gets sons who die young, one is burdened with the offspring of daughters, one is at daggersdrawn with his relatives. This all is due to the bad intentions of the preta, O Garuḍa.

सन्ततिर्दृश्यते नैव समुत्पन्ना विनश्यति॥
पशुद्रव्यविनाशश्च सा पीडा प्रेतसम्भवा॥२१॥

A woman becomes barren in life or if she gives birth to children they die at an early age. There is a loss of wealth and cattle. These sufferings are caused by preta.

प्रकृतेः परिवर्त्तः स्याद्विद्वेषः सह बन्दुधभिः॥
अकस्माद्व्यसनप्राप्तिः सा पीडा प्रेतसमीवा॥२२॥

If there is a sudden change in, his nature or an enmity with his relatives or an unexpected calamity, the suffering is due to preta.

नास्तिक्यं वृत्तिलोपश्च महालोभस्तथैव च॥
स्याद्धन्तकलहो नित्यं सा पीडा प्रेतसम्भवा॥२३॥

If a person loses faith in religion or if he loses the means of his livelihood or if he feels greedy in excess or if there is a regular quarrel at home, that suffering is due to preta.

पितृमातृनिहन्ता च देवब्राह्मणनिन्दकः॥
खहत्यादोषमवाप्नोति सा पीडा प्रेतसम्भवा॥२४॥
नित्यकर्म्मविनिम्मुक्तो जपहोमविवर्ज्जितः॥
परद्रव्याणां च हर्त्ता सा पीडा प्रेतसम्भवा॥२५॥

If he slays his parents or reproaches gods and Brahmins and is found guilty of murder that suffering is due to preta.

सुवृष्टौ कृषिनाशश्च व्यवहारो विनश्यति॥
लोके कलहकारी च सा पीडा प्रेतसम्भवा॥२६॥

When crops do not grow up, though die rains are abundant; when the expenditure goes up and income is reduced; when quarrels rise in gravity, that suffering is due to preta.

मार्गे जंगम्यमानं तं पीडयेद्वातमण्डली॥
प्रेतपीडा तु सा ज्ञेया सत्यंसत्यं खगेश्वरः॥२७॥

When, on travel to a foreign land, he is distressed by me onrush of wind, O lord of birds, that suffering is due to preta.

हीनजात्या च सम्बन्धो हीनकर्म्म करोति यः॥
अधर्म्मे रमते नित्यं सा पीडा प्रेतसम्भवा॥२८॥

When he associates with the people of low caste or when be performs disreputable acts or when he is interested in acts of unrighteousness, that suffering is due to preta,

व्यसनैर्द्रव्यनाशः स्यादुपक्रान्तं विनश्यति॥
चौराग्निराजभिर्हानिः सा पीडा प्रेतसम्भवा॥ २९॥

When the hoarded wealthis destroyed by misfortune or when the work in operation bears no fruit or when there is loss of wealth due to undue taxation or due to fire or theft, that suffering is due to preta.

महारोगोपलब्धिश्च बालाकनां च पीडनम्॥
जाया संपीड्यते यच्च सा पीडा प्रेतसम्भवा॥ ३०॥

When an incurable disease sets in, or when children suffer from pain or when wife suffers immensely, that suffering is due to preta.

श्रुतिस्मृतिपुराणेषु धर्म्मशास्त्रसमुद्भवे॥
अभावो जायते धर्म्मे सा पीडा प्रेतसम्भवा॥ ३१॥

When one loses faith in the Vedas, Smṛtis, Purāṇas, and Dharmaśāstras, that suffering is due to preta.

देवतीर्थद्विजानां तु निन्दांयः कुरुते नरः॥
प्रत्यक्षं वा परोक्षं वा सा पीडा प्रेतसम्भवा॥ ३२॥

When one abuses gods, gurus and Brahmins in their presence or absence, that aberration of nature is due to preta.

स्ववृत्तिहरणं यच्च स्वप्रतिष्ठाहतिस्तथा॥
वंशच्छेदः नदृश्येत प्रेतदोषाद्विनान्यथा॥ ३३॥

This is due to preta and to no other course when a person suffers from loss of livelihood or break in social position or break in the continuity of lineage.

स्त्रीणां गर्भाविनाशः स्यान्न पुष्पं दृश्यते तथा॥
बालानां मरणं यत्र सा पीडा प्रेतसम्भवा॥ ३४॥

When women suffer from abortion or do not conceive or when children die at an early age that suffering is due to preta.

भावशुद्ध्या न कुरुते श्राद्धं सांवत्सरादिकम्॥
स्वयमेव न कुर्व्वीत सा पीडा प्रेतसम्भवा॥ ३५॥

When he does not perform the annual śrāddha in sincerity and has no inclination either-that suffering is due to preta.

तीर्थे गत्त्वा परासक्तः स्वकृत्यं च परित्यजेत्॥
धर्म्मकार्य्ये न सम्पत्तिः सा पीडा प्रेतसम्भवा॥ ३६॥

When on pilgrimage he indulges in sexual intercourse or neglects his duties or when lie fails to prosper though he has done acts of piety that suffering is due to preta.

दम्पत्योः कलहश्चैव भोजने कोपसंयुतः॥
परद्रोहे मतिश्चैव सा पीडा प्रेतसंभवा॥ ३७॥

When both husband and wife quarrel at meals, when there is a strong inclination to harm others that suffering is due to preta.

पुष्पं यत्र न दृश्येत न दृश्येत फलं तथा॥
विरहो भार्य्यया यत्र सा पीडा प्रेतसमीवा॥ ३८॥

When trade does not prosper though he has gone abroad where he lives in separation from wife, that suffering is due to preta.

येषां वै जयते चिह्नं सदोच्चाटपरं नृणाम्॥
स्वक्षेत्रे निष्फलं तेजः सा पीडा प्रेसम्भवा॥ ३९॥

When he lives in foreign lands or when he loses position at home, that suffering is due to preta.

स्वगोत्रघातकश्चेव हन्ति शत्रुमिवात्मजम्॥
न प्रीतिर्नापि सौख्यं च सा पीडा प्रेतसम्भवा॥ ४०॥

When he is inimical to his people, regards his son as his enemy, when he has no interest in home and feels uncomfortable there, that suffering is due to preta.

पितृवाक्यं न कुरुते स्वपत्नीं च न सेवते॥
सदा क्रूरमतिर्व्यग्रः सा पीडा प्रेतसम्भवा॥ ४१॥

When he refuses to obey his parents and has no love for his wife, is of cruel nature, is lost in his own affairs, that suffering is due to preta

विकर्म्मा जायते प्रेतो ह्यविधिक्रियया तथा॥
तत्कालदुष्टसंसर्गार्द्वृषोत्सर्गादृते तथा॥ ४२॥

If the funeral rites are not performed in the prescribed way, the soul of the deceased (in rebirth) deviates from the righteous path and falls in the company of the wicked. Then Vṛṣotsarga is the only rite to redeem him.

दुष्टमृत्युवशाद्वापि अदग्धवपुषस्तथा॥
प्रेतत्वं जायते तार्क्ष्य पीडयन्ते येन जन्तवः॥ ४३॥

O Garuḍa, a person becomes a ghost and

undergoes sufferings if he dies an accidental death or if his body is not cremated properly.

एवं ज्ञात्वा खगश्रेष्ठ प्रेतमुक्तिं समाचरेत्॥
यो वै न मन्यते प्रेतान्मृतः प्रेतत्वमाप्नुयात्॥४४॥

O best of birds, when the descendent knows all this, he should conduct those rites which may release the deceased from ghosthood. If he does not perform rites for the ghost he himself turns a ghost after death.

प्रेतदोषः कुले यस्य सुखं तस्य न विद्यते॥
मतिः प्रीति रतिर्बुद्धिर्लक्ष्मीः पञ्चविनाशनम्॥४५॥

The person whose house is haunted by a ghost does not feel happy or comfortable. He loses faith, pleasure, devotion, discrimination as well as wealth.

तृतीये पञ्चमे पुंसि वंशच्छेदा हि जायते॥
दरिद्रो निर्द्धनश्चैव पापकर्म्मा भवभवे॥४६॥

His lineage breaks either at the third or at the fifth generation. In each and every birth he lives a wretched, poor and sinful life.

ये केचित्प्रेतरूपा विकृतमुखदृशो
रौद्ररूपाः कराला मन्यन्ते नै गोत्रं
सुतदुहितृपितृन् भ्रातृजायां वधूं वा॥
कृत्वा काम्यं च रूपं सुखगतिरहिता
भाषमाणा यथेष्टं हा कष्टं भोक्तुकामा
विविधवशपतिताः संस्मरन्ति स्वपाकाम्॥४७॥

There are people who have fierce, dreadful, disfigured and ghostly appearance, who have no regard or honour for their caste, progeny, parents, or womanfolk, who put on fashions, go an unpleasant way and talk loosely. Alas, it is painful to see them suffer, under the force of fate, from the recollection of their past sinful deeds.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे प्रेतावासतद्बाधाप्रकारनिरूपणं नाम विंशोऽध्यायः॥ २०॥

अध्यायः २१ / Chapter 21

गरुड उवाच

मुक्तिं यान्ति कथं प्रेतास्तदहं प्रष्ठुमुत्सुकः॥
यनमुक्तौ च मनुष्यणां न पीडा जायते पुनः॥१॥

Garuḍa said :—O lord, I am desirous of asking you how the ghosts ultimately get free and when men are no longer afflicted by them.

एतैश्च लक्षणैर्देव पीडोक्ता प्रेतजा त्वया॥
तेषां कदा भवेन्मुक्तिः प्रेतत्वं न कथं भवेत्॥२॥

How do the symptoms of ghostly affliction decisively vanish? How can ghosthood be warded off lest it should recur again ?

प्रेतत्वे हि प्रमाणं च कति वर्षाणि संख्यया॥
चिरं प्रेतत्वमापन्नः कथं मुक्तिमवाप्नुयात्॥३॥

What is the time–limit, if any, of ghost-hood ? In how many years does a longstanding ghosthood disappear utterly ?

श्रीकृष्ण उवाच

मुक्तिं प्रयान्ति ते प्रेतास्तदहं कथयामि ते॥
यदैव मनुजोऽवैति मम पीडा कृता त्वियम्॥४॥

The Lord said :—I shall tell you how the ghosts become free and also how the person knows that he is tormented by a ghost.

पृच्छार्थं हितमन्विच्छन्दैवज्ञे विनिवेदयेत्॥
स्वप्ने दृष्टः शुभो वृक्षः फलितश्चूतचम्पकः॥५॥
विप्रो वा वृषभो देवो भ्रमते तीर्थगो यदि॥
एवं दृषे यदा स्वप्नो मृतः कोऽपि स्वगोत्रजः॥६॥
स्वप्ने सत्यं परिज्ञाय दृष्टं प्रेतप्रभावतः॥
अद्भुतानि प्रदृश्यन्ते प्रेतदोषाद्विनिश्चितम्॥७॥

He (the ghost-afflicted man) shall explain the signs and symptoms to the astrologer. If he dreams of a holy plant like a Campaka or of a mango tree laden with fruits or if he dreams of a Brahmin or of a bull or of himself in a place of pilgrimage or of the death of 'a kinsman and if in dream he takes this as truth, this is all due to pretadosa. Mysterious events do often occur if the ghost has bad intentions.

तीर्थस्नाने मतिर्यावच्चित्तं धर्म्मपरायणम्॥
धर्म्मापायं प्रकुरुते प्रेतपीडा तदा व्रजेत्॥८॥

If a person desires to visit a holy place and his heart is set upon it, but somehow there is a break in carrying out his desire, that is due to the bad intention of a ghost.

तदा तत्र विनाशाय चित्तभंगं करोति सा॥
श्रेयांसि बहुविघ्नानि सम्भवन्ति पदेपदे॥९॥
अश्रेयसि प्रवृत्तिं च प्रेररयन्ति पुनः पुनः॥
उच्चाटनं च क्रूरत्वं सर्व्वं प्रेतकृतं खग॥१०॥

The evil intentions of the ghost come in the way of holy man whose pious activities are disturbed at each step or take an evil course or if a person falls a victim of eradication and turns cruel, O lord of birds, that is due to the bad intentions of a ghost.

सर्व्वविघ्नानि सन्त्यज्य मुक्त्युपायं करोति यः॥
तस्य कर्म्मफलं साधुप्रेतवृत्तिश्च शाश्वती॥११॥

If a person performs holy rites for the redemption of a ghost, he will find his actions fruitful. The ghost shall be satiated permanently.

स भवेत्तेन मुक्तस्तु दत्तं श्रेयस्करं परम्॥
स्वयं तृप्यति भोः पक्षिन्यस्योद्देशेन दीयते॥१२॥
शृणु सत्यमिदं तार्क्ष्य यद्ददाति भुनक्ति सः॥
आत्मानं श्रेयसा युञ्ज्यात्प्रेतस्तृप्तिं चिरं व्रजेत॥१३॥

O Tārkṣya, take this as truth that he who performs such rites becomes contented. He will make his soul permanently wedded to weal; the ghost will have a long-standing satiety. When the ghost is satisfied he will wish his kinsmen well for ever.

ते तृप्ताः शुभमिच्छन्ति निजबन्धुषु सर्व्वदा॥
अज्ञातयस्तु ये दुष्टाः पीडयन्ति स्ववंशजान्॥१४॥

There are certain sinful, wicked ghosts who harass their descendants. But, they too, when propitiated, cease to harass them.

निवारयन्ति तृप्तास्ते जायमानानुकम्पकाः॥
पश्चात्ते मुक्तिमायान्ति काले प्रापते स्वपुत्रतः॥
सदा बन्धुषु यच्छन्ति वृद्धिमृद्धिं खगाधिप॥१५॥

O lord of birds, they too, when their time comes, become free due to their sons' rites and they bless their kinsmen with opulence and flourishing wealth.

दर्शनाद्घ्राषणाद्यस्तु चेष्टातः पीडनाद्गतिम्॥
न प्रापयति मूढात्मा प्रेतशापैः स लिप्यते॥१६॥

The wretch of deluded soul who in spite of seeing, hearing and feeling the depredations of the ghost does not succour, is tarnished with the curse of the ghost.

अपुत्रकोऽपशुश्चैव दरिद्रो व्याधितस्तथा॥
वृत्तिहीनश्च भवेज्जनमनिजन्मनि॥१७॥
एवं ब्रुवन्ति ते प्रेताः पुनर्याम्यं समाश्रिताः॥
तत्रस्थानां भवेन्मुक्तिः स्वकाले कर्म्मसंक्षये॥१८॥

In every birth he takes lie will become extremely indigent, sick, devoid of progeny and cattle and he may not get proper livelihood either. The ghosts perpetrate all these things. Then they go back to Yama's abode. From that place, when their evil actions wear off, and the appointed time arrives, they get release.

गरुड उवाच

नाम गोत्रं न दृश्यते प्रतीतिर्नैव जायते॥
केचिद्वदन्ति दैवज्ञाः पीडां प्रेतसमुद्भवाम्॥१९॥
न स्वप्नश्चेष्टितं नैव दर्शनं न कदाचन॥
किं कर्त्तव्यं सुरश्रेष्ठ तत्र मे ब्रूहि निश्चितम्॥२०॥

Garuḍa said :—Sometimes astrologers say that there is an affliction of ghosts but no specific indication is there as to the name of the ghost, his clan, etc; neither bad dream nor harassing activity is observed. O lord of deities, what should be done then? Please tell me precisely.

श्रीभगवानुवाच

सत्यः वाप्यनृतं वापि वदन्ति क्षितिदेवताः॥
तदा सञ्चिन्त्य हृदये सत्यमेदिद्वजेरितम्॥२१॥
भावभक्तिं पुरस्कृत्य पितृभक्तिपरायणः ॥
कृत्वा कृष्णबलिं चैव पुरश्चरण पूर्व्वकम्॥२२॥

The Lord said:-Brahmins say only what is true. They never tell lies. Fully believing in what the Brāhmins say the person (advised and warned of ghosts) shall devoutly pray' to the manes, perform puraścaraṇa rite and offer oblations to Viṣṇu.

जपहोमैस्तथा दानैः प्रकुर्य्याद्देहशोधनम्॥
कृतेन तेन विघ्नानि विनश्यन्ति खगेश्वर॥२३॥

By means of japas, homos and dams he should sanctify his body. O lord of birds, if this is performed, all obstacles and hindrances are dispelled.

भूतप्रेतपिशाचैर्वा स चेदन्यैः प्रपीड्यते।।
पित्रुद्देशेन वै कुर्य्यान्नारायणबलिं तदा।।
विमुक्तः सर्व्वपीडाभ्य इति सत्यं वचो मम।। २४।।

He is never afflicted by Bhūtas and Piśācas or other sorts of ghosts. By performing rites of oblations to Nārāyaṇa with the ancestors in view he shall be freed of all sorts of affliction. This is my sworn' statement.

पितृपीडा भवेद्यत्र कृत्यैरन्यैर्न मुच्यते।।
तस्मात्सर्व्वप्रयत्नेन पितृभक्तिपरो भवेत्।। २५।।
नवमे दशमे वर्षे पित्रुद्देशेन वै पुमान्।।
गायत्रीमयुतं जप्त्वा दशांशेन च होमयेत्।। २६।।
कृत्वा कृष्णबलिं पूर्व्वं वृषोत्सर्गादिकाः क्रियाः।।
सर्व्वोपद्रवहीनस्तु सर्व्वसौख्यमवाप्नुयात्।।
उत्तमं लोकमाप्नोति ज्ञातिप्राधान्यमेव च।। २७।।

If there is an affliction of ghosts, the victim is never relieved by any other activity. Hence, one shall with due endeavour devoutly pray to the manes. He who repeals Gāyatrī mantra with the manes in view, either in the ninth or tenth year, ten thousand times and performs homas a thousand times, after having previously performed Nārāyaṇa Bali, Vṛṣotsarsa and other rites shall be free from all sorts of tortures. He will attain all sorts of pleasure and the best of worlds. He shall be honoured by his cousins and kinsmen.

पितृमातृसमं लोक नास्त्यन्यद्दैवतं परम्।।
तस्मात्सर्व्वप्रयत्नेन पूजयेत्पितरौ सदा।। २८।।

There is no godhead on par with either one's father or mother. Therefore, one should always worship the manes with hearty devotion.

हितानापमुपदेष्टा हि प्रत्यक्षं दैवतं पिता।।
अन्या यसा देवता लोके न देहप्रभवो हि ताः।। २९।।
शरीरमेव जन्तूनां स्वर्गमोक्षैकसाधनम्।।
देहो दत्तो हि येनैव कोऽन्यः पूज्यतमस्ततः।। ३०।।
इति सञ्चिन्त्य हृदये पक्षिन्यद्यत्प्रयच्छति।।
तत्सर्वमात्मना भुंक्ते दानं वेदविदो विदुः।। ३१।।

One's father is the instructor in wholesome things and he is a visible deity. Other deities may be the lords of bodies (but not the progenitors). Verily, this physical body can yield either hell or heaven or salvation. Who is more worthy of respect and honour than he (i.e. father) due to whose favour one is born in bodily form? After pondering over this, if one gives anything to the pitrs, O bird, that returns to him which he enjoys. This is what those who know the Vedas say.

पुन्नामनरकाद्यस्मात्पितरं त्रायते सुतः।।
तस्मात्पुत्र इति प्रोक्त इह चापि परत्र च।। ३२।।

He who saves his father from the hell named *put* is called *putra* here and hereafter.

अपमृत्युमृतौ स्यातां पितरौ कस्यचित्खग ।।
व्रततीर्थाविवाहादिश्राद्धं संवत्सरं त्यजेत्।। ३३।।

If one's father or mother dies either due to accident or due to a foul play, one shall have to adjourn religious rites, pilgrimages, nuptial rites and the annual *śrāddha*.

स्वप्नाध्यायमिमं यस्तु प्रेत लिङ्गनिदर्शकम्।।
यः पठेच्छृणुयाद्वापि प्रेतचिह्नं न पश्यति।। ३४।।

He who reads this chapter entitled *Svapnadhyāya* or hears it, wherein the various dream symbols of ghosts have been indicated, will never see the same himself. [He will not be afflicted by ghosts].

।। इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे स्वप्नाध्ययो नामैकविंशोऽध्यायः।। २१।।

अध्यायः २२ / Chapter 22

गरुड उवाच

सम्भवन्ति कथं प्रेताः केन तेषां गतिर्भवेत्।।
कीदृक्तेषां भवेद्रूपं भोजनं किं भवेत्प्रभो।। १।।
सुप्रीतास्ते कथं प्रेताः क्व तिष्ठन्ति सुरेश्वर।।
प्रसन्नः कृपया देव प्रश्नमेनं वदस्व मे।। २।।

Garuḍa said :—How do these ghosts come

into being? How are they redeemed from pretahood? What are their features. What is their diet, O lord? How aret he ghosts propitiated? O lord of deities, where do they stay ? Please favour me, O lord, with an answer to these queries.

श्रीभगवानुवाच

पापकर्म्मरता ये वै पूर्व्वकर्म्मवशानुगाः॥
जायन्ते ते मृताः प्रेतास्ताञ्छृणुष्व वदाम्यहम्॥ ३॥

Śrī Bhagavān said :—It is the men of sinful actions actuated by their previous misdeeds who become ghosts after death. Please listen to me, I shall tell you in detail.

वापीकूपतडागांश्च आरामं सुरमन्दिरम्॥
प्रपां सद्म सुवृक्षांश्च तथा भोजनशालिकाः॥ ४॥
पितृपैतामहं धर्म्मं विक्रीणाति स पापभाक्॥
मृतः प्रेतत्वमाप्नोति यावदाभूतसंप्लवम्॥ ५॥

He who desecrates wells, tanks, lakes, parks, temples, water sheds, groves of trees, alms-houses etc., and misdirects any one in religious rites for monetary gain is a sinner. After death he becomes a ghost and remains as such till the final deluge.

गोचरं ग्रामसीमां च तडागा रामगह्वरम्॥
कर्षयन्ति च ये लोभात्प्रेतास्ते वै भवन्ति हि॥ ६॥

Out of greed if people upset the boundaries of villages and destroy pasture lands, tanks, parks, underground drainage, etc., they become ghosts.

चण्डालदुदकात्सर्पाद्ब्राणाद्वैद्युताग्नितः॥
दंष्ट्रिभ्यश्च पशुभ्यश्च मरणं पापकर्म्मिणाम्॥ ७॥

Sinful persons meet with death at the hands of Candalas, infuriated Brahmins, serpents, animals with curved teeth or in watery graves or struck by lightning.

उद्बन्धन्मृता ये चे विषशस्त्रहताश्च ये॥
आत्मोपघातिनो ये च विषूच्यादिहतास्तथा॥ ८॥
महारोगैर्मृता ये च पापरोगैश्च दस्युभिः॥
असंस्कृतप्रमीता ये विहिताचारवर्जिताः॥ ९॥

Those who meet with foul death such as committing suicide by hanging from a tree, by poison or weapon, those who die of cholera, those who are burnt to death alive, those who die of foul and loath-some diseases or at the hands of robbers, those who are not cremated duly after death, those who do not follow sacred rites and conduct.

वृषोत्सर्गादिलुप्ताश्चललुप्तमासिकपिण्डकाः॥
यस्यासनयति शूद्रोग्निं तृणकाष्ठहवींषि सः॥ १०॥

Those who do not perform Vṛṣotsarga and monthly piṇḍa rites, those who allow śūdras to bring sacrificial grass, twigs and other articles of homa.

पतनात्पर्वतानां च भित्तिपातेन ये मृताः॥
रजस्वलादिदोषैश्च न च भूमौ मताश्च ये॥ ११॥
अन्तरिक्षे मृता ये च विष्णुस्मरणवर्ज्जिताः॥
सूतकैः श्वादिसंपर्कैः प्रेतभावा इह क्षितौ॥ १२॥
एवमादिभिरन्यैश्च कुमृत्युवशगाश्च ये॥
ते सर्व्वे प्रेतयोनिस्था विचरन्ति मरुस्थले॥ १३॥

those who fall from mountains and die, those who die when walls collapse, those who are denied by women in their menses, those who die in the firmament and those who are forgetful of Viṣṇu, those who continue to associate with persons defiled due to births or death, those who die of dog-biting or meet with death in a foul manner, become ghosts and roam over the earth.

मातरं भगिनीं भार्य्यां स्नुषां दुहितरं तथा॥
अदृष्टदोषां त्यजति स प्रेतो जायते ध्रुवम्॥ १४॥

One who discards one's mother, sister, wife, daughter or daughter-in-law without seeing any fault in them, obtains ghosthood surely.

भ्रातृधुग्ब्रह्महा गोघ्नः सुरापो गुरुतल्पगः॥
हेमक्षौमहरस्तार्क्ष्य स वै प्रेतत्वमाप्नुयात्॥ १५॥

One who deceives his own brother, kills a Brāhmaṇa or a cow, drinks liquor, defiles the preceptor's bed, steals gold and silk-garments, becomes a ghost, O bird.

न्यासापहर्त्ता मित्रधुकं परदाररस्तथा॥
विश्वासघाती क्रूरस्तु स प्रेतो जायते ध्रुवम्॥ १६॥

One who usurps a deposit, deceives a friend, enjoys other man's wife, kills other's faith, is cruel, definitely becomes a ghost.

कुलमार्गांश्च सन्त्यज्य परधर्म्मरतस्तथा॥
विद्यावृत्तविहीनश्च स प्रेतो जायते ध्रुवम्॥१७॥

One who discards the family-customs, takes to other customs, is without knowledge and good character, definitely becomes a ghost.

अत्रैवोदाहरन्तीममितिहासं पुरातनम्॥
युधिष्ठिरस्य संवादं भीष्मेण सह सुव्रत॥
तदहं कथयिष्यामि यच्छ्रुत्वा सौख्यमाप्नुयात्॥१८॥

To illustrate this there is an anecdote narrated by Bhīṣma to Yudhiṣṭhira. O you of good rites, I shall narrate the same to you, on hearing which you may feel pleasure.

युधिष्ठिर उवाच

केन कर्म्मविपाकेन प्रेतत्वमुपजायते॥
केन वा मुच्यते कस्मात्तन्मे ब्रूहि पितामह॥
यच्छ्रुत्वा न पुनर्मोहमेवं यास्यामि सुव्रत्॥१९॥

Yudhiṣṭhira said :—O grandfather, please tell me what those evil deeds are as a result of which one becomes a ghost and what are the means of redemption from the same on hearing which I shall not be deluded thus further.

भीष्म उवाच

येनैव जायते प्रेतो येनैव स विमुच्यते॥
प्राप्नोति नरकं घोरं दुस्तरं दैवतैरपि॥२०॥

Bhīṣma said :—I shall tell you entirely what those causes are whereby one turns a ghost and how he is set free after falling into a dismal hell impassable even to gods.

सततं श्रवणाद्यस्य पुण्यश्रवणकीर्त्तनात्॥
मानवा विप्रमुच्यन्ते आपन्नाः प्रेतयोनिषु॥२१॥

I shall tell all those things, on hearing which a person is set free from ghosthood.

श्रूयते हि पुरा वत्स ब्राह्मणः शंसितव्रतः॥
नाम्ना सन्तप्तकः ख्यातस्तपोऽर्थं वनमाश्रितः॥२२॥

O dear, there was a brahmin of rigorous sacred rites named Santaptaka. For practising penance, he went to a forest.

स्वाध्यययुक्तो होमेन यो(या) गयुक्तो दयान्वितः॥
यजन्मस सकलान्यज्ञान्युत्तया कालं च विक्षिपन्॥२३॥

He was a man of kind, compassionate nature. He used to perform homas and yogic practices as well as great sacrifices. He used to spend time usefully engaged.

ब्रह्मचर्य्यसमायुक्तो युक्तस्तपसि मार्द्दवे॥
परलोकभयोपेतः सत्यशौचैश्च निर्म्मलः॥२४॥

He strictly observed celibacy. He observed penances. He was soft-hearted, truthful and pure. He was afraid of the other world.

युक्तोऽहि गुरुवाक्येन युक्तश्चातिथिपूजने॥
आत्मयोगे सदोद्युक्तः सर्व्वद्वन्द्वविवर्ज्जितः॥२५॥

He strictly followed the instructions of his preceptor. He was delighted in serving guests. He observed yogic practices. He was free from Duandvas (like happiness and misery, heat and cold and such opposite pairs).

योगाभ्यासे सदा युक्तः संसारविजिगीषया॥
एवंवृत्तः सदाचारो मोक्षकांक्षी जितेन्द्रियः॥२६॥

Practising yoga incessantly to conquer mundane existence, he subjugated the sense organs. Following the path of good conduct he eagerly desired salvation.

बहून्यब्दानि विजने वने तस्य गतानि वै॥
तस्य बुद्धिस्ततो जाता तीर्थानुगमनं प्रति॥२७॥

He spent years in the secluded forest. Then the idea of visiting holy centres entered his mind.

पुण्यैस्तीर्थजलैरेव शोषयिष्ये कलेवरम्॥
स तीर्थे त्वरितं स्नात्वा तपस्वी भास्करोदये॥
कृतजाप्यनमस्कारो ह्यध्वानं प्रत्यपद्यत॥२८॥

He thought within himself "I shall keep immersed my body in the waters of a holy river till I die." Accordingly he hastened to a holy centre where he took bath at sunrise. He performed the rites of Japa and Namaskāra (obeisance) and started on journey.

एकस्मिन्दिवसे विप्रो मार्गभ्रष्टो महातपाः॥
ददर्श ध्वनि गच्छन्स पञ्च प्रेतान् सुदारुणान्॥२९॥
अरण्ये निर्ज्जने देशे संकटे वृक्षवर्ज्जिते॥
पञ्चैतान्विकृताकारान्दृष्ट्वा वै घोरदर्शनान्॥
ईषत्सन्त्रस्तहृदयोऽतिष्ठदुन्मील्य लोचने॥३०॥
अवलम्ब्य ततो धैर्य्यं भयमुत्सृज्य दूरतः॥
पप्रच्छ मधुराभाषी के यूयं विकृताननाः॥३१॥

One day, this brahmin of great penance lost his way and reached a forest full of thorny shrubs, secluded and devoid of big trees. While he was hurrying up, he saw five terrible ghosts. On seeing these live awful ghosts of deformed features he was terrified and he closed his eyes in sheer fright. Then, he cast off his fear and became bold enough to ask in sweet words "O sires, how is it that you are so deformed ?"

किञ्चाशुभं कृतं कर्म्म येन प्राप्ताः स्थ वैकृतम्॥
कथं वा चैकतः कर्म्म प्रस्थिताः कुत्र निश्चितम्॥ ३२॥

What was the sin committed by you ? Wherefore have you attained this deformity ? Where are you procccedmg in company ?

प्रेतराज उवाच

स्वैःस्वैसतु कर्मभिः प्राप्तं प्रेतत्वं हि द्विजोत्तम्॥
परद्रोहरताः सर्व्वे पापमृत्युवशं गताः॥ ३३॥

Pretaraja said :—O excellent brahmin, our ghosthood is the outcome of our own misdeeds. We had been engaged in harassing others. Hence we became victims of foul death.

क्षुत्पिपासार्द्दिता नित्यं प्रेतत्वं समुपागताः॥
हतवाक्या हतश्रीका हत संज्ञा विचेतसः॥ ३४॥

In this state of our ghosthood we are oppressed with hunger and thirst. We are unable to speak. We have lost our mental equilibrium. We have lost consciousness too.

न जानीमो दिशं तात विदिशं चातिदुःखिताः॥
क्व नु गच्छामहे मूढाः पिशाचाः कर्म्मजा वयम्॥ ३५॥

We arc Piśācas born of our own misdeeds. We do not know the difference between one quarter and another. We are exiremely distressed. We do not know where we go.

न माता न पितास्माकं प्रेतत्वं कर्म्मभिः स्वकैः॥
प्राप्ताः स्म सहसा जातदुःखोद्वेगसमाकुलम्॥ ३६॥

We have neither fathers nor mothers. This ghosthood is due to our own misdeeds. We are extremely dejected and sorrowful because the attack is all loo sudden.

दर्शनेन च ते ब्रह्मन्मुदिताप्यायिता वयम्॥
मुहूर्त्तं तिष्ठ वक्ष्यामि वृत्तान्तं सर्व्वमादितः॥ ३७॥

O Brahmin, we are delighted on seeing you. We feel refreshed- Please wait a little. I shall narrate everything from the very beginning.

अहं पर्य्युषितो नाम एष सूचीमुखस्तथा॥
शीघ्रगो रोघ(ह) कश्चैव पञ्चमो लेखकः स्मृतः॥ ३८॥

My name is Paryyuṣita. This ghost is known as Sūcīmukha. The other one is Śīghraga and the others are Rohita and Lekhaka. These are our names and we are ghosts.

एवं नाम्ना च सर्वे वै संप्राप्ताः प्रेततां वयम्॥

ब्राह्मण उवाच

प्रेतानां कर्म्मजातानां कथं वै नामसम्भवः॥
किञ्चित्कारणमुदिश्य येन ब्रुयाः स्वना मकान्॥ ३९॥

How can ghosts, the outcome of evil actions, have names ? You may have some purpose in view in having these names. Please tell me.

प्रेतराज उवाच

मया स्वादु सदा भुक्तं दत्तं पर्य्युषितो द्विज॥ ४०॥

Pretarāja said :—O excellent brāhmin. While I myself took all sweet things 1 left stale things for Brahmins to eat.

शीघ्रं गच्छति विप्रेण याचितः क्षुधितेन वै॥
एतत्कारणमुद्दिश्य नाम पर्य्युषितं मम॥ ४१॥

While I was on earth as a man, I showed the hungry Brahmins the exit door. Hence, my name is Paryyuṣita.

शीघ्रं गच्छति विप्रेण याचितः क्षुधितेन वै॥
एतत्कारणमुद्दिश्य शीघ्रगोऽयं द्विजोत्तम्॥ ४२॥

O excellent Brahmin, whenever a Brahmin begged him for food, out of hunger, this ghost used to run away, hence, he is called Śīghraga.

सूचिता बहवोऽनेन विप्रा अन्नादिकांक्षया॥
एतत्कारणमुद्दिश्य एष सूचीमुखः स्मृतः॥ ४३।

This other one irritated many Brahmins with sharp tongue when they came to him for food, hence he is called Sūcīmukha.

एकाकी मिष्टमश्नाति पोष्यवर्गमृते सदा॥
ब्राह्मणानामभावेन रोध(ह)कस्तेन चोपक्षते॥ ४४॥

In his life on earth, this ghost ate

sumptuously, in isolation, the food-stuffs offered to gods and manes in the absence of Brahmins. Hence, he is known as Rohaka.

पुरायं मौनमास्थाय याचितो विलिखेद्भुवम्॥
तेन कर्मविपाकेन लेखको नाम चोच्यते॥४५॥

Whenever a needy person requested him for something, this ghost pretended to be silent and went on scratching on the ground. As a result of this he is known as Lekhaka.

प्रेतत्वं कर्म्मभावेन प्राप्तं नामानि च द्विज॥
मेषाननो लेखकोऽयं रोध(ह)कः पर्व्वताननः॥४६॥
शीघ्रगः पशुवक्रश्च सूचकः सूचिवक्रवान्॥
दुःखिता नितरां स्वामिन्पश्य रूपविपर्य्ययम्॥४७॥

Thus acquiring our ghosthood and names from our misdeeds we have got ourselves deformed too. This Lekhaka is goat-mouthed; Rohaka is mountain-faced; Śīghraga is cow-faced; Sūcimukha is needle-mouthed; I, Parryuṣita, am crane-necked.

कृत्वा मायामयं रूपं विचरामो महीतले॥
सर्व्वे च विकृतकारा लम्बोष्ठा विकृताननाः ॥४८॥
बृहच्छरीरिणो रौद्रा जाताः स्वेनेव कर्म्मणा॥
एतत्ते सर्व्वमाख्यातं प्रेतत्वे कारणं मया॥४९॥

Taking this illusory form, we wander over this wide region. We suffer from terrible distress. O Brahmin, you can judge from our deformred faces with protruding lips and twisted shape. Our teeth are long, our bodies huge, our faces crooked, due to our misdeeds. Thus I have told you how we turned ghosts.

ज्ञानिनोऽपि वयं सर्व्वे जाताः स्म तवदर्शनात्॥
तत्र ते श्रवणे श्रद्धातत्पृच्छ कथयामि ते॥५०॥

We have become somewhat wise on seeing you. If you wish to hear more, you can ask us further whatever you like to know.

ब्राह्मण उवाच

ये जीवा भुवि जीवन्ति सर्व्वेऽप्याहारमूलकाः॥
युष्माकमपि चाहारं श्रोतुमिच्छामि तत्त्वतः॥५१॥

Brahmana said :-The creatures on this earth subsist on food, I wish to know precisely what you all eat for . your subsistence.

प्रेता ऊचुः

यदि ते श्रवणे श्रद्धा आहाराणां द्विजोत्तम्॥
अस्माकं तु महीभाग शृणुत्वं सुसमाहितः॥५२॥

Preta said :—If you are inclined to hear what we eat, O noble sir, listen attentively.

ब्राह्मण उवाच

कथयन्तु महाप्रेता आहारं च पृथक्पृथक्॥
इत्युक्तां ब्राह्मणनेममूचुः प्रेताः पृथक्पृथक्॥५३॥

Brāhmaṇa said :—O king of ghosts, please tell me what you eat. Thus requested the ghosts began to explain their diet respectively.

प्रेता ऊचुः

शृणु चाहारमस्माकं सर्व्वसत्त्वविगर्हितम्॥
यच्छ्रुत्वा गर्हसे ब्रह्मन् भूयोभूयश्च गर्हितम्॥५४॥

Preta said :—O Brahmin, our diet is extremely loathsome, despised by all living beings. On hearing it from us you are sure to hate us. It is so despicable.

श्लेष्ममूत्रपुरीषोत्थं शरीराणां मलैः सह॥
उच्छिष्टैश्च चान्यैश्च प्रेतानां भोजनं भवेत्॥५५॥

Mucous, secretions, faeces and urine together with other exudations, filth as well as leavings of food constitute our diet.

गृहाणि चाप्यशौचानि प्रकीर्णोपस्कराणि च॥
मलिनानि प्रसूतानि प्रेता भुञ्जन्ति तत्र वै॥५६॥

We eat, drink and revel in the house where people do not pay attention to cleanliness and where they scatter litter carelessly. We haunt unclean beings as well.

नास्ति सत्यं गृहे यत्र न शौचं न च संयमः॥
पतितैर्दस्युभिः सङ्गः प्रेता भुञ्जन्ति तत्र वै॥५७॥

We reside and enjoy in the house where there is no purity and where people do not observe truthfulness and restraint and where outcastes, robbers, etc. join together and take meals.

बलिमन्त्रविहीनानि होमहीनानि यानि च॥
स्वाध्याय व्रतहीनानि प्रेता भुञ्जन्ति तत्र वै॥५८॥

We take delight in haunting the house where no mantras are recited, where no oblation is

offered, where no horns is performed and where people do not read the Vedas regularly nor perform religious rites.

न लज्जा न च मर्य्यादा यदात्र स्त्रीजितो गृही॥
गुरवो यत्र पूज्या न प्रेता भुञ्जन्ति तत्र वै॥५९॥

We hover round the house where gods are not honoured, where the householder is a vile wretch, without shame and decency and where the poor husband is controlled by his sturdy wife.

यत्र लोभस्तथा क्रोधो निद्रा शोको भयं मदः॥
आलस्यं कलहो नित्यं प्रेता भुञ्जन्ति तत्र वै॥६०॥

We enjoy gaiety in the house where covetousness, fury, somnolence, sorrow, fear, haughtiness, lethargy, quarrels and deception reign supreme.

भर्त्तृहीना च या नारी परवीर्य्यं निषेवते॥
बीजं मूत्रसमायुक्तं प्रेता भुञ्जन्ति तत्तु वै॥६१॥

We lick up the urine mixed with semen from the vaginal passage of the widow having illicit intercourse with her paramour.

लज्जा मे जायते तात वदतो भोजनं स्वकम्॥
यत्स्त्रीरजो योनिगतं प्रेता भुञ्जन्ति तत्तु वै॥६२॥

Dear friend, I am ashamed to tell you about the food we take. O pious Brāhmin, we lick up the menstrual blood from the generative organ of a woman.

निर्विण्णाः प्रेतभावेन पृच्छामि त्वां दृढव्रत॥
यथा न भविता प्रेतस्तन्मे वद तपोधन॥
नित्यं मृत्युर्वरं जन्तोः प्रेतत्वं मा भेवत्क्वचित्॥६३॥

O noble Brāhmin, prefering penance to riches, and engaged in performing the sacred rites, I ask you, out of frustration. Please tell me the means of warding off ghosthood. It is better to die a hundred times than turn a ghost.

ब्राह्मण उवाच

उपवासपरो नित्यं कृच्छ्रचान्द्रायणे रतः॥
व्रतैश्च विविधैः पूतो न प्रेतो जायते यो नरः॥६४॥

Brāhmaṇa said :—A person who is assiduously engaged in fasts such as Kṛcchra, Cāndrāyaṇa is never born as a ghost.

एकादश्यां व्रतं कुर्व्वञ्जागरेण समन्वितम्॥
अपरैः सुकृतैः पूतो न प्रेतो जायते नरः॥६५॥

He who observes fast, keeps awake at night and is purified by meritorious deeds is never born as a ghost.

इष्ट्वा वै वाश्वमेधादीन्दद्याद्दानानि यो नरः॥
आरामोद्यानवाप्यादेः प्रपायाश्चैव कारकः॥ ६६॥

He who performs Aśvamedha and other sacrifices, makes liberal gifts and builds monasteries, parks, drinking water-sheds and cowpens is never born as a ghost.

कुमारीं ब्राह्मणानां तु विवाहयति शक्तितः॥
विद्यादोऽभयदश्चैव न प्रेतो जायते नरः॥६७॥

He who helps brahmins to give their virgin daughters in marriage, according to his capacity, he who enables students to study, and he who accords shelter and refuge to the needy is never born as a ghost.

शूद्रान्नेन तु भुक्तेन जठर स्थेन यो मृतः॥
दुर्म्मृत्युना मृतो यश्च स प्रेतो जायते नरः॥६८॥

If a man takes food offered by a fallen man and dies with that food undigested in his stomach, he is supposed to have courted a foul death and hence, he becomes a ghost.

अयाज्ययाजकश्चैव याज्यानां च विवर्ज्जकः॥
कारुभिश्च रतो नित्यं स प्रेतो जायते नरः॥६९॥

If a priest officiates at the sacrifice of an unworthy person and neglects that of a worthy sacrificer, if a man lives in the company of despicable people he becomes a ghost.

कृत्वा मद्यपसम्पर्कं मद्यस्त्रीनिषेवणम्॥
अज्ञानाद्भक्षयन्मांसं स प्रेतो जायते नरः॥॥७०॥

He who associates with drunkards or indulges in intercourse with a woman addicted to wine or eats meat unconsciously becomes a ghost.

देवद्रव्यं च ब्रह्मस्वं गुरुद्रव्यं तथैव च॥
कन्यां ददाति शुल्केन स प्रेतो जायते नरः॥७१॥

He who misappropriates a brahmin's s wealth, or the property of the temple or that, of his preceptor and he who takes money from his son-in-law before giving his daughter in marriage becomes a ghost.

मातरं भगिनीं भार्यां स्नुषां दुहितरं तथा:॥
अदृष्टदोषास्त्यजति स प्रेतो जा०७२॥

He who forsakes his innocent and guiltless mother sister, wife, daughter or daughter-in-law becomes a ghost.

न्यासापहर्ता मित्रध्रुक्परदाररतः सदा॥
विश्वासघाती कूटश्च स प्रे०॥७३॥

All these are sure to be bore as ghosts a man misappropriating a trust property, a man treacherous to his friend, a man fond of another man's wife, a faithless man and a deceptive wretch.

भ्रातृध्रुग्ब्रह्महा गोघ्नः सुरापो गुरुतल्पगः॥
कुलामार्गं परित्यज्य ह्यनृतोक्तौ सदा रतः॥
हर्ता हेम्नश्च भूमेश्च स प्रे० ॥७४॥

A man hating his brother, a murderer of a Brahmin, a slayer of a cow, a wineaddict, a denier of the preceptor's bed, one who casts off customary rites, or one who is fond of telling lies, a stealer of gold or one who takes possession of plots of land illegally all these are born as ghosts.

भीष्म उवाच

एवं ब्रुवति वै विप्रे आकाशे दुन्दुभिस्वनः॥
अपतत्पुष्पवर्षं च देवमुक्तं द्विजोपरि॥७५॥

Bhiṣma said :—When the Brahmin spoke thus, the beating of drums was heard in the sky. The gods showered flowers over the Brahmin.

पञ्च देवविमानानि प्रेतानामागतानि वै॥
स्वर्गं गता विमानैस्ते दिव्यैः संपृच्छ्य तं मुनिम्॥७६।

Five celestial chariots arrived there and took the ghosts away, the ghosts having taken leave of the saintly Brahmin.

ज्ञानं विप्रस्य सम्भाषात्पुण्यसंकीर्त्त नेन च॥
प्रेताः पापविनिर्मुक्ताः परं पदमवाप्नुयुः॥७७॥

The ghosts were relieved of their sins after the pious speech of that Brāhmin. They all achieved the highest region (Vaikuṇṭha).

सूत उवाच

इदमाख्यानकं श्रुत्वा कम्पितोऽश्वत्थपत्रवत्॥
मानुषणां हितार्थाय गरुडः पृष्ठवान्पुनः॥७८॥

On hearing this anecdote, the lord of birds quaked like the Aśvattha tree. He asked the lord again, for the benefit of human beings.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे भीष्म युधिष्ठिरसंवादे प्रेतत्वोत्पत्तिन्मुक्तिपेञ्चपेञ्चप्रेतोपाख्यान निरूपणं नाम द्वाविंशोऽध्यायः॥ २२॥

अध्यायः २३ / Chapter 23

गरुड उवाच

किंकिं कुर्व्वन्ति वै प्रेताः पिशाचत्वेव्यवस्थिताः॥
वदन्ति वा कदाचित्किं तद्वदस्व सुरेश्वर॥१॥

Garuḍa said :—What do the ghosts do in their ghosthood? When do they speak sometime? Please tell me, O lord of gods

श्रीभगवानुवाच

तेषां स्वरूपं वक्ष्यामि चिह्नं स्वप्नं यथातथम्॥
क्षुत्पिपासार्दितास्ते वै प्रविशेयुः स्ववेश्मनि॥२॥

Śrī Bhagavān said :—I shall tell about their form, signs and dreams. Being oppressed by hunger and thirst they enter their former home.

प्रतिष्ठा वायुदेहेषु शयानांस्तु स्ववंशजान्॥
तत्र यच्छन्ति लिङ्गानि दर्शयन्ति खगेश्वर॥३॥

Though possessed of airy forms, they give signs to their sleeping descendents, O bird.

स्वपुत्रस्वकलत्राणि स्वबन्धुंतत्र गच्छति॥
हयो गजो वृषो मर्त्त्यो दृश्यते विकृताननः॥४॥

They visit the place where their sons, wives and relatives sleep.

शयानं विपरीतं तु आत्मानं च विपर्य्ययमृ॥
उत्थितः पश्यति यस्तु तद्विन्द्यात्प्रेतनिर्म्मितम्॥५॥

If a person dreams of a horse, an elephant, a bull, or a man with deformed face, if a person awakened from sleep sees himself in the opposite side of the bed, this is all due to the working of a ghost.

स्वप्ने नरौ हि निगडैर्बध्यते बहुधा यदि॥
अन्नं च याचते स्वप्ने कुवेषः पूर्व्वजो मृतः॥६॥

If a man is fastened with chains in dream, if his dead ancestors demand food in dream,

स्वप्ने यो भुज्मानस्य गृहीत्वान्नं पलायते॥
आत्मनस्तु परो वापि तृषार्त्तसतु जलं पिबेत्॥७॥

If one snatches the food from him while he is eating in dream, if thirsty, one drinks water,

वृषभारोहणं स्वप्ने वृषभैः सह गच्छति॥
उत्पत्य गगनं याति तीर्थे याति क्षुधातुरः॥८॥

If in dream one rides a bull or moves with bulls or if one springs up in the sky or goes to a holy place hungry,

स्ववाचा वदते यस्तु गोवृष द्विजवाजिषु ॥
लिंगे गजे तथा देवे भूते प्रेते निशाचरे॥९॥
स्वप्नमध्ये तु पक्षीन्द्र प्रेतलिंगान्यनेकधा॥
स्वकलत्रं स्वबन्धुं वा स्वसुतंस्वपतिं विभुम्॥
विद्यमानं मृतं पश्येत्प्रेतदोषेण निश्चितम्॥१०॥

If one speaks aloud among cows, bulls, Brahmanas horses, elephants, deities, ghosts and demons-this is due to the working of a ghost. Many are the signs of ghosts in dream, O bird. It is due to a ghost if one sees his wife, relative, son or husband as dead.

याचते यः परं स्वप्ने क्षुत्तृड्भ्यां च परिप्लुतः॥
तीर्थे गत्वा ददेत्पिण्डान्प्रेतदोषैर्न संशयः॥११॥

He who begs in dream oppressed by hunger or thirst should give pindas to the manes to ward off coming distress.

निर्गच्छेद्वा गृहाद्वापि स्वप्ने पुत्रस्तथा गशुः॥
पिता भ्रता कलत्रं च प्रेतदोषैस्तु पश्यति॥१२॥

If one sees in dream his son cattle, father, brother, wife, getting out of house, it is due to the working of a ghost.

चिह्नान्येतानि पक्षीन्द्र प्रायश्चित्तं निवेदयेत्॥
कृत्वा स्नानं गृहे तीर्थे श्रीवृक्षे तर्पणं जलैः॥१३॥

These signs, O bird, call for atonement. One should bathe at home or at a holy place, give water oblation to a deity at the root of a fig tree.

कृष्णधान्यानि पूजां च प्रदद्याद्वेदपागगे॥
होमं कुर्याद्यथाशक्ति सम्पूर्णं चाचयेत्सुधीः॥१४॥

Or give black corn, perform worship, offer gifts to a Vedic scholar and do homa as far as his means can avow.

एतद्धि श्रद्धया यस्तु प्रेतलिंगानिदर्शनम्॥
पठते शृणुते वापि प्रेतचिह्नं विनश्यति॥१५॥

If, in faith, one reads or hears this discourse, the ghosts disappear immediately from his vicinity.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे प्रेतकृतितदुक्तितच्चिह्नतद्विमुक्त्युपायनिरूपणं नाम त्रयोविंशोऽध्यायः॥ २३॥

अध्यायः २४ / Chapter 24

गरुड उवाच

नाकाले म्रियते कश्चिदिति वेदानुशासनम्॥
कस्मान्मृत्युवापप्नोति राजा वा श्रोत्रियोपि वा॥१॥

Garuḍa said :—As the Śāstras declare none dies a premature death. But, how is it that a Brahmin scholar of the Vedas or a mighty monarch sometimes meet with death Eremafurely. Hence, what is stated in the Śāstras by Brahma appears to be untrue.

यदुक्तं ब्राह्मणा पूर्व्वमनृतं तद्धि दृश्यते॥
वेदैरुक्तं तु यद्वाक्यं शतं जीवति मानुषे॥२॥

What is stated in the Vedas, viz., a man lives for a hundred years is not actually experienced in the Kali age.

जीवन्ति मानुषे लोके सर्व्वे वर्णा द्विजातयः॥
अन्त्यजा म्लेच्छजाश्चैव खण्डे भारतसंज्ञके॥३॥
न दृश्यते कलौ तच्च कस्माद्देव समादिश॥
(आधानान्मृत्युमाप्नोति बालो वा स्थैविरो युवा॥४॥
साधनो निर्धनो वापि सुकुमतारः सुरूपवान्॥
अविद्वांश्चैव विद्वांश्च ब्राह्मणविस्त्वतरो जनः॥५॥
तपोरतो योगशीलो महाज्ञानी च यो नरः॥
सर्व्वज्ञानरतः श्रीमान्धर्मात्मातुलविक्रमः॥६॥
सर्व्वमेतदशषेण जायते वसुधातले॥
कस्मान्मृत्युमवाप्नोति राज वा श्रोत्रियोऽपि वा॥७॥

People, belonging to different classes, Brahmana, Kṣatriya, Vaiśya and Śūdra including Mlecchas who live in Bhārata do not live upto hundred years.

A person can meet with untimely death, no matter if he is a child, old or young, rich or poor, handsome or ugly, learned or fool, of high or low birth, an ascetic or a Yogi, intelligent, pious and all-knowing Brahmin or a mighty monarch. Please tell me how this is so.

श्रीभगवानुवाच

साधुसाधु महाप्राज्ञ यस्त्वं भक्तोऽसि मे प्रियः॥
श्रूयतां वचनं गुह्यं नानादेशविनाशनम्॥८॥

The Lord said :—O wise bird, well said. You are my staunch devotee. Please listen to my important words that dispel all sorts of sins.

विधातृविहितो मृत्युः शीघ्रमादाय गच्छति॥
तो वक्ष्यामि पक्षीन्द्र काश्यपेय महाद्युते॥९॥

O lord of birds, the brilliant son of I Kaśyapa, I shag tell you how god of death induced by Brahmā takes away the life quickly.

मानुषः शतजीवीति पुरा वेदेन भाषितम्॥
विक्कर्मणः प्रभावेण शीघ्रं चापि विनश्यति॥१०॥

It is true that a man lives for a hundred years as stated in the Vedas, But due to the influence of his misdeeds he dies a premature death.

वेदानभ्यसनेनैव कुलाचारं न सेवते॥
आलस्यात्कर्म्मणां त्यागो निषिद्धेऽप्यादरः सदा॥११॥
यत्र तत्र गृहेऽश्नाति परक्षेत्ररतस्तथा॥
एतैरन्यैर्महादोषैर्जायते चायुषः क्षयः॥१२॥

Now, people do not make a regular study of the Vedas; they do not follow the traditional conduct; they commit sins and due to idleness forsake their duties. They take food from any house they visit. They are fond of other men's wives. All these reduce their longevity.

अश्रद्दधानमशुचिं नास्तिकं त्यक्तमङ्गलम्॥
परद्रोहानृतकरं ब्राह्मणं यत (म) मन्दिरम्॥१३॥

Evil deeds take men quickly to Yama's abode, if they do not possess faith, if they are impure, if they do not practice Vedic rites, if they have cast off auspicious things or if they indulge in falsehood or if they practise deception.

अरक्षितारं राजानं नित्यं धर्मविवर्जितम्॥
क्रूरं व्यसनिनं मूर्खं वेदवादबहिष्कृतम्॥
प्रजापीडनकर्त्तारं राजानं यमशासनम्॥१४॥
प्रापयन्ति वशं मृत्योस्ततो याति च यातनाम्॥
स्वकर्म्माणि परित्यज्य मुख्यवृत्तानि यानि च॥१५॥

Evil deeds bring about premature death even of a king if he does not protect his people, if he is devoid of virtue if he is cruel, if he indulges in vice, if he is a fool, if he stays out of Vedic discussion if he harasses his people.

परकर्म्मरतो नित्यं यमलोकं स गच्छति॥
शूद्रः करोतिः यत्किञ्चिद्द्विजशुश्रूषणं विना॥१६॥

If a man forsakes his duties or resorts to forbidden, activities or those *which are* enjoined on others he dies quickly.

उत्तमाधममध्ये वा यमलोके स पच्यते॥
स्नानं दानं जपो होमो स्वाध्यायो देवतार्च्चनम्॥१७॥

If a Śūdra does something other than service to the twice-born he is wasted in any of the hells-bad, worse or worst or as the

यस्मिन्दिने न सेव्यन्ते स वृथा दिवसो नृणाम्॥
अनित्यमध्रुवं देहमनाधारं रसोद्भवम्॥१८॥

If one neglects both, Dāna, japa, homa, study of the Vedas or worship of gods on a certain day that is a day wasted in the life of that man.

अन्नोदकमये देहे गुणानेतान्वदाम्यहम्॥
यत्प्रातःसंस्कृतं सायं नूनमन्नं विनश्यति॥१९॥

I affirm that the attributes of body evolved out of the morsels of food and lymph are not permanent or steady or rooted in firm grounds.

तदीयससम्पुष्टकाये काा बत नित्यता॥
गतं ज्ञात्वां तु पक्षीन्द्र वपुरर्द्धं स्वकर्म्मभिः॥२०॥

The food cooked in the morning becomes stale in the evening. How can one expect permanence in the body sustained by such a food ?

नरः पापविनाशाय कुर्व्वीत परमौषधम्॥
देहः किमन्नदातु स्विन्निषेक्तुर्मातुरेव वा॥२१॥

O lord of birds, realising that the body bound with its activities is already lost, people should strive for burning away their sins.

उभयोर्वा प्रभोर्वापि बालनोग्ने शुनोऽपि वा॥
कस्तत्र परमो यज्ञः कृमिविड्भस्मसंज्ञके॥२२॥

Body belongs to one who nourishes it with food or to one who generates, father, mother

or both. It is reduced to ashes or devoured by dogs or eaten up by worms. What sanctity can there be in regard to it ?

कर्त्तव्यः परमो यत्नः पातकस्य विनाशने॥
अनेकभवसम्भूतं पातकं तु त्रिधा कृतम्॥२३॥

A person should make an earnest effort for the destruction of sins. The sin which he commits in various births is threefold.

यदा प्राप्नोति मानुष्यं तदा सर्व्वं तपत्यपि॥
सर्व्वजन्मानि संस्मृत्य विषादी कृतचेतनः॥२४॥

When he takes birth as a human being the sins visit him. When he remembers his past sinful life he becomes sorrowful.

अवेक्ष्य गर्भवासांश्च कर्म्मजा गतयस्तथा॥
मानुषोदरवासी चेत्तदा भवति पातकी॥२५॥

When lie resides in human womb after, sojourning in the various beings such as birds, etc., the full velocity of his past actions forces an impact on him. only after residing in the womb does he realise it.

अण्डजादिषु भूतेषु यत्रयत्र प्रसर्पति॥
आधयो व्याधयः क्लेशा जरारूपविपर्य्ययः॥२६॥

He begins to realize the tortures of life, such as anxiety sickness, distress, old age, deformity and the rest.

गर्भवासाद्विनिर्म्मुक्तस्त्वज्ञानतिमिरावृतः॥
न जानाति खगश्रेष्ठ बालभावं समाश्रितः॥२७॥

But the moment he comes out of the womb, ignorance envelops him. As an infant he realizes nothing.

यौवने तिमिरान्धश्च यः पश्यति स मुक्तिभाक्॥
आधानान्मृत्युमाप्नोति बालो वा स्थविरो युवा॥२८॥

In youth too, he does not realize, blinded as he is by sexual urge. But he who realizes it from the very beginning attains salvation.

सधनो निर्द्धनश्चैव सुकुमारः कुरूपवान्॥
अविद्वांश्चैव विद्वांश्च ब्राह्मणस्त्वितरो जनः॥२९॥

From the time of conception itself, death awaits the person whether he be infant or an old man or a youth, whether he be rich or poor handsome or ugly.

तपोरतो योगशीलो महाज्ञानी च यो नरः॥
महादानरतः श्रीमान्धर्मात्मातुलविक्रमः॥
विना मानुपदेहं तु सुखं दुःखं न विन्दति॥३०॥

Even if one is illiterate or a scholar, a Brahmin or another caste, surely he must die. A man of great wisdom devoted to penance or practice of yoga, of liberal gifts and yirtuous life cannot expect to derive pleasure without a physical body.

प्राकृतैः कर्म्मपाशैस्तु मृत्युमाप्नोति मानवः॥
आधानात्पञ्च वर्षाणि स्वल्पपापैर्विपच्यते॥३१॥

When the actions of previous births ripen, man succumbs to death. From the time of conception to the fifth year even a slight sin may cause death.

पञ्चवर्षाधिको भूत्वा महापापैर्विपच्यते॥
योनि पूरयते यस्मान्मृतोऽप्यायाति याति च॥३२॥
मृतो दानप्रभावेण जीवन्मर्त्त्येश्चिरं भुवि॥

सूत उवाच

इति कृष्णवचः श्रुत्वा गरुडो वाक्यमब्रवीत्॥३३॥

Sūta said :—It is due to major sins that man dies after the fifth year. Usually, he completes the allotted span of life, dies and is born again. It is as a result of the influence of sacred rites and gifts that he is able to complete his life's term.

गरुड उवाच

मृते बाले कथं कुर्य्यात्पिण्डदानादिकाः क्रियाः॥
गर्भेषु च विपन्नानामाचूडाकरणाच्छिशोः॥३४॥

Garuḍa said :—How should the rites of pinch be performed if a person dies in infancy? What should be done when death occurs in the womb itself ? What should be done when I the death occurs before the tonsure I ceremony?

कथं किं केन दातव्यं मृतान्ते को विधिः स्मृतः॥
गरुडोक्तमिति श्रुत्वा विष्णुसुर्वाक्यमथाब्रवीत्॥३५॥

What are the rules of obsequy if death occurs after the tonsure ceremony ?

श्रीविष्णुरुवाच

यदि गर्भो विपद्येत स्रवते वापि योषितः॥
यावन्मासं स्थितो गर्भस्तावद्दिनमशौचकम्॥३६॥

The Lord said :—If there is still birth or abortion, the impurity is for as many days as the number of months of conception.

तस्य किञ्चिन्न कर्त्तव्यमात्मनः श्रेय इच्छता॥
ततो जाते विपन्ने तु आ चूडाकरणाच्छिशोः॥ ३७॥

Nothing else need be done, it one desires to maintain confirmity with the rules conducive to the welfare of the soul. If the child dies after birth but before the tonsure ceremony the dead body is merely buried.

दुग्धं भोज्यं यथाशक्ति बालनां च प्रदीयते॥
आ चूडात्पञ्चवर्षे तु देहदाहो विधीयते॥ ३८॥

Milk should be distributed according to one's capacity among the children in the neighbourhood in order to please them After the tonsure and upto five years, if the child dies, cremation should be performed duly.

दुग्धं तस्य प्रदेयं स्याद्बालानां भोजनं शुभम्॥
पञ्चवर्षाधिके प्रेते स्वजातिविहितानि च॥ ३९॥

Milk should be distributed to children and they may be fed also. The rites of children upto five, on being dead, should be in accordance with the tradition of the family.

कुर्य्यतकर्म्माणि सर्व्वाणि चोदकुम्भादि पायसम्॥
दातव्यं तु खगश्रेष्ठ ऋणसम्बन्धकसतु सः॥ ४०॥

Udakumbha rites should be performed. Milk puddings should be given. O foremost among birds, the child is a link in paying off debt to ancestors.

जातस्य हि ध्रुवो मृत्युर्ध्रुवं जन्म मृतस्य च॥
कर्त्तव्यं पक्षिशार्दूल पुनर्देहक्षयाय वा॥ ४१॥
तस्मै यद्रोचते देयमदत्त्वा निर्द्धने कुले॥
स्वल्पायुर्निर्द्धनो भूत्वा रतिभक्तिविवर्ज्जितः॥ ४२॥
पुनर्जन्माप्नुयान्मर्त्यस्तस्माद्देयमृते शिशोः॥
पुराणे गीयते गाथा सर्व्वथा प्रतिभाति मे॥ ४३॥

It is but certain that whoever is born shall die and whoever dies shall be born again. When a child dies at a tender age without enjoying the pleasures of life he is sure to be born again. Hence, gifts are given, O foremost among birds. The rites are performed to ward off rebirth. This is what I feel. If nothing is made over as a gift, he wilt be born in an indigent house. Such anecdotes .are many in the Purāṇas.

मिष्टान्नं भोजनं देयं दाने शक्तिस्तु दुर्लभा॥
भोज्ये भोजनशक्तिश्च रतिशक्तिर्वरस्त्रियः॥ ४४॥
विभवे दानशक्तिश्च नाल्पस्य तपसः फलम्॥
दानाद्भोगानवाप्नोति सौख्यं तीर्थस्य सेवनात्॥
सुभाषाणान्मृतो यस्तु स विद्वान्धर्मवित्तमः॥ ४५॥

Sumptuous food should also be given. Inclination to give is rarely found in the world. It is the fruit of penance of no mean measure that one gets good food and the power to digest it, good sexual virility and handsome women, good wealth and inclination to give it.

By making gifts, one can enjoy later; by resorting to holy centres one can attain pleasure and by speaking ywect words one can become a scholar or a religious saint.

अदत्तदानाच्च भवेद्दरिद्रो दरिद्रभावाच्च करोति पापम्॥
पापप्रभावान्नरकं प्रयाति पुनर्दरिद्रः पुनरेव पापी॥ ४६॥

By not making gifts one becomes indigent; due to poverty one commits sins, due to sins one falls into hell. He is born again as indigent; again he commits sins and again he falls into hell.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशाख्ये धर्मकाण्डे प्रेतकल्पे श्रीकृष्णसागरुडसंवादेऽल्पायुर्मरणहेतुबालान्त्येष्ट्योर्निरूपणं नाम चतुर्विंशोऽध्यायः॥ २४॥

अध्यायः २५ / Chapter 25

श्रीविष्णुरुवाच

अतः परं प्रवक्ष्यामि पुरुषस्त्री विनिर्णयम्॥
जीवन्वापि मृतो वापि पञ्चवर्षाधिकोऽपि वा॥ १॥
पूर्णे तु पञ्चमे वर्षे पुमांश्चैव प्रतिष्ठितः॥
सर्व्वेन्द्रियाणि जानाति रूपारूपविपर्य्ययौ॥ २॥

The Lord said :—Hereafter, I shall explain precisely certain factors concerning men and women. A child after the age of five is established as such. He is able to know the various sense organs and differentiate colours.

पूर्व्वकर्मविपाकेन प्राणिनां वधबन्धनम्॥
विप्रादीनन्त्यजान्सर्वान्पापं मारयति ध्रुवम्॥ ३॥

Death or bondage of living beings is a result of their previous actions. It is the sin that causes death

गर्भे नष्टे क्रिया नास्ति दुग्धं देयं मृते शिशौ॥
परं च पायसं क्षीरं दद्याद्बालविपत्तितः॥ ४॥

If there is miscarriage, there is no obsequial rite. Milk is distributed when infants die. Due to mishaps to children, if death occurs, water-pots, milk puddings etc. are made over as gifts.

एकादशाहं द्वादशाहं वृषं वृषविधिं विना॥
महादानविहीनं च कुमारे कृत्यमादिशेत्॥ ५॥

The rites in the event of the death of a child are the same as for the older people except that the rites of Vṛṣotsarga and Mahādāna are performed for the older people on the eleventh and twelfth days.

कुमाराणां चैव बालानां भोजनं वस्त्रवेष्टनम्॥
बाले वा तरुणे वृद्धे घटो भवति मृते॥ ६॥

Infants and older children of the neighbourhood are fed and clothed. Water-pots are gifted whether the deceased is a boy, young man or old.

भूमौ विनिःक्षिपेद्बालं द्विमासोनं द्विवार्षिकम्॥
ततः परं खगश्रेष्ठ देहदाहो विधीयते॥ ७॥

Till the second year, the dead body is merely buried. Thereafter, O foremost among birds, the body is cremated

शिशुरा दन्तजननाद्बालः स्याद्यावदाशिखम्॥
कथ्यते सर्व्वशास्त्रेषु कुमारो मौञ्जिबन्धनात्॥ ८॥

A child is called infant till the teeth are cut; till the tonsure ceremony he is called a child; a boy till the Kuśa girdle is put. This is in accordance with all sacred texts.

शूद्रादीनां कथं कुर्य्यात्संशयो मौञ्जिवर्जनात्॥
गर्भाच्च नवमं हत्वा शिशुरामासषोडशम्॥ ९॥
बालाश्चाथ परंज्ञेय आमाससप्तविंशति॥
आ पञ्च वर्षात्कौमारः पौगण्डो नवहायनः॥ १०॥

From the time of conception till he is sixteen months old he is called infant; from sixteen months to twentysevcn he is called a boy; from twentyseven months to five years he is called Kumāra; from five to nine years he is called Paugaṇḍa. He is known as Kiśora till the sixteenth year. After the sixteenth year he attains maturity.

किशोरः षोडशाब्दः स्यात्ततो यौवनमादिशेत्॥
मृतोऽपि पञ्चमे वर्षे अवृतः सवृतोऽपि वा॥ ११॥

A boy's death occurring at the fifth year whether normally or due to accident, all rites as mentioned above, should be carried out including the ten *piṇḍas.*

पूर्व्वोक्तमेव कर्त्तव्यमीहते दशपिण्डकम्॥
स्वल्पकर्म्मप्रसङ्गाच्च स्वल्पाद्विषयबन्धनात्॥ १२॥

Since the rites are notmany, since contact with the worldly objects is of short duration and since body too is of small stature, the obsequies also arc not elaborate.

स्वल्पाद्वपुषि वस्त्राच्च क्रियां स्वल्पामपीच्छति॥
यावदुपचयो जन्तुर्यावद्विषयवेष्टितः॥ १३॥

If a child dies before the fifth year, the articles of diet and daily necessaries to which it is accustomed can be made over as. gifts.

यद्यद्यस्योपजीव्यं स्यात्तत्तद्देयमिहेच्छति।
ब्रह्मबीजोद्भवाः पुत्रा देवर्षीणां च वल्लभाः॥ १४॥
यमेन यमदूतैश्च शास्यन्ते निश्चितं खग॥
बालो वृद्धो युवा वापि ाटमिच्छन्ति देहिनः॥ १५॥

Sons evolved out of the semen of Brāhmins are favourites of Divine sages. In the same way, whether they are in the age group of children, young men or old men, both Yama and his emissaries too certainly consider. The all-pervasive soul experiences both pleasure and pain.

सुखं दुःखं सदा वेत्ति देही वै सर्व्वगस्त्विह॥
परित्यज्य तदात्मानं जीर्णां त्वचमिवोरगः॥ १६॥
अंगुष्ठमात्रः पुरुषो वायुभूतः क्षुधान्वितः॥
तस्माद्देयानि दानानि मृते बाले सुनिश्चितम्॥ १७॥

Forsaking the body like the serpent casting off its slough, the subtle soul of the size of the thumb roams about in its aerial form oppressed by hunger.

जन्मतः पञ्च वर्षाणि भुंक्ते दत्तमसंस्कृतम्॥
पञ्चवर्षाधिके बाले विपत्तिर्यदि जायते॥१८॥

Therefore, certainly, gifts should be made. From the birth to the fifth year, uncooked things should be gifted to the Brahmana.

वृषोत्सर्गादिकं कर्म्म सपिण्डीकरणं विना॥
द्वादशेहनि सम्प्राप्ते कुर्य्याच्छ्राद्धानि षोडश॥१९॥

If there is accidental death after the fifth year, *Vṛṣotsarga* and other rites are performed but the rite of sapinī-karaṇa is not necessary.

पायसेन गुडेनापि पिण्डान्दद्याद्यथाक्रमम्॥
उदकुम्भप्रदानं च पद (उप) दानानि यानि च॥२०॥

Itis on the eleventh day that sons usually perform the sixteen *śrāddhas* and make the Udakumbha and other similar gifts.

भोजनानि द्विजे दद्यान्महादानादि शक्तितः॥
दीपदानादि यत्किञ्चित्पञ्चवर्षाधिके सदा॥२१॥

In the case of all persons beyond the age of five at death Brahmins should be fed and major gifts offered according to capacity. The gift of earthen lamp should also be made.

कर्त्तव्यं च खगश्रेष्ठ व्रतात्प्राक् प्रेततृप्तये॥
यदा न क्रियते सर्व्वं मुद्गलत्वं स गच्छति॥२२॥

O foremost among birds, ghosts should be propitiated by due performance of rites. If the person does not perform the rite he himself will become a ghost.

व्रतात्प्रांगेव देयं तु ततः पितृगणस्य च॥
स्वाहाकरणे वै कुर्यादेकोद्दिष्टानि षोडश॥२३॥
ऋजुदर्भैस्तिलैः शुक्लैः प्राचीनावीति निश्चितम्॥
अपसव्यं च कर्त्तव्यं कृते यांति परां गतिम्॥२४॥

Therefore, before other rites are accomplished, he should perform *ekoddiṣṭa for* the mane for appeasing his hunger, put the rice-ball over darbhas while wearing the sacred thread over the right shoulder. When this is done, the obsequial rites are completed.

पुनश्चिरायुषो भूत्वा जायंते स्वकुले ध्रुवम्॥
सर्व्वसौख्यप्रदः पुत्रः पित्रोः प्रीतिविवर्द्धनः॥२५॥

Thereby a son yields all pleasure to his parents. If dead early he is born again in the family.

आकाशमेकं हि यथा चन्द्रादित्यौ यथैकतः॥
घटादिषु पृथक् सर्व्वं पश्य रूपं च तत्समम्॥२६॥
आत्मा तथैव सर्व्वेषु पुत्रेषु विचरेत्सदा॥
या यस्य प्रकृतिः पूर्व्वं शुक्रशोणितसङ्गमे॥२७॥
सा (स) तेन भावयोगेन पुत्रास्तत्कर्म्मकारिणः॥
पितृरूपं समादाय कस्यचिज्जायते सुतः॥२८॥

Just as the same single sky, moon or sun are reflected in different water-pots, so also the Atman is reflected in different sons (and daughters) and roams about.

The mentality of the progenitor at the time of sexual intercourse when the semen and the menstrual blood mingle is reflected in the child born of that union. Hence, we can say that the boy takes after the father.

पितृतः कोऽहिप रूपाढ्यो गुणज्ञो दानतत्परः॥
सदृशः कोऽपि लोकेऽस्मिन्न भूतो न भविष्यति॥२९॥
अन्धादन्धो न भवति मूकान्मूको न जायते॥
बधिराद्बधिरो नैव विद्यावान्विदुषो न हि॥
अनुरूपा न दृश्यंते मदीयं वचनं शृणु॥३०॥

It is possible that the child may differ in qualities but not in, features. We have never seen a blind man procreating a blind child, a mute procreating a mute child, a deaf procreating a deaf child or an idiot procreating an idiot.

गरुड उवाच

औरसक्षेत्रजाद्याश्च पुत्रा दशविधाः स्मृताः॥
संगहीतः सुतो यस्तु दासीपुत्रश्च तेन किम्॥३१॥
कांकां गति मवाप्नोति जातो मृत्युवशं गतः॥
भवेन्न दुहिता यस्य न दौहित्रो न वा सुतः॥३२॥
श्राद्धं तस्य कथं कार्य्यं विधिना केन तद्भवेत्॥

Garuḍa said :—There aretenkinds of sons : Aurasa (legitimate) Kṣetrañja (procreated in one's wife by another man) and others. There is a son Saṅgṛhītṛ (adopted) or Dāsīputra (son of a slave girl). How do these sons perform rites for their fathers. What is the goal they attain ? If any one has only daughters and no son or grandson, who should perform śrāddha rites for him ? What are the rules regarding the same?

श्रीभगवानुवाच

मुखं दृष्ट्वा तु पुत्रस्य मुच्यते पैतृकादृणात्।। ३३।

The Lord said :—A man is released from his debt to the manes on seeing his son's face.

पौत्रस्य दर्शनाज्जान्तुर्मुच्यते चः ऋणत्रयात्।।
लोकानन्त्यं दिवः प्राप्तिः पुत्रपौत्र प्रपौत्रकैः।। ३४।।

A man is released from three types of debts on seeing his grandson. On seeing his son, grandson, and great grandson he attains eternal or celestial worlds.

अन्यक्षेत्रोद्भवाद्या ये भुक्तिमात्रप्रदाः सुताः।।
कुर्व्वीत पार्व्वणं श्राद्धमौरसो विधिवत्सुतः।। ३५।।

The Kṣetraja and other sons contribute to his worldly welfare. The Aurasa (legitimate) son performs Pārvaṇa duly.

कुर्व्वन्त्यन्ये सुताः श्राद्धमेकोद्दिष्टं न पार्व्वणम्।।
ब्राह्मोढाजस्तून्नयति संगृहीतस्त्वधो नयेत्।।
श्राद्धं सांवत्सरं कुर्व्वज्जायते नरकाय वै।। ३६।।

The other nine types of sofa perform Ekoddiṣṭa śrāddha, not Parvana. The Brahmin son takes one upward but the adopted son causes his down-fall. If the latter were to perform the annual śrāddha it will result only in his falling into hell.

सर्व्वदानानि देयानि ह्यन्नदानादृते खग।।
संगृहीतः सुतः कुर्य्यादेकोद्दिष्टं न पार्व्वणम्।। ३७।।

O bird, the *Saṅgṛhītṛ* son may very well make gifts excluding cooked food-stuff. He shall perform only Ekoddiṣṭa and not Parvana.

प्रत्यब्दं पितृमातृभ्यां श्राद्धं दत्त्वा नलिप्यते।।
एकोद्धिष्टं परित्यज्य पार्व्वणं कुरुते यदि।। ३८।।
आत्मानं च पितृंश्चैव स नयेद्यममन्दिरम्।।
संगृहीतस्तु यः केचिद्दासीपुत्रादयश्च ये।। ३९।।
तीर्थे कुर्य्युः पितृश्राद्धं दानं (मासं) दद्युर्द्विजन्मने।।
संगृहीतसुतो भूत्वा पाकं वा यः प्रयच्छति।। ४०।।
वृथा श्राद्धं विजानीयाच्छूद्रान्नेन यथा द्विजः।।
न प्रीणयति तच्छ्राद्धं पितामहमुखन्पितॄन्।।
एवं ज्ञात्वा स्वगश्रेष्ठ हीनजातीन्सुतांस्त्यजेत्।। ४१।।

If he proceeds, in this manner, every year, there is no harm. If he forsakes Ekoddiṣṭa and performs Pārvaṇa lie makes himself and the manes victims of Yama's wrath. The Saṅgṛhītr, Dasiputra and other sons should perform śrāddha with uncooked foodstuff in holy centers. If the Saṅgṛhītṛ son performs śrāddha with cooked rice his śrāddha becomes fruitless like the food offered by a Śūdra. to a Brahmin. The grandfather and the other manes do not accept anything offered by him. O foremost among birds, knowing all these things, one shall avoid procreating sons in lower caste women.

(ब्राह्मण्यां ब्राह्मणाज्जातश्चाण्डालादधमः स्मृतः)।।
यस्तु प्रव्रजिताज्जातो ब्राह्मण्यां शूद्रतश्च यः।। ४२।।
द्वावेतौ विद्धि चाण्डालौ सगोत्राद्यसतु जायते।।
स्वर्यातिविहितान्मपुत्रः समुत्पाद्य खगेश्वर।। ४३।।

Apravrajita and a Śūdra procreating sons even in Brahmin women procreate only' Candelas. O lord of birds, one shall marry legitimately a woman of his own caste and procreate sons.

तैः सुवृत्तैः सुखं प्राप्यं कुवृत्तैर्नरकं व्रजेत्।।
हीनजातिसमुद्भूतैः सुवृत्तेः मुखमेधते।। ४४।।

If they are of good nature lie will be happy. If they are of bad nature he will go to hell. Even sons of lower caste people, if goodnatured, cause happiness.

कलिकलुषविमुक्तः पूजितः
सिद्धसङ्घैमरचमरमालावीज्यमानोऽप्सरोभिः।।
पितृशतमपि बन्धून्पुत्रपौत्रनपि
नरकनिमग्नानुद्धरेदेक एव।। ४५।।

A single son, free from the sins of Kali is honoured by the *siddhas and* fanned bycelestial damsels with divine chowries. He will be able to lift hundreds of manes, kinsmen, sons, grandsons and greatgrandsons fallen inter the abysmal depths of Inferno.

।। इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धमकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे मृतबालान्त्येष्टिभिन्नाभिन्नसुतकृतान्त्येष्टियोर्वर्णनं नाम पञ्चविंशोऽध्यायः।। २५।।

अध्यायः २६ / Chapter 26

गरुड उवाच

सत्यं ब्रूहि सुरश्रेष्ठ कृपां कृत्वा मयि प्रभो॥
मृतानां चैव जन्तूनां कदा कुर्य्यात्सपिण्डनम्॥ १॥

Garuḍa said :—O foremost among deities, take pity on me and tell me truly when the *sapiṇḍa* is performed both for man and woman.

एपिण्डत्वे कुतो यांति असपिण्डते कुतो गतिः॥
केनैव सहपिण्डत्वं स्त्रीपुसोर्वक्तुमर्हसि॥ २॥

How do they attain their goal when sapiṇḍa rite is performed? What happens when it is not performed? How can you say that *sapiṇḍa* is performed both for man and woman.

स्त्रीपुमांसौ सहैकत्वं प्राप्नुतः कथमुत्तमम्॥
जीवेद्भर्त्तरि नारीणां सपिण्डीकरणं कुतः॥ ३॥

How can both husband and wife derive the benefit of sapiṇḍa ? It the husband is alive how can one perform sāpiṇḍa for a woman?

भर्तृलोकं कथं यान्ति स्वर्गलोकं सुरेश्वर॥
अग्न्यारोहे कथं श्राद्धं वृषोत्सर्गः कथं भवेत्॥ ४॥

O lord of deities,how in the heaven does she attain the region of her husband ? When the sacred fire is lit how is śrāddha performed along with Vṛṣotsarga on the same day?

घटदानं कथं कार्य्यं सपिण्डीकरणे कृते॥
कथयस्व प्रसादेन हिताय जगतां प्रभो॥५॥

O lord, how could the water-jar be gifted, if the sapiṇḍa rite is performed already ? Please tell me, out of grace, since the welfare of the world is involved.

श्रीभगवानुवाच

यथावत्कथयिष्यामि सपिण्डीकरणं खग॥
वर्षं यावत्खगश्रेष्ठ यदाचरति मानवः॥ ६॥

The Lord said :—I shall tell you the truth how sapiṇḍa should be performed. O foremost among birds, the dead man is on the Great Highway for the period of a year (after death).

सपिण्डने ततो वृत्ते पितृलोकं स गच्छति॥
तस्मात्पुत्रेण कर्त्तव्यं सपिण्डीकरणं पितुः॥७॥

Thereafter, he sojourns in the Pitrloka together with the manes. Hence, the sapiṇḍa should be performed by the son to his father.

संवत्सरे तु सम्पूर्णे कुर्य्यात्पिण्ड प्रवेशनम्॥
पिण्डप्रवेशविधिना तस्य नित्यं मृताह्निकम्॥ ८॥

When a year is complete, the son should perform piṇḍa-praveśa duly on the anniversary of death.

निश्चितं पक्षिशार्दूलं वर्षान्ते पिण्डमेलनम्॥
सहपिण्डे कृते प्रेतस्ततो याति परां गतिम्॥
तन्नाम सम्परित्यज्य ततः पितृगणो भवेत्॥ ९॥

O Excellent bird, when the sapiṇḍa is performed on the anniversary of death the dead man attains his cherished goal.

त्रिपक्षे वापि षण्मासे मेलयेत्प्रपितामहैः॥
ज्ञात्वा वृद्धिविवाहादि स्वगोत्रविहितानि च॥ १०॥

After sapiṇḍīkaraṇa, he abandons his identity and becomes one with the manes. The assimilation with grandfather is made within six months from the period the rite is completed.

विवाहं नैव कुर्व्वीत मृते च गृहमोधिनि॥
भिक्षुर्भिक्षां न गृह्णाति यावत्कुर्य्यर्सात्सपिण्डनम्॥ ११॥

No joyous ceremony such as marriage, etc. can be performed if the householder dies and the sapiṇḍa has notbeen performed. Even a mendicant will not take alms from that house unless the sapiṇḍa is performed duly.

स्वगोत्रोऽप्यशुचिस्तावद्यावात्पिण्डं न मेलयेत्॥
मेलनात्प्रेतशब्दस्तु निवर्त्तेत खगेश्वर॥ १२॥

As long as the piṇḍas are not merged, one remains impure. O lord of birds, the dead man gets a new appellation after this merge.

आनन्त्यात्कुलधर्म्माणां पुंसाञ्चैवायुषः क्षयात्॥
अस्थिरत्वाच्छरीरस्य द्वादशाहः प्रशस्यते॥ १३॥

The obligations of a family are many. Man's life is being wasted every moment. Human body is not permanent. In view of this, the twelfth day after death is thought to be appropriate for the sapiṇḍa rite.

निरग्निकः साग्निको वा द्वादशाहे सपिण्डयेत्॥ १४॥
द्वादशाहे त्रिपक्षे वा षण्मासे वत्सरेऽपि वा॥
सपिण्डीकरणं प्रोक्तमृषिभिस्तत्त्वदर्शिभिः॥ १५॥

Whether one has maintained the sacrificial fire or not, one should perform the sapiṇḍa on the twelfth day. If that is not possible, after three fortnights or after six months or on the anniversary day.

The sapiṇḍa rite is made obligatory by the sages who know the truth.

सपुत्रस्य न कर्त्तव्यमेकोद्दिष्टं कदाचन॥
सपिण्डीकणादूर्ध्वं यत्रयत्र प्रदीयते॥ १६॥

After sapiṇḍa rite ekoddiṣṭa shall not be performed. If it is performed it shall be done for the three, avoiding Kṣaya days.

तत्रतत्र त्रयं कार्य्यमन्यथा पितृघातकः॥
त्रिभिः कुर्य्यादशक्तश्च पार्व्वणं मुनिनोदितम्॥ १७॥
तद्दिने तद्दिने कुर्य्यात्पितामहमुखान्यतः ॥
अज्ञानाद्दिनमासानां तस्मात्पार्व्वणमिष्यते॥ १८॥

Ekoddiṣṭa, if not performed for the three-father, grandfather, great grandfathertanta-mounts to a slaughter of pitṛs. If one is unable to perform the three separate Śraddhas, one shall perform all the three on the same day which is not the Śraddha day of the grand-father.

If the day or month of death is not known, parvana and not ekoddiṣṭa Śrāddha is recommended.

अनुत्पन्नशरीरस्य न दानं पितृभिः सह॥
एतैः षोडशभिः श्राद्धैः प्रेतो मुक्तस्तु जायते॥ १९॥

If the body has not yet been evolved no śrāddha is enjoined for him together with the other manes. If the sixteen Śrāddhas are performed he is released from pretahood, acquires the status of pitṛs and rejoices in their company.

अपुत्रस्य सपिण्डत्वं नैव कुर्य्यात्त्रियोऽपि वा॥
यावज्जीव च सद्भत्र्या न कुर्य्यात्सहपिण्डताम्॥ २०॥

If there be no son, sapiṇḍīkaraṇa is not possible. There is no sapiṇḍikaraṇa for a low caste woman either, so long as she lives with her husband well and good, but there is no sapiṇḍīkaraṇa for her after her death.

ब्राह्मादिषु विवाहेषु या वधूरिह संस्कृता॥
भर्तृगोत्रेण कर्त्तव्यास्तस्याः पिण्डोदकक्रियाः॥ २१॥

The woman whose marriage this taken place according to the practice observed in the marriages, such as *Brahmā*, etc, is entitled to riceball and water libation which should be offered by the dynastic title of her husband.

आसुरादिविवाहेषु या व्यूढा कन्यका भवेत्॥
तस्यास्तु पितृगोत्रेण कुर्य्यात्पिण्डोकक्रियाः॥ २२॥

The woman who is married according to the custom followed in the marriages such as *asura*, etc. is also entitled to pinch and water which should be offered by the dynastic title of her father.

पितुः पुत्रेण कर्त्तव्यं सपिण्डीकरणं सदा॥
पुत्राभावे तु पत्नी स्यात्पत्न्यभावे सहोदरः॥ २३॥
भ्राता वा भ्रातृपुत्रो वा सपिण्डः शिष्य एव वा॥
सपिण्डनक्रियां कृत्वा कुर्य्यान्नान्दीमुखं ततः॥२४॥

The sapiṇḍikaraṇa for the deceased is always performed by the son alone. If the deceased has no son, it should be performed by his wife if no wife, by his elder brother; if no elder brother, by his younger brother, or by his younger brollier's son; if no younger brother or his son, by a close relative or by a disciple. After sapindikaraia, he should perform *Nāndimukha.*

ज्येष्ठस्यैव कनिष्ठेन भ्रातृपुत्रेण भार्य्यया॥
सपिण्डीकरणं कार्य्यं पुत्रहीने नरे खग॥ २५॥

O lord, if a dead man is issueless, his younger brother or his wife can perform the sapiṇḍa.

भ्रातॄणामेकजातानामेकश्चेत्पुत्रवान् भवेत्॥
सर्व्वे ते तेन पुत्रेण पुत्रिणो मनुरब्रवीत्॥ २६॥

According to Manu, if among many brothers in a family only one has a son that son is common to all brothers.

सर्व्वेषां पुत्रहीनानां पत्नी कुर्य्यात्सपिण्डनम्॥
ऋत्विजा कारयेद्वापि पुरोहितमथापि वा॥ २७॥

The sapiṇḍa of persons devoid of sons should be performed by the wife or Aviles or the family priest.

कृतचूडोपनीतश्च पितुः श्राद्धं समाचरेत्॥
उच्चारयेत्स्वधाकारं न तु वेदाक्षराण्यसौ॥ २८॥

A son whose tonsure ceremony has been held is entitled to perform his father's śrāddha but he shall not recite the vedic mantras. He can very well say *svadhā.*

भर्त्रादिभिस्त्रिभिः कार्य्यं सपिण्डीकरणं स्त्रियाः॥
पितृव्यभ्रातृपुत्रेण सोदरेण कनीयसा॥ २९॥

A woman's sapiṇḍa can be performed by three persons, beginning with her husband (i.e. husband, son or husband's brother).

अर्व्वाक् संवत्सरात्सन्धौ पूर्णे संवत्सरेऽपि वा॥
ये सपिण्डीकृताः प्रेतास्तेषां न स्यात्पृथक् क्रिया॥ ३०॥

Either before a year, or after a year or on the anniversary day, the sapiṇḍa rite can be performed. After that, all individual rites are forbidden.

सपिण्डने कृते वत्स पृथक्त्व तु विगर्हितम्॥
यस्तु कुर्य्यात्पृथक् पिण्डं पितृहा सोऽभिजायते॥ ३१॥

After sapiṇḍa, all individual Śrāddhas are avoided. He who gives separate piṇḍa virtually kills the Pitṛs.

सपिण्डीकरणे वृत्ते पृथक्त्वं नोपपद्यते॥
पृथक् पिण्डे कृते पश्चात्पुनः कुर्य्यात्सपिण्डनम्॥ ३२॥

When sapiṇḍikaraṇa is performed a separate graddha for each mane is not enjoined. If a separate śrāddha is performed, the sapiṇḍa rite should be performed again.

सपिण्डीकरणं कृत्वा एकोद्दिष्टं करोति यः॥
आत्मानं च तथा प्रेतं स नयेद्यमशासनम्॥ ३३॥

If after performing sapiṇḍa any one performs ekoddista, he makes himself and the dead man vicrim of Yama's wrath. Upto a year the rite for redemption from ghosthood should be performed under the specific name and gotra by the householder.

वर्षं यावक्त्रिया कार्य्या नामगोत्रेण धीमता॥
घटादि भोजनं नित्यं पददानानि यानि च॥
सपिण्डीकरणे वृत्ते एकस्यैव तु दापयेत्॥ ३४॥

The water-jar offering, feeding, gifts of lights, etc. afteir the sapiṇḍa rite is over, should be made in a single unit. all

अन्नं पानीयसहितं संख्यां कृत्वाब्दिकस्य च॥
दातव्यं ब्राह्मणे पक्षिञ्जलपूर्णघटादिकम्॥ ३५॥

O bird, the Brahmin officiating in the first annual śrāddha should be given the cost of water-pots and other articles (if water-pots and other articles are not given) after being fed.

पिण्डान्ते तस्य सकला वर्षवृत्तिः स्वशक्तितः॥
दिव्यदेहो विमानस्थः सुखं याति यमालयम्॥ ३६॥

After the pinch offering has been made, he should gift as much of food-stuff to a Brahmin as would last fora year. A person for whom all due rites are performed shall obtain a divine body and will proceed in the divine aerial car fully contented, to the realm of Yana.

जीवमाने च पितरि न हि पुत्रे सपिण्डता॥
स्त्रीणां सपिण्डनं नास्ति तथा भर्त्तरि जीवति॥ ३७॥

If father is alive, no sapiṇḍa rite is performed to the dead son. No sapiṇḍa is performed to the woman whose husband is alive.

हुताशं या समारूढा चतुर्थेऽह्नि पतिव्रता ॥
तस्या भर्तृदिने कार्य्यं वृषोत्सर्गादिकं च यत्॥ ३८॥

If the chaste wife ascends the pyre on the fourth day, the Vṛṣotsarga and other rites for her should be performed on the day when the same are due for her husband.

पुत्रिका पतिगोत्रास्यादधस्तात्पुत्रजन्मनः॥
पुत्रोत्पुत्तेः परस्तात्सा पितृगोत्रं व्रजेत्पुनः॥ ३९॥

An adopted daughter shall subscribe to her husband's gotra till the birth of a son. After the birth of her son she reverts to the gotra other father.

पतिपत्न्योः सादैकत्वं हुताशं याधिरोहति॥
पुत्रेणैव पृथक् क्षयाख्ये तस्य वासरे॥ ४०॥

If the wife ascends the funeral pyre there is aways the identity of rites for her husband and wife. The separate śrāddha **(ekoddiṣṭa)** shall be performed by the son on the anniversary of his father's death.

अपुत्रौ चेन्मृतौ स्यातामेचित्यां समेऽहनि॥
पृथक् श्राद्धानि कुर्व्वीत सापिड्यं पतिना सह॥ ४१॥

If both husband and wife die on one and the same day, without a child and are cremated in the same pyre, the kinsman should perform separate śrāddha for each. The sapiṇḍa is along witji her husband.

पृथक्पृथक् च पिण्डेन दम्पती पितना सह॥
न लिप्यते महादोषैरेतत्सत्यं वचो मम॥४२॥

This is my sworn statement that if any one offers separate piṇḍas to the deceased couple—husband and wife–he is not affected by major sins at all.

एकचित्यां समारूढो दम्ती निधनं गतौ॥
एकपाकं प्रकुर्व्वीत पिण्डान्दद्यात्पृथक्पृथिक्॥४३॥

If both husband and wife die and are cremated in the same pyre, food is cooked for piṇḍa at the same time but piṇḍas are offered separately.

एकादशे वृषोत्सर्गं प्रेतश्राद्धानि षोडश॥
घटादिपददानानि यानि च।
वर्षं यात्वृत्पृथक्कुर्य्यात्प्रेतस्तृप्तिं व्रजेच्चिरम्॥४४॥

This separate offering is enjoined only for a year. Vṛṣotsarga, Nava śrāddha (the first annual offering on the day of death) and the sixteen separate śrāddhas, the pada-dāna, major gifts are offered separately for a year. The dead person will be satiated for ever.

एकगोत्रे मृतानां तु स्त्रियां वा पुरुषस्य वा॥
स्थण्डिलं चैकतः कुर्य्याद्धोमं कुर्य्यात्पृथक्पृथक्॥४५॥

If two persons, men or women, of the same gotra die on the same day, the altar for the ritual is common for both, but the offering of gifts is separate.

एकादशेऽह्नि यच्छ्राद्धं पृथक् पिण्डाश्च भोजनम्॥
पाकैकेन पतिस्त्रीणामन्येषां च विगर्हितम्॥४६॥

The Śrāddha performed on the eleventh day should consist of the same kind of cooked food in the case of husband and wife but not in the case of others.

एकेनैव तुपाकेन श्राद्धानि कुरुते सुतः॥
एकं तु विकिरं कुर्य्यात्पिण्डान्दद्याद्बहूनपि॥
तीर्थे चापरपक्षे वा चन्द्रसूर्य्यग्रहेऽपि वा॥४७॥

If śrāddhas are performed in holy centres, in the dark fortnight or during the period of solar or lunar eclipse, the same cooked food can be used for many Śrāddhas.

नारी भर्त्तारमासाद्य कुणपं दहते यदा॥
अग्निर्दहति गात्राणि आत्मानं नैव पीडयेत्॥४८॥

If a woman is burnt along with the corpse of the husband, the fire burns out the body. It cannot burn the soul.

दह्यते ध्मायमानानां धातूनां हि यथा मलम्॥
तथा नारी दहेद्देहं हुताशे ह्यमृतोपमे॥४९॥

Just as the impurities of metals are removed when metals are melted in fire, so the woman shall remove her impurities in the fire that is on a par with nectar.

दिव्यादौ दिव्यदेहस्तु शुद्धो भवति पूरुषः।
तप्ततैलेन लोहन वह्निना नैव दह्यते॥५०॥
तथा सा पतिसंयुक्ता दह्यते न कदाचन॥
अन्तरात्मा मृते तस्मिृतोऽप्येकत्वमागतः॥५१॥

Assuming a divine body in heaven both of them attain purity. Just as the oil in a metallic vessel can be heated but not burnt to ashes by fire, so also cremated along with her husband she cannot be reduced to nothing. Her soul remains immortal though it is merged into the soul other husband.

भर्त्तृसंगं परित्यज्य अन्यत्र म्रियते यदि॥
भर्त्तृलोकं न सा याति यावदाभूतसंप्लवमृ॥५२॥

If she is separated from her husband and dies elsewhere she cannot attain the region of her husband till the day of final deluge.

लक्ष्मीयुतान्परित्यज्य मातरं पितरं तथा॥
मृतं पतिमनुव्रज्य सा चिरं सुखमेधते॥५३॥

Leaving oil her mother, father and sons she will attain an everlasting happiness by follow-ing her dead husband.

दिव्यवर्षप्रमाणेन तिस्त्रः कोट्योऽर्द्धकोटयः॥
तावत्कालं वसेत्स्वर्गे नक्षत्रैः सह सर्व्वदा॥५४॥

Calculating by the celestial calander she shall stay in heaven for thirty five million years with the stars.

तदन्ते चरते लोके कुले भवति भोगिनाम्॥
सा हि लब्धमहाप्रीतिर्भर्त्रा सह पतिव्रता॥५५॥

At the end of that period she is born in a noble family, where she will be highly delighted in the company of her husband since she has remained chaste throughout.

एवं न कुरुते नारी धर्म्मोढा पतिसंगमम्॥
जन्मजन्मनि दुःखार्त्ता दुःशीलाऽप्रियवादिनी॥५६॥
वल्गुली गृहगोधा वा गोधा वा द्विमुखी भवेत्॥
स्वभर्त्तारं परित्यज्यं परपुंसोनुवर्त्तिनी॥५७॥

If a woman who is married duly according to religious rites does not associate herself with her husband she will remain miserable for seven births subsequent to this. She will be evil-conducted and repulsive in speech. The woman of such a despicable character who goes after another man, leaving her own husband shay be born as a lizard or an alligator or a leech.

तस्मात्सर्व्वप्रयत्नेन स्वपतिं स्त्री निषवते॥
मनसा कर्म्मणा वाचा मृतं जीवन्मेव वा॥५८॥

Hence, a woman shall endeavour to serve her husband in thought, word and action and follow him in life and death.

जीवमानं मृते वापि किल्विषं कुरुते तु या॥
सा च वैधव्यमाप्नोति जन्मजन्मनि दुर्भगा॥५९॥

A woman who commits sins against her husband alive or dead shall never get a husband in her re-birth. She will be the most unfortunate creature among women.

यद्देवेभ्यो यत्पितृभ्यः श्रद्धयैव प्रदीयते॥
तत्फलं भर्त्तृपूजातः कुर्य्याद्भर्त्रच्चनं ततः॥६०॥

By not thinking of any one else and by serving her husband with devoted attention, a woman shall derive half the merit her husband achieves by the worship of God, propitiation of the manes and hospitality to guests.

एवं कृते खगश्रेष्ठ पितृलोके चिरं वसेत्॥
यावदादित्यचन्द्रौ च तावद्देवसमा दिवि॥६१॥

By doing her duty like this she will attain the region of her husband after death and shine liked celestial damsel in heaven as long as the sun and the moon shine in the firmament.

पुनश्चिरायुषो भूत्त्वा जायन्ते विपुले कुले॥
पतिव्रता यथा नारी भर्त्तृदुःखं न विन्दति॥६२॥

If reborn they will be born in a flourishing family and will live together for a long time. a chaste lady will never suffer from the pangs of separation from her husband.

सर्व्वमेतद्धिं कथितं मया तव खगेश्वर॥
विशेषं कथयिष्यामि मृतस्यैव सुखप्रदम्॥६३॥

O lord of birds, I have told you all. Now, I shall tell you some special things which yield happiness to the dead.

द्वादशाहे कृतं सर्व्वं वर्षं यावत्सपिण्डनम्॥
पुनः कुर्य्यात्सदा नित्यं घटान्नं प्रतिमासिकम्॥६४॥

The sapiṇḍa rite is performed on the twelfth day or thereafter, in any case within a year. The Udakumbha and feeding rites are performed every month.

कृतस्य करणं नास्ति प्रेतकार्य्यादृते खग॥
यः करोति नरः कश्चित्कृत पूर्व्वं विनश्यति॥६५॥

A rite already done need not be repeated except the rites for the dead. If any one does it again the previous rite becomes fruitless.

मृतस्यैव पुनः कुर्य्यात्प्रेतोऽक्षय्यमवाप्नुयात्॥
प्रतिमांस घटा देया सादेना जलपूरिताः॥६६॥

The rites for the dead, of course, can be repeated. O lord of birds, if any auspicious ceremonies (such as marriage etc) are to be celebrated, the sapiṇḍa rite should be completed before that.

अर्व्वाक्च वृद्धेः करणाच्च तार्क्ष्य
सपिण्डनं यः कुरुते हि पुत्रः॥
तथापि मासं प्रतिपिण्डमेकमन्नं च
कुम्भं सजलं च दद्यात्॥६७॥

A son who performs sapiṇḍa rite according to the rules shall offer monthly piṇḍas as well together with feeding and Udakumbha rites.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे श्रीकृष्णगरुडसंवादे प्रेतकल्पे सपिण्डनाननिरूपणं नाम षड्विंशोऽध्यायः॥ २६॥

अध्यायः २७ / Chapter 27

ताक्ष्य उवाच

कथं प्रेता वसन्त्यत्र कीदृग्रूपा भवन्ति ते॥
महाप्रेताः पिशाश्च कैःकैः कर्म्मफलैर्विभो॥
सर्व्वेषामनुकम्पार्थं ब्रूहि मे मधुसूदन॥१॥
प्रेतत्वान्मुच्यते येन दानेन च शुभे न च ॥
तन्मे कथय देवेश मम चेदिच्छसि प्रियम्॥२॥

Tārkṣya said :—How do the ghosts originate ? What are their features ? O lord, of what misdeeds are the great ghosts and Madhu demon, for the benefit of every one, please shed light on these vital points. What are the meritorious rites and charities whereby the ghost is redeemed? O lord, if you wish me well, please tell me everything?

श्रीकृष्ण उवाच

साधु पृष्टं त्वया ताक्ष्य मानुषाणां हिताय वै॥
शृणुचावहितो भूत्वा यद्ब्रव्मि प्रेतलक्षणम्॥३॥

Kṛṣṇa said :—O Garuḍa, you have put a pertinent question. For the benefit of human beings please listen to the narrative of a ghost that I am going to tell.

गुह्याद्गुह्यतरं ह्येतन्नाख्येयं यस्य कस्यचित्॥
भक्तस्त्वं हि महाबाहो तेन ते कथयाम्यहम्॥४॥

This is the secret of secrets which is not to be divulged to any one and everyone. O mighty one, you are my devotee. I tell you, therefore.

पुरा त्रेतायुगे तात राजासीद्बभ्रुवाहनः॥
महोदयपुरे रम्ये धर्म्मनिष्ठो महाबलः॥५॥

O bird, formerly in Tretayuga there was a king Babhruvahana by name, in the prosperous city Mahodaya. He was beautiful and righteous too.

यज्वा दानपतिः श्रीमान्ब्रह्मण्यः साधुसम्मतः॥
शीलाचारगुणोपेतो दयादाक्षिण्यसंयुतः॥६॥

He used to make gifts and perform sacrifices. He was rich, revered by saintly men, devoted to Brahmins, endowed with good manners as well as sympathetic and chivalrous qualifies.

प्रजाः पालयते नित्यं पुत्रानिव महाबलः॥
क्षत्रधर्म्मरतो नित्यं स दण्ड्यान्दण्डयन्नृपः॥७॥

Powerful that he was he protected his subjects like his own sons. One day, he started on a hunting expedition.

स कदाचिन्महाबाहुः ससैन्यो मृगयां गतः॥
वनं विवेश गहनं नानावृक्षसमन्वितम्॥८॥

He entered a thick wild forest overgrown with variegated trees, infested by hundred of tigers and resonant with the chirping sound of different kinds of birds.

शार्दूलशतसंजुष्टं नानापक्षिनिनादितम्॥
वनमध्ये तदा राजा मृगं दूरादपश्यत॥९॥

In the middle of the forest, he saw a deer at a great distance and hit it with an arrow.

तेन विद्धो मृगोऽतीव बाणेन सुदृढेन च।
बाणमादाय तं तस्य स सवनेऽदर्शनं ययौ॥१०॥
कक्षे तच्छोणितस्रावात्स राजानुजगाम तम्॥
ततो मृगप्रसङ्गेन वनमन्यद्विवेश सः॥११॥

With the arrow sticking to its body the deer vanished behind the trees. The king followed the blood-stained track. In the another forest.

क्षुत्क्षामकण्ठो नृपतिः श्रमसन्तापमूर्च्छितः॥
जलस्थानं समासाद्य साश्व एवावगाहत॥१२॥
पीत्वा तदुदकं शीतं पद्मगन्धाधिवासितम्॥
तत उत्तीर्य्य सलिलाद्विमलाद्बभ्रुवाहनः॥१३॥

His throat became parched with hunger and thirst. He was utterly exhausted. He saw a pond and plunged into the water together with the horse. He drank the cool water rendered fragrant with the contact of lotuses.

न्यग्रोधवृक्षमासाद्य शीतच्छायं मनोहरम्॥
महाविटपिनं हृद्यं पक्षिसङ्घातनादितम्॥ १४॥
वनस्य तस्य सर्व्वस्य केतुभूतमिवोच्छ्रितम्॥
तं महातरुमासाद्य निषसाद महीपतिः॥ १५॥

He came out of the lake and sat under the cool shade of a beautiful fig tree resonant with the chirping sound of hovering birds. The tree appeared to be the foremost leader of all the trees there.

अथ प्रेतं ददर्शासौक्षुत्तृष्णाव्याकुलेन्द्रियम्।।
उत्कचं मलिनं कुब्जं(रूक्षं) निर्म्मांसं भीमदर्शनम्।। १६।।
स्नायुबद्धास्थिचरणं धावमानमितस्ततः।।
अन्यैश्च बहुभिः प्रेतैः समन्तात्परिवारितम्।। १७।।

While he rested at the root of that tree, he saw a ghost who was excessively hungry and thirsty.

The ghost was of awfully terrific appearance, dirty, rough and skinny, with dishevelled hair and running here and there. His feet were mere bones and sinews. There were many other ghosts surrounding him.

तं दृष्ट्वा विकृतं घोरं विस्मितो बभ्रुवाहनः।।
प्रेतोऽपि दृष्ट्वा तां घोरामटवीमागतं नृपम्।। १८।।
तदा हृष्टमना भूत्मा तस्यान्तिकमुपागतः।।
अब्रवीत्सतदा ताक्ष्र्य प्रेतराजो नृपं वचः।। १९।।

On seeing this hideous ghost, Babhruvāhana was struck with wonder. The ghost too seemed to be delighted on seeing the king who had come to that dreadful, dense forest. He approached the king. O Garuḍa, the king of ghosts then addressed the king thus.

प्रेतभावो मया त्यक्तः प्राप्तोऽस्मि परमां गतिम्।।
त्वत्संयोगान्महाबाहो नास्ति धन्यतरो मम।। २०।।

Verily, my *ghosthood has* come to an end. I have attained the great goal. O mighty king, thanks to your contact, none else is happier than I.

नृपतिरुवाच

कृष्णवर्णः करालास्यस्त्वं प्रेत इव लक्ष्यसे।।
कथयस्व मम प्रीत्या यथैवं चासि तत्त्वतः।। २१।।

The King said :—O black and hideous being, you appear to be a ghost. Please tell me the exact state of facts of your life willingly.

तथा पृष्टः स वै राज्ञा प्रोवाच सकलं स्वकम्।। २२।।

Thus being asked by the king. the ghost revealed everything.

प्रेत उवाच

कथयामि नृपश्रेष्ठ सर्व्वमेवादितस्तव।।
प्रेतत्वे कारणं श्रुत्वा दयां कर्त्तुं ममार्हसि।। २३।।

Preta said :—O foremost of kings, I shall tell you everything of my life from the very beginning. On hearing the cause of my ghosthoŏd it behoves you to take pity on me.

वैदिशं नाम नगरं सव्वसम्पत्समन्वितम्।।
नानाजनपदाकीर्णं नानारत्नसमाकुलम्।।
नानापुण्यसमायुक्तं नानावृक्षसमाकुलम्।। २४।।

Vaidiśā is a city endowed with many riches. It abounds in genesis of all variety. It is surrounded by villages and countries of all sorts. People are busy in performing holy deeds. The city abounds in fruit-bearing trees.

तत्राहं न्यवसं भूयो देवार्च्चनरतः सदा।।
वैश्यो जात्या सुदेवोऽहं नाम्ना विदितमस्तु ते।। २५।।

It was here that I stayed, engaged in the worship of gods. Please know that I am born of Vaisya parents and my name is Sudeva.

हव्येन तर्पिता देवाः कव्येन पितरस्तथा।।
विविधौ र्दानयोगैश्च विप्राः सन्तर्पिता मया।। २६।।

I propitiated gods by sacrificial offerings and the manes by oblations. The Brahmins were propitiated by me with various kinds of gifts.

आवाहाश्च विवाहाश्च मया वै सुनिवेशिताः।।
दीनानाथविशिष्टेभ्यो मया दत्तमनेकधा।। २७।।

They were provided with foodstuffs and means of recreation by me. Both to the virtuous and the indigent, helpless people, I had made many gifts.

तत्सर्व्वं विफलं तात मम दैवादुपागतम्।।
यथा मे निष्फलं जातं सुकृतं तद्वदामि ते।। २८।।

But, unfortunately, all those gifts became utterly useless in my case.

न मेऽस्मि सन्ततिस्तात न सुहृन्न च बान्धवः।।
न च मित्रं हि मे तादृग्यः कुर्य्यादौर्द्ध्वदैहिकम्।। २९।।

I have no son, no friend, no kinsman and no acquaintance to perform my obsequial rites.

प्रेतत्वं सुस्थिरं तेन मम जातं नृपोत्तम।।
एकादशं त्रिपक्षं च षाण्मासिकमथाब्दिकम्।।
प्रतिमास्यानि चान्यानि एवं श्राद्धानि षोडश।। ३०।।

O excellent king, my *ghosthood* appears to be permanent. The śrāddhas, like the eleventh

day śrāddha the three fortnightly śrāddhas, the half-yearly, the anniversary, the monthly ones are sixteen.

यस्यैतानि न दीयन्ते प्रेतश्राद्धानि भूपते॥
प्रेतत्वं सुस्थिरं तस्य दत्तैः श्राद्धशतैरपि॥ ३१॥

Preta-śrāddhas not being given, they say, ghosthood becomes permanent even though hundreds of other śrāddha are performed.

एवं ज्ञात्वा महाराज प्रेतत्वादुद्धरस्व माम्॥
वर्णानां चापि सर्व्वेषां राजा बन्धुरिहोच्यते॥ ३२॥

O king, realizing this, save me from ghosthood.

तन्मां तारय राजेन्द्र मणिरत्नं ददामि ते॥
यथा मम शुभावाप्तिर्भवेन्नृपवरोत्तम॥ ३३॥

A king is supposed to be one who befriends people of all castes. Hence, O king, save me, I shall give you a precious gem.

तथा कार्य्यं महाबाहो कृपा यदि मयीष्यते॥
आत्मनश्च कुरु क्षिप्रं सर्व्वमेवौद्ध्र्वदैहिकम्॥ ३४॥

O foremost among excellent kings, of powerful valour, if you have pity for me, please carry out the rites of obsequies for me so that 1 may attain an auspicious state. It is also advisable that you perform such rites as would ward off your future disaster.

नृपतिरुवाच

कथं प्रेता भवन्तीह कृतैरप्यौद्ध्र्वदैहिकैः॥
पिशाचाश्च भवन्तीह कर्म्मभिः कैश्च तद्वद॥ ३५॥

The King said :—How do ghosts originate even after the rites of obsequies are performed for them. By what evil deeds do Piṣācas originate, please tell me.

प्रेत उवाच

देद्रव्यं च ब्रह्मस्वं स्त्रीबालधनसञ्चयम्॥
ये हरन्ति नृपश्रेष्ठ प्रेतयोनिं व्रजन्ति ते॥ ३६॥

Preta said :—O excellent king, those who steal or nusappropriate a Brahmin's wealth, temple property, woman's wealth or childrens money are turned into ghosts.

तापसीं च सगोत्रां च अगम्यां ये भजन्ति हि॥
भवन्ति ते महाप्रेता अम्बुजानि हरन्ति ये॥ ३७।

Those who indulge in sexual intercourse with saintly women, or women of their own gotra or forbidden women or those who steal conch shells become major ghosts.

प्रवाल वज्रहर्तारो ये च वस्त्रापहारकाः॥
तथा हिरण्यहर्त्तारः संयुगेऽसन्मुखागताः॥ ३८॥
कृतघ्ना नास्तिका रौद्रास्तथा साहसिका नराः॥
पञ्चयज्ञविनिर्म्मुक्ता महादानरताश्च ये॥ ३९॥
स्वामिद्रोहकरा मित्रब्रह्मद्रोहकराश्चये॥
तीर्थपापकरा राजञ्जायन्ते प्रेतयोनयः॥
एवमाद्या महाराज जायन्ते प्रेतयोनयः॥ ४०॥

Those who steal corals and diamonds, those who steal garments, those who steal gold, those who do not face enemies but turn away from battlefield and are killed, those who are ungrateful, those who are atheists,harsh, roguish 'and foolhardy, those who are devoid of five major sacrifices- become ghosts, O great king.

राजोवाच

कथं मुक्ता भवन्तीह प्रेतत्वात्त्वं च तेऽपि च॥
कथं चापि मया कार्य्यमौधर्वदेहिकमात्मनः॥
विधिना केन तत्कार्य्यं सर्व्वमेतद्वदस्व मे॥ ४१॥

The King said : How are ghosts freed from that state. Please tell me. How am I to perform rites to prevent my own future disaster ? What are the rules regarding the performance of those rites. Please tell me all.

प्रेत उवाच

शृणु राजेन्द्र संक्षेपाद्विधि नारा यणात्मकम्॥
सच्छास्त्रश्रवणं विष्णोः पूजा सज्जनसंगतिः॥ ४२॥
प्रेतयोनिविनाशाय भवन्तीति मया श्रुतम्॥
अतो वक्ष्यामि ते विष्णुपूजां प्रेत त्वनाशिनीम्॥ ४३॥
सुवर्णद्वयमाहृत्य मूर्त्तिं भूप प्रकल्पयेत्॥
नारायणस्य देवस्य सर्व्वाभरणभूषिताम्॥ ४४॥
पतिवस्त्रयुगाच्छन्नां चन्दनागुरुचर्च्चिताम्॥
स्नापयेद्विविधैस्तोयैरधिवास्य यजेत्ततः॥ ४५॥

Preta said :—O lord of kings, please listen

to a brief description of the Nārāyaṇa rite. Hearing of sacred sastras, worship of Viṣṇu, society of the good destroy ghosthood. I, therefore, tell you about the worship of Viṣṇu.

Take two gold pieces and with the same make an idol of god Nārāyaṇa. The idol should be decorated with ornaments. Two yellow pieces of cloth shall be used to clothe it. Smear the same with sandal paste and sprinkle Aguru over it It should be bathed in holy water collected from various centres and fumigated with fragrant incense.

पूर्व्वे तु श्रीधरं देवं दक्षिणे मधुसूदनम्॥
पश्चिमे वामनं देवमुत्तरे च गदाधरम्॥ ४६॥
मधये पितामहं पूज्य तथा देवं महेश्वरम्॥
पूजयेच्च विधानेन गन्धपुष्पादिभिः पृथक्॥ ४७॥

Lord Śrīddhara should be worshipped in the east; Madhusūdana in the south, Vāmadeva in the west and Gadādhara in the North. Brahmā and Śiva should be worshipped in the centre.

ततः प्रदक्षिणीकृत्य अग्नौ सन्तप्ये देवताः॥
धृतेन दध्ना क्षीरेण विश्वान्देवांस्तथा नृप॥ ४८॥

Then, O king, the deities should be propitiated after circumambulation and offerings of ghī, curd and milk into the fire.

ततः स्नातो विनीतात्मा यजमानः समाहितः॥
नारायणाग्रे विधिवत्स्वक्रियामौधर्वदैहिकीम्॥ ४९॥
आरभेत विनीतात्मा क्रोधलोभविवर्जितः॥
श्राद्धानि कुर्य्यात्सर्व्वाणि वषस्त्रोत्सर्ज्जनं तथा॥ ५०॥

Then the devotee should take bath and humbly perform japas with concentration. He must then start the Aurdhvadehika rites, humbly, without anger and covetousness. He should perform all śrāddhas and Vṛṣotsarga.

त्रयोदशानां विप्राणां वस्त्रच्छत्राण्युपानहौ॥
अंगुलीकमुक्तानि भाजनासनभोजनैः ॥ ५१॥
सान्नाश्च सोदका देया घटाः प्रेतहिताय वै॥
शय्यादानमथो दत्त्वा घटं प्रेतस्य निर्व्वपेत्॥ ५२॥

To thirteen Brahmins he should gift umbrellas, sandals, rings, gems, vessels, seats and foodstuffs. Water-jars filled with water should be given for the benefit of ghosts. Then giving a bed as gift the utensils should be offered to the ghost.

नारायणेति सन्नाम संपुटस्थं समर्च्चयेत्॥
एवं कृत्वाथ विधिवच्छुभाशुभफलं लभेत॥ ५३॥

Then the Samputa rite should be performed with one's own name, repeating Nārāyaṇa. If any one does this duly he shall secure welfare.

राजोवाच

कथं प्रेतघटं कुर्य्याद्दद्यात्केन विधानतः॥
ब्रूहि सर्व्वानुकम्पार्थं घटं प्रेतविमुक्तिदम्॥ ५४॥

The King said :—O Ghost, how should the utensil be made and how should the same be donated. Kindly state.

प्रेत उवाच

साधु पृष्टं महाराज कथयामि निबोध ते॥
प्रेतत्वं न भवेद्येन दानेन सुदृढेन च॥ ५५॥

Preta said :—You have asked well. I shall tell you about the gift by offering which one shall not get ghosthood.

दानं प्रेतघटं नाम सर्व्वाशुभविनाशम्॥
दुर्लभं सर्व्वलोकानां दुर्गतिक्षयकारकम्॥ ५६॥

This gift is called pretaghaṭa which removes all evils. It is rare in the world and it destroys the evil state.

सन्तप्तहाटकमयं तु घटं विधाय
ब्रह्मेशकेशव युतं सह लोक पालैः॥
क्षीराज्यपूर्णविवरं प्रणिपन्य भक्त्या
विप्राय देहि तव दानशतैः किमन्यैः॥ ५७॥

Get a jar of heated gold manufactured by the smith. Fill it with milk or butter. With full devotion to Brahmā, Viṣṇu, Śiva and the guardians of quarters, give the same to a Brāhmaṇa. What avails hundreds of other gifts as compared to thm.

ब्रह्मा मध्ये तथा विष्णुः शंकरः शंकरोऽव्ययः॥
प्राच्यादिषु च तत्कण्ठे लोकपालन्क्रमेण तु॥ ५८॥
सम्पूज्य विधिवद्राजन्धूपैः कुसुमचन्दनैः॥
ततो दुग्धाजयसहितं घटं देयं हिरण्मयम्॥ ५९॥

Brahmā, Viṣṇu in the middle, pacifying Śaṅkara in the east and the guardians of the

quarters in their serial order should be worshipped, O king, with incense, flowers and sandal. The golden vessel should be gifted together with milk and ghī.

सर्व्वदानाधिकञ्चैतन्महापातकनाशनम् ॥
कर्त्तव्यं श्रद्धया राजन्प्रेतत्वविनिवृत्तये॥ ६०॥

This gift is the best of all. It removes even the major sins. It should be made in good faith, O king, to ward off ghosthood.

श्रीभगवानुवाच

एवं संजल्पतस्तस्य प्रेतेन नियतात्मनः॥
सेजनाजगामानुपदं हस्त्यश्वरथसंकुला॥ ६१॥

The Lord said :—Even as the ghost was saying this, O son of Vinatā, the royal army consisting of elephants, horses and chariots arrived there.

ततो बले समायाते दत्त्वा राज्ञे महामणिम्॥
नमस्कृत्य पुनः प्राथ्यें प्रेतोऽदर्शनमीयिवान्॥ ६२॥
तस्माद्वनाद्विनिष्क्रम्य राजापि स्वपुरं ययौ॥
स्वपुरं स समासाद्य सर्व्वं तत्प्रेतभाषितम्॥ ६३॥
चकार विधिवत्पक्षिन्नौधर्वदेहादिकं विधिम्॥
तस्य पुण्यप्रदानेन प्रेतो मुक्तो दिवं ययौ॥ ६४॥

When the army arrived, the ghost disappeared but not before it had given a ruby to the monarch. Thereupon, the king left the forest for his capital. After reaching the city he performed the aurdhvadehika rites duly in accordance with the statement of the ghost.

श्राद्धेन परदत्तेन गतः प्रेतोऽपि सद्गतिम्॥
किं पुनः पुत्रदत्तेन पिता यातीति चाद्भुतम्॥ ६५॥

With due śrāddha performed by the king, the ghost attained a nice state. Then, narrative will not obtain ghosthood, even though he may have committed many sins.

इतिहासमिमं पुण्यं शृणोति श्रावयेच्च यः॥
न तौ प्रेतत्वमायातः पापाचारयुतावपि॥ ६६॥

Whosoever hears or tells this holy narrative will not obtain ghosthood, even though he may have committed may sins. That wonder is there if the father achieves

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे बभ्रवाहनप्रेतसंवादे प्रेतत्वहेतुतन्निवृत्त्युपायनिरूपणं नाम सप्तविंशोऽध्यायः॥ २७॥

अध्यायः २८ / Chapter 28

गरुड उवाच

सर्वेषामनुकम्पार्थं ब्रूहि मे मधुसूदन॥
प्रेतत्वान्मुच्यते येन दानेन सुकृतेन वा॥ १॥

Garuḍa said :—O lord, for the benefit of everyone, please tell me, how, whether by making gifts or performing holy rites, can the ghosts be pleased.

श्रीकृष्ण उवाच

शृणु दानं प्रवक्ष्यामि सर्वाशु भविनाशनम्॥
सन्तप्तहाटकमयं घटकं विधाय
ब्रह्मेशकेशवयुतं सह लोकपालैः॥
क्षीराज्यपूर्णविवरं प्रणिपत्य भक्त्या
विप्राय देहि तव दानशतैः किमन्यैः॥ २॥

The Lord said :—O bird, please listen. I shall tell you about the gift which dispels all inauspicious obstacles.

Make a jar of molten gold. Fill it up with ghee or milk. Worship Brahmā, Śiva, Viṣṇu and the guardians of the quarters in the serial order. Then, offer the jar to a worthy Brahmin. Of what avail are the hundreds of other gifts made by you ?

गरुड उवाच

किमेत्कथितं देव विस्तरेण वदस्व मे॥
आमुष्मिकीं क्रियां देव उत्क्रान्तिसमयादनु॥ ३॥

Garuḍa said :—O lord, what is said by you may kindly be explained in detail. Please tell me, O lord, what are the rites they should perform for the dead since the moment he breathes his last.

संसारे साधु मे नाथ ब्रूहि कृत्यं जनार्द्दन॥
यथा कार्य्या नरैः सम्यक् क्रिया चैवौर्ध्वदैहिकी॥ ४॥

What are the rites to be performed in his

favour which can debar him from turning into a ghost?

कथं प्रेता महाकाया रौद्ररूपा भयानकाः॥
सम्भवन्ति सुरश्रेष्ठ कर्म्मभिः कैः शुभाशुभैः॥ ५॥
पिशाचाः सम्भवन्तीह कस्येदं कर्म्मणं फलम्॥
तन्मे कथय देवेश अहमिच्छामि वेदितुम्॥ ६॥

O best of gods, do also tell me what activities, good or bad, lead one to become a dreadful or fierce-looking preta or piśāca. Tell me, O lord of gods, I wish to know all this.

भूम्यां प्रक्षिप्यते कस्मात्पञ्चरत्नं कुतो मुखे॥
अधस्ताच्च तिला दर्भाः पादौ याम्यां व्यवस्थिताः॥ ७॥

Why are the five gems put unto the mouth of the dead ? Why are gingelly seeds strewn on the ground? Why are the Darbha blades scattered beneath ?

किमर्थं मण्डलं भूमौ गोमयेनोपलिप्यते॥
किमर्थं स्मर्य्यते विष्णुः विष्णुसूक्तञ्च पठ्यते॥ ८॥

Why are the feet kept southward ? Why is the ground besmeared with cow-dung ? Why is Viṣṇu meditated upon and his hymn recited?

किमर्थं पुत्रपुत्राश्च तस्य तिष्ठन्ति चाग्रतः॥
किमर्थं दीपदानञ्च किमर्थं विष्णुपूजनम्॥ ९॥

Why do the sons and grandsons walk ahead? Why do they offer the gift of a lamp? Why do they adore Viṣṇu?

किमर्थमातुरो दानं ददाति द्विजपुङ्गवे॥
बन्धून्मित्राण्यमित्रांश्च क्षमापयति तत्कथम्॥ १०॥

Why do they, when ill, make a gift to a Brahmin? Why do kinsmen, friends and enemies forgive them faults?

तिला लोहं हिरण्यं च कार्पासं लवणं तथा॥
सप्तधान्यं क्षितिर्गावो दीयते केन हेतुना॥ ११॥

Why do they gift gingelly seeds, iron, gold, cotton, salt, seven types of grains, land or cow?

कथं च म्रियते जन्तुर्मृतस्य च कुतो गतिः॥
अतिवाहशरीरं च कथं विश्रमते तदा॥ १२॥

How does a man die? What is his course after death. How does he take shelter in the body being carried (to the cremation ground)? I request you, O lord, to explain all this for the benefit of the world.

शवं स्कन्धे वहेत्पुत्रो वह्निदाता च पौत्रकः॥
किमर्थं देव देवेश आज्येनाभ्यंजनं कुतः॥ १३॥

Why does the son carry the corpse on his shoulders and the grandson light the fire? Why is the anointment done with the butter?

यमसूक्तं किमर्थं च उदीचीं दिशमाहरेत्॥
पानीयमेकवस्त्रेण सूर्य्यबिम्बनिरीक्षणम्॥ १४॥

Why is the Yama Sūkta recited? Why is the water carried to the North? Why is the sun looked through a cloth?

यवसर्षपदूर्व्वाश्चपाषाणे निम्बचर्व्वणम्॥
वस्त्रं नरश्च नारी च विदधयादधरोत्तरम्॥ १५॥

Why are barley, mustard-seed, dūrvā, stone and leaves of morgosa enjoined in the rite? Why do men and women wear a lower and an upper garment?

अन्नाद्यं गृहमागत्य भोक्तव्यं गोत्रिभिः सह॥
नवकानि च पिण्डानि किमर्थं वितरेत्सुतः॥ १६॥

Why should the meals be taken along with other persons on returning home? Why do the sons give nine piṇḍas ?

किमर्थं चत्वरे दुग्धं पात्रे पक्के च मृन्मये॥
काष्ठत्रयं गुणे बद्ध्वा कृत्वा रात्रौ चतुष्पथे॥ १७॥

Why is the milk in the eastern pot placed on the cross-road? Why are the three wooden sticks tied and put on the cross-road in the night?

निशायां दीयते दीपो यावदब्दं दिनेदिने॥
दाहोदकं किमर्थं च संवादः स्वजनैः सह॥ १८॥

Why is an earthen lamp put every night for one year? Why should the water be offered in the name of the dead by the relatives and other people?

कथं देवपितृभ्यश्च वाहस्यावाहनं कथम्॥
इदं च क्रियते देव कस्मातपिण्डं प्रदापयेत्॥ १९॥

Why should the nine piṇḍas be offered ? How is the gift to be given to the gods and manes. Why is the call made for the bearers of the corpse ? O lord, why is the rite of piṇḍa repeated ?

किं तत्प्रदीयते तस्य पिण्डदानादनन्तरम्॥
अस्थिसञ्चयनं चैव शय्यादानं किमर्थकम्॥ २०॥

What should be given next after the gift of piṇḍa is made ? Why are the bones collected ? Why is a bed given to a Brahmin in favour of the deceased ?

द्वितीयेऽह्नि कुतः स्नानं चतुर्थे साग्निके द्विजे॥
दशमे किं मलस्नानं कार्य्यं सर्व्वजनैः सह॥ २१॥

Why is a bath prescribed for the householder on the second day ? Why on the fourth day ? Why on the tenth day along with the mourners ?

कस्मात्तैलोद्वर्त्तनं च स्कन्धवाहान् गृहं नयेत्॥
तैः समुद्वर्त्तनं चापि दद्युः स्थलजलाश्रये॥ २२॥

Why should they anoint their bodies with oil. Why should the corpse-bearers be taken home on return from the cremation ground ? Why should the corpse-bearers anoint their bodies with oil on the bank of a stream or a stagnant reservoir ?

दशमेऽहनि यः पिण्डस्ते दद्यादामिषेण तु॥
पिण्डं चैकादशे कस्माद् वृषोत्सर्गः कथं भवेत्॥ २३॥

The piṇḍa given on the tenth day is accompanied by meat, why ? Why is the piṇḍa on the eleventh day given after releasing the bull?

श्राद्धानि षोडशेतानि अब्दं यावत्कुतो वद॥
अन्नादिचोदकेनैव षष्ट्यधिकशतत्रयम्॥ २४॥

Why the sixteen śrāddhas ? Why are the food, water etc. given everyday for three hundred and sixty days of the year ?

दिनदिन च दातव्यं घटान्नं प्रेततृप्तये॥
प्राप्ते काले च म्रियते अनित्यो मानवः प्रभो॥ २५॥

Why is the food put in a vessel for satiating the dead? O lord, does the mortal man die at the appointed time?

छिद्रं तु नैव पश्यामि कुतो जीवः स निर्गतः॥
कुतो गच्छन्ति भूतानि पृथिव्यापो मनस्तथा॥ २६॥
तेजो वदस्व मे नाथ वायुराकाशमेव च॥
वायवश्चैव पञ्चैते कथं गच्छन्ति चाप्तये॥ २७॥

I do not see an outlet, then from where does the soul go away ? From where do the elements earth, water, fire, air and sky pass away ? tell me O lord!

लोभमोहादयः पञ्च शरीरे चैव तस्कराः॥
तृष्णा कामोऽप्यहंकारः कुतो यान्ति जनार्द्दन॥ २८॥

From where do the five thieves of the body-greed, affection, desire, love and pride go away, O lord !

पुण्यं वाप्यथ वापुण्यं यत्किञ्चित्सुकृतं तथा।
नष्टे देहे कुतो यान्ति दानानि विविधानि च॥ २९॥

Whatever little action has been done, whether good or bad, whatever gifts. have been tendered which procure merit, where do these go away after the body has decayed?

सपिण्डनं किमर्थं च पूर्णे संवत्सरेऽपि वा॥
प्रेतस्य मेलनं सार्द्धकैः समं तत्र को विधिः॥ ३०॥

Why is the rite of sapiṇḍana done within the year of death ? With whom is the union of the deceased sought for and how ?

ये दग्धा ये त्वदग्धाश्च पतिता ये नरा भुवि॥
यानि चान्यानि भूतानि तेषामन्ते भवेच्च किम्॥ ३१॥

What does in the end happen to the people who pass away burnt or unburnt or who have fallen off their caste or who have committed sins or behaved badly or changed faith or committed suicide or murdered a Brahmin or turned thieves or deceivers ?

पापिनो ये दुराचारा मुद्गलत्वं च ये गताः॥
आत्मघाती ब्रह्महा च स्तेयी विश्वास घातकः॥ ३२॥

What happens to that Śūdra who drinks the milk of a brown cow, reads scriptures, wears the sacred thread or possesses a Brahmin wife? O lord of the world, I am terribly afraid of that sinner. Please answer my queries, for the welfare of the world.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे औधर्वदेहिककर्मकालक्रियमाणनानादानादिफलप्रश्ननिरूपणं नामाष्टाविंशोऽध्यायः॥ २८॥

अध्यायः २९ / Chapter 29

श्रीकृष्ण उवाच

साधु पृष्टं त्वया भद्र मानुषाणां हिताय वै॥
शृणुष्वावहितो भूत्वा सर्व्वमेवार्ध्वदैहिकम्॥ १॥

Śrī Kṛṣṇa said :—O noble being, you have put pertinent questions to me. Listen to my explanation of all obsequial rites for the benefit of the people.

सम्यग्विभेदसहितं श्रुतिस्मृतिसमुद्धतम्॥
यन्नं दृष्टं सुरैः सेन्द्रैर्योगिभिर्योगचिन्तकैः॥ २॥

I shall explain the same on the authorities of the Vedas and Smṛti texts. This has not been revealed even to gods and yogins who are devoted to meditation on the self.

गुह्याद्गुह्यतरं वत्स नाख्यातं कस्यचित्क्वचित्॥
भक्तस्त्वं हि महाभाग सर्व्वं ते कथयाम्यहम्॥ ३॥

Dear, it is a guarded secret, not disclosed to anyone hitherto. Since you are my devotee I shall keep nothing hidden from you.

अपुत्रस्य गतिर्नास्ति स्वर्गो नैव च नैव च॥
येन केनाप्युपायेन कार्य्यं जन्म सुतस्य च॥ ४॥

There is no salvation for a man without a son. He can never attain heaven without a son. He must obtain a son, somehow.

तारयेन्नरकात्पुत्रो यदि मोक्षो न विद्यते॥
दाहः पुत्रेण कर्त्तव्यो देयः पौत्रेण पावकः॥ ५॥

Even if ultimate salvation is not possible, a son will necessarily save him from hell.,The cremation rites should be performed by the son. A grandson can lit the funeral pyre.

तिलैर्दर्भैश्च भूम्यां वै कुटी धातुमती भवेत्॥
पंचरत्नानि वक्रे तु येन जीवः प्ररोहति॥ ६॥

By strewing gingelly seeds and Darbha grass on the ground the attention of the mind is diverted to Vaikuṇṭha. If the five gems area put into the mouth, life nourishes (in the next birth).

लिप्यात्तु गोमयैर्भूमिं तिलान्दर्भांश्च निःक्षिपेत्॥
तस्यामेवातुरो मुक्तः सर्व्वं दहति पातकम्॥ ७॥

The ground should be smeared with. cowdung. Gingelly seeds and Darbha grass should be strewn. The sick man put thereon will be able to burn off his sins.

दर्भमूली तयेत्स्वर्गं संस्थितं नात्र संशयः॥
दर्भांस्तत्र हि ये भूम्यां तिलयुक्तान संशयः॥ ८॥

The Darbha bed helps the sick man ascend the heaven. In the midst of the pack of Darbha grass gingelly seeds should be strewn.

सर्व्वत्र वसुधा पूता यत्रलेपो न विद्यते॥
यत्र लेपः स्थितस्तत्र पुनर्लेपेन शुध्यति॥ ९॥

If the ground is not smeared with cowdung, there is no purity. If smeared already, it should be re-smeared. Then alone it becomes pure and holy.

यातुधानाः पिशाचाश्च राक्षसाः क्रूरकर्मिणः॥
अलिप्ते आतुरं मुक्तं विशन्त्येते न संशयः॥ १०॥

Evil spirits, demons, ghosts and terrible giants of low strata attack the sick man lying on the ground which is not smeared with cowdung by the people,

नित्यहोमं तथा श्राद्धं विप्राणां पादशोधनम्॥
मण्डलेन विना भूम्यां कुर्व्वन्त्येतच्च निष्फलम्॥ ११॥

If the daily *homa*, *śrāddha* or washing the feet of the holy Brahmin guests are performed on the bare ground without the mystic diagram drawn they are no better than left undone.

आतुरो मुच्यते नैव मण्डलेन विना भुवि॥
ब्रह्मा रुद्रश्च विष्णुश्च श्रीर्हुताशन एव च॥
मण्डले चोपतिष्ठन्तस्तस्मात्कुर्व्वीत मण्डलम्॥ १२॥

Without the mystic diagram it is not possible to secure the recovery of the sick. The gods Brahmā, Viṣṇu, Rudra, the goddess Śrī and the sacrificial fire preside over the mystic diagram. Hence, the mystic diagram should be drawn invariably.

अन्यथा म्रियते यस्तु बालो वृद्धो युवापि वा॥
योन्यन्तरं स वै गच्छेत्क्रीडते वायुना सह॥ १३॥
मिश्रितें लोहताभ्रं तु तथैव जन्म जायते॥
तस्यैवं वायुभूतस्य न श्राद्धं नोदक क्रिया॥ १४॥

Otherwise, the dead man whether child, youth, or old cannot transmigrate. He will be

playing about with the wind. In the aerial form, the dead has no śrāddha rite nor water libation.

मम स्वेदसमुद्भूतास्तिलास्तार्क्ष्य पवित्रकाः॥
असुरा दानवा दैत्यास्तृप्यन्ति तिलदानतः॥ १५॥

Gingelly seeds originate from my sweat, O Garuḍa and hence are holy. Asuras, Dānavas and Daityas flee from the place where gingelly seeds are kept.

तिलाः श्वेतास्तिलाः कृष्णा स्तिला गोमूत्रसन्निभाः॥
ते मे दहन्तु पाषानि शरीरेण कृतानि च॥ १६॥

Gingelly seeds, white, black or brown destroy sins committed by the body.

एक एव तिलद्राणो हेमद्रोणतिलैः समः॥
तर्पणे दानहोमे च दत्तो भवति चाक्षयः॥ १७॥

One gingelly seed offered in the holy rite is on a par with the gift of a *drona* measure of golden gingelly seeds. Gingelly seeds offered in *tarpaṇa* and *homa* have an everlasting benefit.

दर्भा मल्लोमसम्भूतास्तिलाः स्वेदसमुद्भवाः॥
तृप्ताः स्युर्देवता दानैः श्राद्धेन पितरस्तथा॥
प्रयोगविधिना ब्रह्मा विश्वञ्चाप्युपजीवनात्॥ १८॥
सव्ययज्ञोपवीतेन ब्रह्माद्यास्तृप्तिमाप्नुयुः॥
अपस्सव्येन तृप्यन्ति पितरो दिविदेवताः॥ १९॥

Darbha grass is born of my hair and the gingelly seeds originate from my sweat. Not otherwise. The holy sacred thread is an essential iterrYin all religious rites. The whole universe rests on it. Brahma and other deities are propitiated when the sacred thread is worn in the normal way. When it is worn over the right shoulder and under the left, arm, the manes are propitiated.

अपसव्यादितो ब्रह्मा दर्भमध्ये तु केशवः॥
दर्भाग्रे शंकरं विद्यात्त्रयो देवाः कुशे स्थिताः॥ २०॥

Brahmā is stationed at the root of Darbha grass. Keśava is stationed in the middle. Know that Śaṅkara is stationed at the tip of the Darbha grass. Thus, the three deities are stationed in the *darbha* grass.

विप्रा मन्त्राः कुशाः वह्निस्तुलसी च खगेश्वर॥
नैते निर्म्माल्यतां यान्ति क्रियमाणाः पुनःपुनः॥ २१॥

Brahmins, mantras, kuśa grass, fire and Tulasī plant, O lord of birds, never become impure, though utilized frequently.

कुशाः पिण्डेषु निर्माल्याः ब्राह्मणाः प्रेतभोजने॥
मन्त्राः शूद्रेषु पतिताश्चितायाश्च हुताशनः॥ २२॥

Kuśas become impure, when used with *piṇḍas*. *Brāhmins* become impure when they partake of preta food. Mantras become futile when practised by Śūdras. fire in the funeral pyre is not so holy.

तुलसी ब्राह्मणा गावो विष्णुरेकादशी खग॥
पञ्च प्रवहणान्येव भवाब्धौ मज्जतां सताम्॥ २३॥

O bird, there are five types of boats to succour saintly men who mapy otherwise get drowned in the ocean of worldly existence- Tulasī, Brahmins, Cows, Viṣṇu and the Ekādaśī day.

विष्णुरेकादशी गीता तुलसीविप्रधेनवः॥
अपारे दुर्गसंसारे षट्पदी मुक्तिदायिनी॥ २४॥

In the worthless but impassable ocean of worldly existence there are six holy things yielding salvation—Viṣṇu Ekādaśī, Gaṅgā, Tulasī, Brahmins and Cows.

तिलाःपवित्रास्त्रिविधा दर्भाश्च तुलसीदलम्॥
निवारयन्ति चैतानि दुर्गतिं यान्तमातुरम्॥ २५॥

Gingelly seeds are holy and unparalleled. Similarly, darbhas and Tulasī too. The three ward off mishaps.

हस्ताभ्यामुद्धतैर्दर्भैस्तोयेन प्रोक्षयेद्भुवम्॥
मृत्युकाले क्षिपेद्दर्भानातुरस्य करद्वये॥ २६॥

Holding the *Darbha* grass in the hand, the performer of the rites shall sprinkle water over the ground. At the time of death, the darbha grass should be strewn near the bed of the dying person.

दर्भेषु क्षिप्यते योऽसौ दभस्तु परिवेष्टितः॥
विष्णुलोकं स वै याति मन्त्रहीनोऽपि मानवः॥ २७॥

The dead body should be enveloped with *darbha* grass and placed over the bed made of the same grass. Then it is sure that the dead man will attain Viṣṇu's region, even without the recital of mantras.

दर्भमूलीगतो भूमौ दर्भपाणिस्तु यो मृतः॥
प्रायश्चित्तविशुद्धोऽसौ संसारेपारसागरे॥ २८॥

The man lying on the death-bed of Kuṣa grass on the ground is as pure as a man who has performed expiatory rites in the world.

गोमयेनोपलिप्ते तु दर्भस्यास्तरणे स्थितः॥
तत्र दत्तेन दानेन सर्व्वं पापं व्यपोहति॥ २९॥

If the. ground is smeared with the Cowdung and the death bed is made of Kuśa grass, whatever charity is given therefrom dispels all sins.

लवणं तद्रसं दिव्यं सर्व्वकामप्रदं नृणाम्॥
यस्मादन्नरसा सर्वे नोत्कटा लवणं विना॥ ३०॥

Salt is on a par with everything divine. It yields everything the person wishes for himself. No dish tastes sweet without salt.

पितृणां च प्रियं भव्यं तस्मात्स्वर्गप्रदं भवेत्॥
विष्णुदेहसमुद्भूतो यतोऽयं लवणो रसः॥ ३१॥

Hence, salt is favourite with the manes. The gift of salt leads them to heaven. It is said that salt is originated from Viṣṇu's body.

विशेषाल्लवणं दानं तेन शंसन्ति योगिनः॥
ब्राह्मण क्षत्रियविशां स्त्रीणां शूद्रजनस्य च॥ ३२॥
अतुराणां यदा प्राणाः वसुधातले॥
लवणं तु तदा देयं द्वारस्योद्घाटनं दिवः॥ ३३॥

Hence, yogins praise a gift of salt. Whenever a Brahmin, a Kṣatriya, a Vaiśya or a Śūdra is on.deathbed, salt should be given as a gift. It opens the doorway to heaven.

॥ इति श्रीगारुड महापुराणे द्वितीयांशे प्रेतकल्पे धर्मकाण्डे श्रीकृष्णगरुडसंवादे और्ध्वदेहिकर्मणि पुत्रदर्भातिलतुलसीगोभूलेपताम्रपात्रदाना दीनामावश्यकत्वनिरूपणं नामेकोनत्रिंशोऽध्यायः॥ २९॥

अध्यायः ३० / Chapter 30

श्रीकृष्ण उवाच

शृणु ताक्ष्र्यं परं गुह्यं दानानां दानमुत्तमम्॥
परम सर्व्वदानानां परं गोप्यं दिवीकसाम्॥ १॥
देयमेकं महादनं कार्पासं चोत्तमोत्तमम्॥
येन दतेन प्रीयन्ते भूर्भुवः स्वरिति क्रमात्॥ २॥

The Lord said :—Listen O Garuḍa, I shall explain to you the best of all gifts which when rendered with the mantra bhū, bhuvaḥ; svaḥ delight the sages and gods–Śiva, Indra, etc.

ब्रह्माद्या देवताः सर्व्वाः कार्य्याच्च प्रीतिमाप्नुयुः॥
देयमेतन्महादानं प्रेतोद्धरणहेतवे॥ ३॥
चिरं वसेद्रुद्रलोके ततो राजा भवेदिह॥
रूपवान्सुभगो वाग्मी श्रीमानतुलविक्रमः॥
यमलोकं विनिर्जित्य स्वर्गं ताक्ष्र्यं स गच्छति॥ ४॥

This great gift should be given for redeeming the ghosts. He who offers it will stay in Rudraloka for a long time and then be born as a king. He will be endowed with comely features, good fortune, fluency in speech, all riches and unparalleled valour. Leaving off Yama's region he will go to heaven.

गां तिलांश्च क्षितिं हेम यो ददाति द्विजन्मने॥
तस्य जन्मार्जितुं पापं तत्क्षणादेव नश्यति॥ ५॥

He who, makes a gift of gingelly seeds, cow, plot of land or gold to a worthy Brahmin will have his sins, accruing in different births, instantaneously quelled.

तिला गावो महादानं महापातकनाशनम्॥
तद्द्वयं दीयते विप्रे नान्यवर्णे कदाचन॥ ६॥

Gingelly seeds and cows constitute the major gifts and they quell all major sins. The two should be given only to a Brahmin and never to a member of any other caste.

कल्पितं दीयते दानं तिला गावश्च मेदिनी॥
अन्येषु नैव वर्णेषु पोष्यवर्गे कदाचन॥ ७॥

Gingelly seeds, cow, plot of land are given to Brahmins after the rite of saṅkalpa. They are not given to the people of other castes. Sometimes, they are given to dependents also.

पोष्यवर्गे तथा स्त्रीषु दानं देयमकल्पितम्॥
आतुरे वोपरागे च द्वयं दानं विशिष्यते॥
आतुरे दीयते दानं तत्काले चोपतिष्ठति॥ ८॥

Whenever a gift is made to dependents or to women, it is done without the rite of saṅkalpa. Whenever a person is in death-bed or when there is an eclipse, all kinds of gifts should be made.

जीवतस्तु पुनर्दत्तसुपतिष्ठत्यसंस्कृतम्॥
सत्यंसत्यं पुनः सत्यं यद्दत्तं विकलेन्द्रिये॥ ९॥

When someone is in the death bed it is better to make the gifts before the life is extinct. A gift made when one is alive stands in good stead, unimpeded.

यच्चानुमोदते पुत्रस्तच्च दानमनन्तकम्॥
अतो दद्यात् स पुत्रो वा यावज्जीवत्यसौ चिरम्॥
अतिवाहस्तथा प्रेतो भोगांश्च लभते यतः॥ १०॥

It is truth, the exact truth that the gifts made when the sense-organs are operative and, when the same are approved by his son yield endless benefits.

अस्वस्थातुरकाले तु देहपति क्षितिस्थिते॥
देहे तथाति वाहस्य परतः प्रीणनं भवेत॥ ११॥

During the period of sickness, when the body is lying on the ground and during transport he will have no trouble.

पङ्गवन्धे च काणे च ह्यर्द्धोन्मीलितलोचने॥
तिलेषु दर्भान्संस्तीर्य दानमुक्तं तदक्षयम्॥ १२॥

When the person is in the deathbed with eyes half-closed, the gift of gingelly seeds alongwith kuśa grass to the lame, the blind and the one-eyed yields an imperishable fruit.

तिला लौहं हिरण्यञ्च कार्पासं लवणं तथा॥
सप्तधान्यं क्षितिर्गाव एकैकं पावनं स्मृतम्॥ १३॥

Gingelly seeds, iron, gold, cotton, salt, seven grains, plot of land and cow-each constitutes a holy gift.

लोहदानाद्यमस्तुष्येद्धर्म राजस्तिलार्पणात्॥
लवणे दीयमाने तु न भयं विद्यते यमात्॥ १४॥

The gift of iron and gingelly seeds pleases Yama. The gift of salt wards off fear from Yama.

कर्पासस्य तु दानेन न भूतेभ्यो भयं भवेत्॥
तारयन्ति नरं गावस्त्रिविधाश्चैव पातकात्॥ १५॥

The gift of cotton wards off danger from the ghost. Cows gifted away enable the giver to cross all difficulties and save him from the threefold affliction.

हेमदानात्सुखं स्वर्गे भूमिदानान्नृपो भवेत्॥
हेमभूमिप्रदानाच्च न पीडा नरके भवेत्॥ १६॥

The gift of gold yields happiness in heaven. By gifting a plot of land one is born as a king. If one gifts gold and plot of land one shall never experience any torture or distress in hell.

सर्व्वेऽपि यमदूताश्च यमरूपा विभीषणाः॥
सर्व्वे ते वरदा यान्ति सप्तधान्येन प्रीणिताः॥ १७॥

The emissaries of Yama who are as terrific in appearance as Yama himself bestow boons if gifts of seven grains are made and they are satiated.

विष्णोः स्मरणमात्रेण प्राप्यते परमा गतिः॥
एतत्ते सर्व्वमाख्यातं मर्त्त्यैर्या गति राप्यते॥ १८॥

By remembering Viṣṇu, one attains the highest goal. Thus, I have told you all 'about the goal attainable by the mortals.

तस्मात् पुत्रं प्रशंसन्ति ददाति पितुराज्ञया॥
भूमिष्ठं पितरं दृष्ट्वा ह्यर्द्धोन्मीलितलोचनम्॥ १९॥

If the son on seeing his father lying on the ground with the. eyes half-closed makes gifts with the consent of his father, he is honoured by the gods.

तस्मिन् काले सुतो यस्तु सर्व्वं दानानि दापयेत्॥
गयाश्राद्धरद्विशिष्येत स पुत्रः कुलनन्दनः॥ २०॥

At the time when the father is in the death-bed, the gifts, made by the son exceed the merit one earns by performing a Śrāddha at Gayā. The son prospers and thereby pleases his family.

स्वस्थानाच्चलितश्चासौ विकलस्य पितुस्तदा॥
धार्म्मात्मा स नु पुत्रो वै तारयन्ति ते॥ २१॥

The father being dead, the sons should perform the obsequial rites devotedly. Thus, they can make their father cross the ocean of distress.

किं दत्तैर्बहुभिर्दानैः पितुरन्त्येष्ठिमाचरेत्॥
अश्वमेधो महायज्ञः कलां नार्हति षोडशीम्॥ २२॥

What avail the abundance of charitable deeds. Enough that he performs the funeral rites of his father. Even the horse sacrifice does not merit a sixteenth part of the merit accruing from all these.

धार्म्मात्मा स नु पुत्रो वै देवैरपि सुपूज्यते॥
दापयेद्यस्तु दानानि ह्यातुरं पितरं भुवि॥ २३॥

The son who makes gifts in favour of his

father who is lying ill in death-bed is honoured even by the gods.

लोहदानञ्च दातव्यं भूमियुक्तेन पाणिना॥
यमं भीमञ्च नाप्नोति न गच्छेत तस्य वेश्मनि॥ २४॥

The father should make gifts of iron with his hands fixed in the ground. The giver of gifts never finds Yarna terrific. He will not go to his abode even.

कुठारो मुसलो दण्डः खड्गश्च च्छुरिका तथा॥
एतानि यमहस्तेषु दृश्यानि पापकर्म्मिणाम्॥ २५॥

Dagger, iron club, baton, sword and lancet are the weapons in the hands of Yama to curb sinners.

तस्माल्लोहस्य दानन्तु ब्राह्मणायातुरो ददेत्॥
यमायुधानां सन्तुष्ट्यै दानमेतदुदाहृतम्॥ २६॥

Hence, gifts of weapons shall be made. For, this gift is for the propriation of Yama's weapons.

गर्भस्थाः शिशवो ये च युवानः स्थविरास्तथा॥
एभिर्दानविशेषैस्तु निर्द्दहेयुः स्वपातकम्॥ २७॥

A child in the womb, infant in the arms, young men or old men can burn off their sins by means of these gifts.

छुरिणः श्यामशबलो षण्डामर्का उदुम्बराः॥
शबला श्यामदूता ये लोहदानेन प्रीणिताः॥ २८॥

The different emissaries of YamaChurinas, pandas, Markas, Udumbaras are delighted by gifts of iron.

पुत्राः पौत्रास्तथा बन्धुः सगोत्राः सुहृदस्तथा॥
ददते नातुरे दानं ब्रह्मघ्नैस्तु समा हि ते॥ २९॥

Sons, grandsons, kinsmen, clansmen, friends, wives, etc. of those who do not make such gifts are no better than the slayers of Brahmins.

पञ्चत्वे भूमियुक्तस्य शृणु तस्य च या गतिः॥
अतिवाहः पुनः प्रेतो वर्षोधर्वं सुकृतं लभेत्॥ ३०॥

Listen to the course of a man dying on the earth. The first stage is that of Ativāha (the subtle body in transit); then that of ghost; then at the end of a year that of a pitṛ.

अग्नित्रयं त्रयो लोकास्त्रयो वेदास्त्रयोऽमराः॥
कालत्रयं त्रिसन्धयं च त्रयो वर्णास्त्रिशक्तयः॥ ३१॥

There arc three fires, three worlds, three Vedas, three deities, three times, three junctures, three Varṇas and three powers.

पादादूर्ध्वं कटिं यावत् तावद्ब्रह्माधितिष्ठति॥
ग्रीवां यावद्धरिर्नाभेः शरीरे मनुजस्य च॥ ३२॥
मस्तके तिष्ठतीशानो व्यक्ताव्यक्तो महेश्वरः॥
एकमूर्तेस्त्रयो भागा ब्रह्मा विष्णुमहेश्वराः॥ ३३॥

Brahmā presides over the body of a man from the foot to the hips. Viṣṇu presides over the body from the umbilicus to the neck. The manifest and the unmanifest deity Śiva in the form of Rudra is stationed on the head. The deities Brahma, Viṣṇu and Śiva are only the different aspects of the same godhead.

अहं प्राणः शरीरस्थो भूतग्रामचतुष्टये॥
धर्म्माधर्म्मे मतिं दद्यात् सुखदुःखे कृताकृते॥ ३४॥

I am the vital air stationed inside the body of living beings. Considering the inclination of the living being as actuated by the actions of his previous birth, I mould the mind and divert it to virtue or evil, joy or sorrow, or things done or undone.

जन्तोर्बुद्धिं समास्थाय पूर्व्वकर्माधिवासिताम्॥
अहमेव तथा जीवान्प्रेरयामि च कर्मसु॥
स्वर्गं च नरकं मोक्षं प्रयान्ति प्राणिनो ध्रुवम्॥ ३५॥

It is I who induce their activities. By actions life attains heaven, hell or salvation.

स्वर्गस्थं नरकस्थं वा श्राद्धे वाप्यायनं भवेत्॥
तस्माचछ्राद्धानि कुर्व्वीत त्रिविधानि विचक्षणः॥ ३६॥

The prosperity of man, consigned to heaven or hell, is possible through Śrāddhas. Hence, people shall assiduously perform different kinds of Śrāddhas.

मत्स्यं कर्म्मं च वाराहं नारसिंहञ्च वामनम्॥
रामं रामं च कृष्णं च बुद्धं चैव सकल्किनम्॥
एतानि दशे नामानि स्मर्त्तव्यानि सदा बुधैः॥ ३७॥

The names of the ten incarnations of the lord, viz. Matsya (fish), Kūrma (tortoise), Varāha (boar), Narasiṁha, Śrīrāma, Parśu-rāma, Kṛṣṇa, Balarāma, Buddha and Kalki shall be remembered always.

स्वर्गं जीवाः सुखं यान्ति च्युताः स्वर्गाच्च मानवाः॥
लब्ध्वा सुखं च वित्तं च दयादाक्षिण्यसंयुताः॥
पुत्रपौत्रैनैराढ्या जीवेयुः शरदां शतम्॥ ३८॥

He will be posted in heaven. After enjoying the pleasures therein when he is born again on the Earth, he will enjoy riches. He will be endowed with the qualities of mercy and chivalry. He will have sons and grandsons: He will live for a hundred years.

आतुरे च ददेद्दानं विष्णुपूजाञ्च कारयेत्॥
अष्टाक्षरं तथा मन्त्रं जपेद्वा द्वादशाक्षरम्॥ ३९॥

He should offer gifts to the needy and adore Viṣṇu with the requisite Nyāsas or repeat the mantras of eight syllables or twelve syllables.

पूजयेच्छुल्कपुष्पैश्च नैवेद्यैर्घृतपाचितैः॥
तथा गन्धैश्च धूपैश्च श्रुतिस्मृतिमनूदितैः॥ ४०॥

White flowers should be offered in worship together with food offerings cooked in ghee. Frequent incenses and scents should be offered and hymns from the Vedas, Smṛtis such as of Manu should be recited.

विष्णुर्माता पिता विष्णुर्विष्णुः स्वजनबान्धवाः॥
यत्र विष्णुं न पश्यामि तेन वासेन किं मम॥ ४१॥

Viṣṇu is mother, Viṣṇu is father. Viṣṇu is kinsman. If 1 do not see Viṣṇu nothing is of any consequence to me.

जले विष्णुः स्थले विष्णुर्विष्णुः पर्व्वतमस्तके॥
ज्वालामालाकुले विष्णुः सर्व्वं विष्णुमयं जगत्॥ ४२॥

Vismi is on earth. Viṣṇu is in water. Viṣṇu is on the mountain. Viṣṇu is in fiery flames. Everything identifiable in the universe is with Viṣṇu.

वयमापो वयं पृथ्वी वयं दर्भा वयं तिलाः॥
वयं गावो वयं राजा वयं वायुर्वयं प्रजाः॥ ४३॥

I am the waters. I am the Earth. I am the darbha grass: I art the gingeVy seeds. I am the cows. I am the subjects.

वयं हेम वयं धान्यं वयं मधु वयं घृतम्॥
वयं विप्रा वयं देवा वयं शम्भुश्च भूर्भुवः॥ ४४॥

I am gold. I am grains. 1 am honey. 1 am ghee. I am Brahmins. I am deities. I am Śiva. I am mantras: *bhuḥ, bhuvaḥ, svaḥ*.

अहं दाता अहं ग्राही अहं यज्वा अहं क्रतुः॥
अहं हर्त्ता अहं धर्म्मो अहं पृथ्वी ह्यहं जलम्॥ ४५॥

I am the giver. I am the taker. I am the sacrificer. I am the sacrifice. I am the remover. I am virtue, earth and water.

धर्म्माधर्म्मे मतिं दद्यां कर्म्मभिस्तु शुभाशुभैः॥
यत् कर्म्म क्रियते क्वापि पूर्व्वजन्मार्ज्जितुं खग॥ ४६॥

O bird, I divert a man's mind to virtue or evil through auspicious and inauspicious activities. Whatever man does is actuated by the actions of his previous birth.

धर्म्मे मतिमहं दद्यामधर्म्मेऽप्यहमेव च॥
यातनां कुरुते सोऽपि धर्म्मे मुक्तिं ददाम्यहम्॥ ४७॥

It is I who induce thoughts of virtue. It is Yama who induces thoughts of evil. It is I who induce thoughts of ascetics towards virtue. It is I who accord salvation.

मनुजानां हिता तार्क्ष्यं अन्ते वैतरणी स्मृताः॥
तयावमत्य पापौघं विष्णुलोकं स गच्छति॥ ४८॥

O Garuḍa, the river Vaitaraṇī is beneficent to men of virtue. After dispelling all sins the virtuous man goes to Viṣṇu's region.

बालत्वे यच्च कौमारे यच्च परिणतौ च यत्॥
सर्व्वावस्थाकृतं पापं यच्च जन्मान्तरेष्वपि॥ ४९॥
यन्निशायां तथा प्रातर्यन्मधयाह्नापराह्णयोः॥
सन्ध्योर्यत् कृतं कर्म्म कर्म्मणा मनसा गिरा॥ ५०॥
दत्त्वा वरां सकृदापि कपिलां सर्व्वकामिकाम्॥
उद्धरेदन्तकाले स आत्मानं पापसञ्चयात्॥ ५१॥

If one makes a gift of a brown cow which grants all wishes, one is freed from ail sins-die sins committed in infancy, childhood or youth, in previous births, during nights or mornings, middays or afternoons, at dusk or dawn whether it is by means of action, thought or speech.

गावो ममाग्रतः सन्तु पृष्ठतः पार्श्वतस्तथा॥
गावो मे हृदये जन्तु गवां मध्ये वसाम्यहम्॥ ५२॥
या लक्ष्मीः सर्व्वभूतानां या च देवे व्यवस्थिता॥
धेनुरूपेण सा देवी मम पापं व्यपोहतु॥ ५३॥

May cows remain in front of me, may cows remain behind me, may cows remain ever in

my heart. I reside in the midst of cows May the splendour of ail living beings, the splendour present in deities remove my sins. May Laksmi assume the form of a cams and dispel my sins.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे नानादाननिरूपणं नाम त्रिंशोऽध्यायः॥ ३०॥

अध्यायः ३१ / Chapter 31

श्रीविष्णुरुवाच

ये नराः पापसंयुक्तास्ते गच्छन्ति यमालयम्॥
नृणां मत्साक्षिकं दत्तमनन्तफलदं भवेत्॥ १॥

The Lord said :—Men tainted by sins go to Yama's abode. A gift made in my name accords endless benefits.

यावद्रजः प्रमाणाब्दं स्वर्गे तिष्ठति भूमिदः॥
अश्वारूढाश्च ते यान्ति ददते ये ह्युपानहौ॥ २॥

A person who gifts plots of land stays in heaven for as many years as the number of steps the land measures. Those who make gifts of sandals go seated on horse-back.

आतपे श्रमयोगेन न दह्यन्ते च कुत्रचित्॥
छत्रदानेन वै प्रेता विचरन्ति सुखं पथि॥ ३॥

By making a gift of umbrella one will traverse after death, without difficulty, the paths where other men are excessively oppressed by the heat of the sun.

यमुद्दिश्य ददात्यन्नं तेन चाप्यायितो भवेत्॥ ४॥
अन्धकारे महाघोरे अमूर्त्ते लक्ष्यवर्ज्जिते॥
उद्द्योतेनैव ते यान्ति दीपदानेन मानवाः॥ ५॥

It food is given in gift with the dead man in view he will be nourished by the same. Men who make gifts of lamps can traverse those regions infested by terrible darkness, without the aim or regular form, which shall for him become illuminated brightly.

आश्विने कार्त्तिके वापि माघे मृततिथावपि॥
चतुर्द्दश्याञ्च दीयेत दीपदानं सुखाय वै॥ ६॥

The gift of lamp is conducive to the pleasure of those who die in the month of Aṣvina, Kārttika or Māgha or on the fourteenth day of the lunar fortnight..

प्रत्यहञ्च प्रदातव्यं मार्गे सुविषमे नरैः॥
यावत् संवत्सरं वापि प्रेतस्य सुखलिप्सया॥ ७॥

lamps shall be gifted daily for a year after the death for the benefit of the dead in the troublesome path.

कुले द्योतति शुद्धात्मा प्रकाशत्वं च गच्छति॥
ज्योतिर्म्मयोऽसौ पूज्योऽसौ दीपदानप्रदो नरः॥ ८॥

The pure soul who is engaged in the gift of lamps shall brighten his path and his family. He shall be honoured among the luminaries of the sky.

प्राङ्मुखोदङ्मुखं दीपं देवागारे द्विजातये॥
कुर्य्याद्याम्यमुखं पित्रे अद्भिः सङ्कल्प्य सुस्थिरम्॥ ९॥
सर्व्वोपहारयुक्तानि पदान्यत्र त्रयोद शः॥
यो ददाति मृतस्येह जीवन्नप्यात्महेतवे॥
स गच्छति महामार्गे महाकष्टविवर्ज्जितः॥ १०॥

lie who makes a gift of lamps either for the dead or for himself facing east or north or places them in temples or in the houses of Brahmins will be able to traverse the Great Path without any distress.

आसनं भाजनं भोज्यं दीयते यदद्विजायते॥
सुखे न भुञ्जमानस्तु तेन गच्छत्यलं पथि॥ ११॥

He who makes gifts of seats, vessels or foodstuffs to Brahmins goes along the path happily and enjoys everything.

कमण्डलुप्रदानने तृषितः पिबते जलम्॥ १२॥
भाजनं वस्त्रदानञ्च कुसुमञ्चाङ्गुलीयकम्॥
एकादशा हे दातव्यं प्रेतोद्धरणहेतवे॥ १३॥
त्रयोदश पदानीत्थं प्रेतस्य शुभमिच्छता॥
दातव्यानि यथाशक्त्या प्रेतोऽसौ प्रीणितो भवेत्॥ १४॥
भोजना नि तिलांश्चैव उदकुम्भांस्त्रयोदश॥
मुद्रिकां वस्त्रयुग्मञ्च तया याति परां गतिम्॥ १५॥

By making a gift of water-jar the thirsty shall drink water. Vessels, clothes, flowers, rings shall be gifted on the eleventh day for the dead. to attain the highest goal. Thus those who wish

the dead well shall make gifts of the thirteen articles according to their ability. The dead shall be pleased thereby. Foodstuffs, gingelly seeds, water-jars thirteen in number, a ring, pair of clothes should be gifted in favour of the dead to help him attain the highest goal,

योऽश्वं नावं गजं वापि ब्राह्मणे प्रतिपादयेत्॥
स महिम्नोऽनुसारेण तत्तत्सुखमुपाश्नुते॥ १६॥

He who makes gifts of a horse, a boat or an elephant to Brahmins will become happy.

नानालोकान् विचरति महिषीञ्च ददाति यः॥
यमपुत्रस्य या माता महिषी सुगतिप्रदा॥ १७॥

He who makes a gift of buffalo sojourns in many worlds. A she-buffalo, the mother of the vehicle of Yama, accords benefit.

ताम्बूलं कुसुमं देयं याम्यानां हर्षवर्द्धनम्॥
तेन सम्प्रीणिताः सर्व्वे तस्मिन् क्लेशं न कुर्व्वते॥ १८॥

A gift of betel leaves together with flowers increases the delight of those who are in Yama's abode. Being delighted with that they do not harass him.

गो-भू-तिल-हिरण्यानि दानान्याहुः स्वशक्तितः॥ १९॥
मृतोद्देशेन यो यद्याज्जलपात्रञ्च मृन्मयम्॥
उदपात्रसहस्रस्य फलमाप्नोति मानवः॥ २०॥

The man who gives according to his ability gifts of cows, plots of lands, gingelly seeds, gold and an earthen jar full of water, with the dead in view attains the fruit of the gift of a thousand water-jars.

यमदूता महारौद्राः करालाः कृष्णपिङ्गलाः॥
न भीषयन्ति तं याम्या वस्त्रदानेकृते सति॥ २१॥

If a person makes a gift of clothes, the awe-inspiring terrible emissaries of Yama black and tawny in colour do not threaten him.

मार्गे हि गच्छमानस्तु तृष्णार्त्तः श्रमपीडितः॥
घटान्नादानयोगेन सुखी भवति निश्चितम्॥ २२॥

By making gifts of potfuls of foodstuffs one shall be happy in those paths which one should otherwise have to traverse exhausted utterly and oppressed by thirst.

शय्या दक्षिणया युक्ता आयुधाम्बरसंयुता॥
हैमश्रीपतिना युक्ता देया विप्राय शर्म्मणे॥
तथा प्रेतत्वमुक्तोऽसौ मोदते सह दैवतैः॥ २३॥

A bed with smooth cotton within and covered by a velvet cloth should be given to gods and Brāhmins. By that the dead man will be freed from ghosthood and rejoice with deities.

एतत् ते कथितं तार्क्ष्य दानमन्त्येष्टिकर्म्मजम्॥
अधुना कथयिष्येऽहमन्यदेहप्रवेशनम्॥ २४॥

Thus, O Tārkṣya, I have explained to you the gifts which should be offered when performing obsequies. I shall now tell you how death enters the body,

जातस्य मृत्युलोके वै प्राणिनो मरणं ध्रुवम्॥
मृतिं कुर्य्यात् स्वधर्मेण यास्यतश्च परन्तप॥ २५॥
पूर्व्वकाले मृतानाञ्च प्राणिनाञ्च खगेश्वर॥
सूक्ष्मोभूत्वा त्वसौ वायुर्निर्गच्छत्यास्यमण्डलात्॥ २६॥

Death is inevitable to all living beings in this mortal world.

O lord of birds, when the living beings die, the vital air shrinking to ifs subtle size comes out of the throat.

नवद्वारै रोमभिश्च जनानां तालुरन्ध्रके॥
पापिष्ठनामपानेन जीवो निष्क्रामति ध्रुवम्॥ २७॥

It may escape through any of the nine apertures or through the pores of hair or through the palate. The subtle soul escapes through Apana in the case of sinners.

शरीरञ्च पतेत् पश्चान्निर्गते मरुतीश्वरे॥
वाताहतः पतत्येव निराधारो यथा द्रुमः॥ २८॥

When the vital air escapes, the corpse falls down. When struck down by Death it falls like a tree bereft of its support.

पृथिव्यां लीयते पृथ्वी आपश्चैव तथाप्सु च॥
तेजस्तेजसि लीयेत समीरणः समीरणे॥
आकाशे च तथा काशः सर्व्वव्यापी च शङ्करे॥ २९॥

The earthly matter becomes merged in the principle of fire. The gaseous matter becomes assimilated in the principle of wind. The ethereal matter gets dissolved in the principle of ether and the all-pervasive soul gets merged in Śaṅkara,

तत्र कामस्तथा क्रोधः काये पञ्चेन्द्रियाणि च॥
एते तार्क्ष्य समाख्यातादं तेहे तिष्ठन्ति तस्कराः॥ ३०॥

The five vices-passion, etc. and the five sense-organs, O bird, are the villains stationed in the body.

का मः क्रोधो ह्यहङ्कारो मनस्तत्रैव नायकः॥
संहारकश्च कालोऽयं पुण्यपापसमन्वितः॥ ३१॥

Lust, anger and egotism are led by the mind which is the annihilating agent in collusion with merit and demerit.

जगतश्च स्वरूपन्तु निर्म्मितं स्वेन कर्म्मणा॥
पुनर्देहान्तरं याति सुकृतैर्दुष्कृतैर्नरः॥ ३२॥

The form of the universe is evolved out of one's own activities. The next body it transmigrates to is also the result of its merits and demerits.

पञ्चेन्द्रियसमायुक्तं सकलैर्विषयैः सह॥
प्रविशेत् स नवं देहं गृहे दग्धे यथा गृही॥ ३३॥

Just as a householder enters a new furnished house after the former has been burnt and destroyed, so also the soul enters a new body endowed with all objqcts and the five sense-organs.

शरीरे ये समासी ना सम्भवेत् सर्व्वधातवः॥
षाट्कौशिकौ ह्ययं कायो माता पिता
पित्रोश्च धातवः॥ ३४॥
सम्भवेयुस्तथा ताक्ष्र्य सर्व्वे वाताश्च देहिनाम्॥
मूत्रं पुरीषं तद्योगा ये चान्ये व्याधयस्तथा। ३५॥
अस्थि शुक्रं तथा स्नायुः देहेन सह दह्यते॥
एष ते कथितस्ताक्ष्र्य विनाशः सर्व्वदेहिनाम्॥ ३६॥

Many are the excretions and discharges from the body including faeces, urine, bile, phlegm, marrow, flesh, fat, and semen. These together with the bones and sinews are burnt along with the body.

O Tārkṣya, thus the position of these in all embodied beings has been clarified.

कथयामि पुनस्तेषां शरीरञ्च यथा भवेत्॥
एकस्तम्भं स्नायुबद्धं स्थूणाद्वयसमुद्धृतम्॥ ३७॥
इन्द्रियैश्च समायुक्तं नवद्वारं शरीरकम्॥
विषयैश्च समाक्रसप्तं काम-क्रोधासमाकुलम्॥ ३८॥
राग-द्वेषसमाकीर्णं तृष्णादुर्गसुदुस्तरम्॥
लोभ्जालसमायुक्तं परं पुरुषसंज्ञितम्॥ ३९॥

Now, I shall tell you how the body looks like. Human body is a single column of sinews embellished with two pegs and endowed with the sense-organs in nine opertures. It is constantly attacked by the objects, agitated by lust and anger, tossed by love and hatred, victimised by an unquenchable thirst, entrapped in the network of covetousness, enshrouded in the cloth of greed, bound by illusion but presided over by a conscious being. It is, as it were, like a city with six vestibules with the Puruṣa in charge thereof.

एतद्गुणसमायुक्तं शरीरं सर्व्वदेहिनाम्॥
तिष्ठन्ति देवताः सर्व्वा भुवनानि चतुर्दश॥ ४०॥

All the bodies are invested with these attributes and features. All the deities and the fourteen worlds are present therein.

आत्मनं ये न जानांति ते नराः पशवः स्मृताः॥
एवमेतमयाख्यातं शरीरं ते चतुर्व्विधम्॥ ४१॥

Those who do not understand themselves ate no better than brutes. The four kinds of living beings have their bodies of the same nature and same content.

चतुरशीतिलक्षाणि निर्मिता योनयः पुरा॥
उद्भिज्जाः स्वेदजाश्चैव अण्डजाश्च जरायुजाः॥ ४२॥

Eight million four hundred thousand varieflos of creatures were created by me formerly.

एतत्ते सर्वमाख्यातं यत्पृष्ठोहं त्वयाऽनघ॥ ४३॥

They are swedajas, (insects), Udbhijas, (plants), aṇḍajas (birds) and jarāyujas, born from the womb, O sinless one, I have thus explained what you asked me.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे प्रेतकल्पे श्रीकृष्णगरुडसंवादे दानफलान्यदेहप्रवेशादिनिरूपणं नामै कत्रिंशोऽध्यायः॥ ३१॥

अध्यायः ३२ / Chapter 32

ताक्ष्यं उवाच

कथमुत्पद्यते जन्तुर्भूतग्रामे चतुर्व्विधे॥
त्वचा रक्तं तथा मांसं मेदो मज्जास्थि जीवितम्॥ १॥
पादौ पाणी तथा गुह्यं जिह्वा-केशनखाः शिरः॥
सन्धिमार्गाश्च बहुशो रेखा नैकविधास्तथा॥ २॥
कामः क्रोधाो भयं लज्जा मनो हर्षः सुखासुखम॥
चित्रितं छिद्रितञ्चापि नानाजालेन वेष्टितम्॥ ३॥
इन्द्रजालमिदं मन्ये संसारेऽसारसागरे॥
कर्त्ता कोऽत्र हृषीकेश दुःखसंकुले॥ ४॥

How does life come into' being in the four species of living beings? How are the following formed : skin, blood, flesh, fat, marrow, bone, the living nucleus, hands and feet, tongue, generative and excretory organs, hair, nails, joints, ducts and the different lines drawn over the body, lust and anger, fear and shame, mind, joy, skin of various colours punctured with holes and shrouded with a network of fatty matter. I consider it a wonderful piece of jugglery in this world of human existence. O mighty one, who is their guiding hand here ? O lord, let me know all about this matter.

श्रीविष्णुरुवाच

कथयामि परं गोप्यं कोशस्यास्य विनिर्णयम्॥
यस्य विज्ञानमात्रेण सर्व्वज्ञत्वं प्रजायते॥ ५॥

The Lord said :—I shall tell you a great secret with the decisive method of unravelling the same, by knowing which one becomes omniscient.

साधु पृष्टं त्वया लोकं सदयं जीव कारणम्॥
वैनतेय शृणुष्व त्वमेकाग्रकृतमानसः॥ ६॥

O Garuḍa, you have put a pertinent question about the origin of life. Hence, listen attentively.

ऋतुकाले च नारीणां वर्ज्जयं दिनचतुष्टयम्॥
यतस्तिस्मिन् ब्रह्महत्यां पुरावृत्रसमुत्थिताम्॥ ७॥

The first four days of menstrual flow of blood shall be avoided when the sin of a Brahmin's slaughter resides in her.

ब्रह्मा शक्रात् समुत्तार्य्य चतुर्थांशेन दत्तवान्॥
तावन्नालोक्यते वक्त्रं पापं यावद्वपुःस्थितम्॥ ८॥

Brahmā had removed this sin from Indra and apportioned a fourth in women. Hence, even the glancing at her face during these days shall be eschewed.

प्रथमेऽहनि चाण्डाली द्वितीये ब्रह्मघातिनी॥
तृतीये रजकी ज्ञेया चतुर्थेऽहनि शुध्यति॥ ९॥

A woman in her menses is an outcaste on the first day, a slayer of Brahmin on the second day and a washerwoman on the third. She becomes pure on the fourth day.

सप्ताहात् पितृदेवानां भवेद्योग्या कृतार्चने॥
सप्ताहमध्ये यो गर्भस्तत्सम्भूतिर्मालिम्लुचा॥ १०॥

After seven days, she becomes pure enough to take part in the worship of manes and deities- If conception takes place within seven days the progeny is impure.

निषेकसमये पित्रोयोदृक् चित्तविकल्पना॥
तादृग्गर्भसमुत्पत्तिर्जायते नात्र संशयः॥ ११॥

Whatever be the thoughts of parents during the intercourse, like that is the progeny. There is no doubt in this.

युग्मासु पुत्रा जायन्ते स्त्रियोऽयुग्मासु रात्रिषु॥
पूर्व्वसप्तममुत्सृज्य तस्माद्युग्मासु संविशेत्॥ १२॥

If the sexual intercourse takes place on even nights, boys are conceived and if on odd nights girls are conceived. Hence, it is better to have sexual intercourse on even nights, leaving the first seven days after the menstrual discharge.

षोडशर्त्तुर्निशाः स्त्रीणां सामान्यात् समुदाहृतः॥
या चतुर्दशमी रात्रिगर्भस्तिष्ठति तत्र चेत्॥ १३॥
गुणभाग्यनिधिः पुत्रस्ततः जायेत धार्म्मिकः॥
सा निशा तत्र सामान्यैर्न लभ्येत खगाधिप॥ १४॥

The sixteen days from the appearance of blood are the days of heat for women in a general way. If conception takes place after the intercourse on the fourteenth night, the son born will be virtuous and endowed with good qualifies and good fortune. Ordinary people

will never get such an auspicious chance, O lord of birds.

प्रायशः सम्भवत्यत्र गर्भस्तवष्टाहमध्यतः॥
पञ्चमेऽहनि नारीणां कार्य्यं माधुर्य्यभोजनम्॥ १५॥
कटुखारञ्च तीक्ष्णञ्च त्याज्यमुष्णञ्च दूरतः॥
तत्क्षेत्रमोषधीपात्रं बीजञ्चाप्यमृतायितम्॥ १६॥

Conception, usually, takes place within eight days. On the fifth day the woman is given sweet dishes which is a good tonic for the embryo. Astringent and pungent things should not be taken at all. The woman's parts can be likened to a medicinal vessel. The seed of a man is like an ambrosial food.

तस्मिन्नुयुप्त्वा नरः स्वामी सम्यक् फलमवाप्नुयात्॥
तस्याश्चैवातपो वर्ज्य शीतलं केवलं चरेत्॥ १७॥

A man depositing his semen in her vagina is actually sowing a seed. For the proper growth of the child she should avoid excessive sunshine. Cooling articles should be resorted to.

ताम्बूलपुष्पश्रीखण्डैः संयुक्तः शुचिवस्त्रभृत्॥
धार्म्ममादाय मनसि सुतल्पं संविशेत् पुमान्॥ १८॥
निषेकसमये यादृङ्नरचित्तविकल्पना॥
तादृक्स्वभावसम्भूतिर्जन्तुर्विशति कुक्षिगः॥ १९॥

On the night auspiciously selected for the intercourse, the pair should chew betel leaves and apply scents and sandal paste over their bodies. The ideas and thoughts that hover in the mind of the man at the lime of intercourse have a lasting influence in moulding the character of the child conceived.

शुक्रशोणितसंयोगे पिण्डोत्पत्तिः प्रजायते॥
वर्द्धते जठरे जन्तुस्तारापतिरिवाम्बरे॥ २०॥

The semen mixingwiththebloodcauses the foetus.. The foetus develops in the womb like the moon in the sky.

चैतन्यं बीजरूपं हि शुक्रे नित्यं व्यवस्थितम्॥
कामश्चित्तञ्च शुक्रञ्च यदा ह्येकत्वमाप्नुयुः॥ २१॥

The consciousness is present in the semen m the-form of a seed. When love, mind and semen act in unison, a secretion takes place in the womb.

तदा द्रावमवाप्नोति योषागर्भाशये नरः॥
रक्ताधिक्ये भवेन्नारी शुक्राधिक्ये भवेत् पुमान्॥ २२॥

If the blood is predominant at intercourse, the child will be a girl. If the semen is predominant, the child will be a boy.

शुक्रशोणितयो साम्ये गर्भाः षण्डत्वमाप्नुयुः॥
अहोरात्रेण कलिलं बुद्बदं पञ्चभिर्दिनैः॥ २३॥

If the semen and the blood are of equal potency, the child will be a eunuch. The nucleus of the foetus is formed within a day. It becomes frothy bubble in five days.

चतुर्द्दशे भवेन्मांसं मिश्रधातुसमन्वितम्॥
घनं मांसञ्च विंशाहे गर्भस्थो वर्द्धते क्रमात्॥ २४॥

Within fourteen days it becomes a mixture of flesh. and lymphatic substances.

पञ्चविंशतिमे चाह्नि बलं पुष्टिश्च जायते॥
तथामासे तु सम्पूर्णे पञ्चतत्त्वं निधारयेत्॥ २५॥

It becomes a solid flesh in twenty days, sufficiently strong (in twenty five days) and (after that) it begins to-develop gradually. The foetus would have assimilated completely the five elements within a month.

मासद्वये तु सञ्जाते त्वचा भेदश्च जायते॥
मज्जास्थीनि त्रिभिर्मासैः केशाङ्गुल्यश्चतुर्थके॥ २६॥

By the time the two months are over, the fat and the skin are evolved. The marrow and the bones are formed in three months time. The hair and the heels are formed in the fourth month,

कर्णौ च नासिके वक्षो जायेरन् मासि पञ्चमे॥
कण्ठरन्ध्रोदरं षष्ठे गुह्यादिर्मासि सप्तमे॥ २७॥

The ears, nose and the belly are formed in the fifth month. The throat, back and the reproductive organs are developed in the seventh month.

अङ्गप्रत्यङ्गसम्पूर्णो गर्भो मासैरथाष्टभिः॥
अष्टमे चलते जीवो धात्रीगर्भे पुनःपुनः॥
नवमे मासि सम्प्राप्ते गर्भस्थौजो दृढं भवेत्॥ २८॥

By the eighth month, all the limbs are completed. In the beginning of the ninth month the child in the womb is fully developed.

चिकित्सा जायते तस्य गर्भवासपरिक्षये॥
नारी वाथ नरो वाथ नपुंस्त्वं वाभिजायते॥ २९॥

Whether the child be a girl or a boy or a eunuch dt comes out in the ninth or tenth month.

शक्तित्रयं विशालाक्षं षाट्कौशिकसमायुतम्।।
पञ्चेन्द्रियसमोपेतं दशनाडीविभूषितम्।। ३०।।
दशप्राणगुणोपेतं यो जानाति स यागवित्।।
मज्जास्थिशुक्रमांसानि रोम रक्तं बलं तथा।। ३१।।
षाट्कौशिकमिदं पिण्डं स्याज्जन्तोः पाञ्चभौतिकम्।।
नवमेदशमे मासि जायते पाञ्चभौतिकः।। ३२।।

Equipped with three energies, big-eyed, endowed "with six kośas, five indriyas, ten nanis, ten pranas, the child as such is known by the Yogins. Marrow, bones, semen, flesh, hair, blood are the six kosas of the pāñca-bhautika body of a creature. This pañca-bhautika body develops in the ninth or tenth month.

सूतिवातैः समाकृष्टः पीडया विह्वलीकृतः।।
पुष्टो नाड्याः सुषुम्णाया योषिद्गर्भस्थितस्त्वरन्।। ३३।।

Then being dragged by the wind in the womb, agitated with pain, nourished by the suumnā nerve in the woman's womb, the same comes out.

क्षितिर्वारि हविर्भोक्ता पवनाकाशमेव च।।
एभिर्भूतैः पीडितस्तु निबद्धः स्नायुबन्धनैः।। ३४।।
मूलभूता इमे प्रोक्ताः सप्त नाड्यन्तरे स्थिताः।।
त्वचास्थिनाड्यो रोमाणि मांसश्चैवात्र पञ्चमम्।। ३५।।
एते पञ्च गुणाः प्रोक्ता मया भूमेः खगेश्वर।।
तथा पञ्च गुणाश्चापस्तथा तच्छृणु काश्यप।। ३६।।

The principles of earth, water, fire, wind and ether envelop it through the coils of sinews. O lord of birds, the parts predominant in the principle of earth are skin, bones, nerves hair and flesh. O son of Kaśyapa lien to those predominant in the principle o water.

लाला मूत्रं तथा शुक्रं मज्जा रक्तञ्च पंचमम्।।
आपः पञ्चगुणाः प्रोक्ता ज्ञातव्यास्ते प्रयत्नतः।। ३७।।

The saliva, urine, semen, marrow and blood constitute the parts predominant in the principle of water. They should be realized carefully.

क्षुधा तृषा तथा निद्रा आलस्यं कान्तिरेव च।।
तेजः पञ्चगुणं प्रोक्तं तार्क्ष्य सर्व्वत्र योगिभिः।। ३८।।

Hunger, somnolence, thirst, lethargy and brilliance, O lord of birds, are considered by yogins as constituting the qualities of fire in the human constitution.

रागद्वेषौ तथा लज्जा भयं मोहस्तथैव च।।
इत्येतत् कथितं तार्क्ष्य वायुजं गुणपञ्चकम्।। ३९।।

Love, hatred, bashfulness, fear and delusion are the qualities, O bird, derived from wind.

आकुञ्चनं धावनञ्च लंघनञ्च प्रसारणम्।।
निरोधः पञ्चमः प्रोक्तो वायोः पञ्च गुणाः स्मृताः।। ४०।।

Punning, breathing, contracting, stretching and thwarting are the qualities of wind in the physical body.

घोषश्चिन्ता च गाम्भीर्य्यं श्रवणं सत्यसंक्रमः।।
आकाशस्य गुणाः पञ्च ज्ञात व्यास्तार्क्ष्य यत्नतः।। ४१।।

O bird, resonant sound, cavity, gravity, hearing and supporting everything are the qualities of Ether.

श्रोत्रं त्वक् चक्षुषी जिह्वा नासा बुद्धीन्द्रियाणि च।।
पाणी पादौ गुदं प्राक् च गुह्य कर्म्मेन्द्रियाणि च।। ४२।।

Ears, skin, eyes, tongue and nose are the five sense-organs. Hands, feet, rectum, phallus and speech are the five organs of activity.

इडा च पिंगला चैव सुषुम्णा च तृतीयका।।
गान्धारी गजजिह्वा च पूषा चैव यशा तथा।। ४३।।
अलम्वुशा कुहूश्चैव शंखिनी दशमी स्मृता।।
पिण्ड मध्ये स्थिता ह्येताः प्रधाना दश नाडयः।। ४४।।

There are ten principal nerves in the body Īdā Piṅgalā, Susumnā, Gāndhārī, Gajajihvā, Puśā, Yaśā, Alambuṣā, Kuhu and Śaṅkhinī.

प्राणापानौ समानश्च उदानो व्यान एव च।।
नागः कूर्म्मश्च कृकरो देवदत्तो धनञ्जयः।। ४५।।

The ten vital airs stationed in the body are Prāṇa, Apāna, Samāna, Udana, Vyāna, Nāga, Kūrma, Kṛkara, Devadatta and Dhanañjaya.

इत्येते वायवः प्रोक्ता दश देहेषु सुस्थिताः।।
केवलं भुक्तमन्नञ्च पुष्टिदं सर्व्वदेहिनाम्।। ४६।।

The wind accords vitality and takes the assimilated food.to all the joints of the body.

नयते प्राणदो वायुः शरीरे सर्व्वसन्धिषु॥
आहारो भुक्तमात्रस्तु वायुना क्रियते द्विधा॥४७॥

The food, as soon as it is taken, is split into two by the wind.

प्रविश्य गुदे सम्यक् पृथगन्नं पृथग्जलम्॥
ऊर्ध्वमग्नेर्जलं कृत्वा तदन्नञ्च जलोपरि॥४८॥
अग्नेश्चधः स्वयं प्राणस्तमग्निञ्च धमेच्छनैः॥
वायुना धम्यमानोऽग्निः पृथक्किटं पृथग्रसम्॥४९॥

The digested food enters the rectum and the solid and liquid waste matter goes out separately. The prana blows on the gastric fire from below, over which food and water are brought by the wind. The fire thus blown separates the waste matter and the nutritive element.

मलैर्द्वादाभिः किट्टं भिन्नं देहात् पृथग्भवेत्॥
कर्णाक्षिनासिका जिह्वा दन्तनाभिवपुर्गुदम्॥५०॥
नखा मलाश्रया ह्येते विण्मूत्रञ्चेत्यनन्तकम्॥
शुक्रशोणितसंयोगदेतत् षाट्कौशिकं स्मृतम्॥५१॥

This waste matter goes out of the bodyin the form of twelve types of waste matter.

Ears, eyes, nose, tongue, teeth, navel, rectum, pores in the body, nails, kidneys are the passages through which the waste matter gets out. The six-chambered body is evolved out of the ymixture of semen and blood.

रोम्णां कोट्यस्तथा तिस्रोऽप्यर्द्धकोटि समन्विताः॥
द्वात्रिंशद्दनाः प्रोक्ताः सामान्याद्विनतासुत॥५२॥

O son of Vinatā, the roots of hair in the body are thirty five millions and the teeth are thirty two in number usually.

सप्त लक्षाणि केशाः स्युर्नखाः प्रोक्तास्तु विंशतिः॥
मांसं पलसहस्रैकं सामान्यद्देहसंस्थितमत्॥५३॥

The ails are twenty and the hair growing on the face and head are seven hundred thousand. Generally, the fleshy matter in the body weighs about a thousand

रक्तं पलशतं तार्क्ष्य बुद्धमेव पुरातनैः॥
पलानि दश मेदश्च त्वचा चैव तु तत्समा॥५४॥

O bird, the blood is a hundred palas in weight as mentioned by elderly persons. The fat is about ten palas and the skin is about that much.

पलद्वादशकं मज्जा महारक्तं पलत्रयम्॥
शुक्रं द्विकुडवं ज्ञेयं शोणितं कुडवं स्मृतम्॥५५॥

The marrow is about twelve galas in weight and the blood plasma is three palas. The semen is two Kuidavas ui volume and the manstrual blood is one Kuḍava.

श्लेष्माणश्च षडूर्ध्वञ्च विण्मूत्रं तत्प्रमाणतः॥
अस्थ्नाहि ह्यधिकं प्रोक्तं षष्ट्युत्तरशतत्रयात्॥५६॥

The weight of the phlegmatic matter is six and a halt palas. Faeces and urine are in accordance with indigested food and drink. This is the physical body and I,shall mention its allpervasive character.

एवं पिण्डः समाख्यसातो वैभवं सम्प्रचक्ष्महे॥
सुखं दुःखं भयं क्षेमं कर्म्मणैव हि प्राप्यते॥५७॥

Pleasure, pain, fear and welfare-these come to a person by actions alone.

अधोमुखं चोर्ध्वपादं गर्भाद्वयुः प्रकर्षति॥
तले तु करयोर्न्यस्य वर्द्धते जानुपार्शयोः॥५८॥
अंगुष्ठी चोपरि न्यस्तौ जान्वोरथ करागुली॥
जानु पृष्ठे तथा नेत्रे जानुमध्ये च नासिका॥५९॥

Out of the embryo the wind drags the living being whose head is downwards and feet upwards, the palms of the hands on the flanks of knees, the thumb and forgers of the hand on the knees, the eyes and nose on the back and the centre of the knee.

एवं वृद्धि क्रमाद्याति जन्तुः स्त्रीगर्भसंस्थितः॥
काठिन्यमस्थीन्यायान्ति भुक्तपीतेन जीवति॥६०॥

Thus the living being in the embryo of the mother develops gradually. The bones attain hardness. Life is sustained by food and drink.

नाडी वाप्यायनी नाम नाभ्यां तत्र निबध्यते॥
स्त्रीणां तथान्त्रसुषिरे स निबद्धः प्रजायते॥६१॥

The tubular organ Vāpyāyanī is set close to the navel part. The child in the embryonic state is fastened with a cord to the aperture therein. He comes out of confinement (along with the cord) in the scheduled lime.

क्रामन्ति भुक्तपीतानि स्त्रीणां गर्भोदरे तथा॥
तैराप्यसायितदेहोऽसौ जन्तुर्वृद्धिमुपैति च॥६२॥

In the womb he eats and drinks whatever is

eaten and drunk by the mother. Thereby he receives nourishment and develops in form.

स्मृत्यस्तत्र प्रयान्त्यस्य बह्व्यः संसारभूतयः॥
ततो निर्व्वेदमायाति पीड्यमान इतस्ततः॥६३॥

In the womb he recollects the past events and happenings of worldly affairs. Tormented from all sides he feels depressed.

पुनर्नैवं करिष्यामि भुक्तमात्र इहोदरात्॥
तथातथा यतिष्यामि गर्भं नाप्नोम्यहं यथा॥६४॥

As soon as I leave the womb I shay be very cautious. I shall never repeat mistakes. I shall so act that I may not be born again."

इति सञ्चिन्तयञ्जीवो स्मृत्वा जन्मशतानि वै॥
यानि पूर्व्वानभूतानि देवभूतात्मजानि वै॥६५॥

The living being thinks thus and further recollects events of hundreds of past birthsevents which accrued to him. from causes known and unknown.

ततः कालक्रमाज्जन्तुः परिवर्त्यवधोमुखः॥
नवमे दशमे वापि मासि संजायते ततः॥६६॥

Then at the scheduled time the living being emerges from the embryo with the head downward in the ninth or tenth month.

निष्क्रम्यमाणो वातेन प्राजापत्येन पीड्यते॥
निष्क्रमते च विलपंस्तदा दुःखनिपीडितः॥६७॥

While leaving the womb he suffers and faints. When he comes out of the womb he cries in anguish,

निष्क्रामंश्चोदरान्मूर्च्छामसह्यां प्रतिपद्यते॥
प्राप्नोति चेतनां चासौ वायुस्पर्शसुखान्वितः॥६८॥
ततस्तं वैष्णवी माया समास्कन्दति मोहिनी॥
तया विमोहितात्मासौ ज्ञानभ्रंशमवाप्नुते॥६९॥

Then with the touch of air he obtains a little relief and comes to consciousness. Then the hypnotising power of Viṣṇu overpowers him. Deluded by that power he loses power of discernment.

भ्रष्टज्ञानं बालभावे ततो जन्तुः प्रपद्यते॥
ततः कौमारकावस्थां यौवनं वृद्धतामपि॥७०॥

In childhood he remains in that state; passing through childhood he attains youth and old age.

पुनश्च तद्वन्मरणं जन्म प्राप्नोति मानवः॥
ततः संसारचक्रेऽस्मिन् भ्राम्यते घटयन्त्रवत्॥७१॥

Then he succumbs to death, then he of vicious desire jealousy He is attains birth. Thus on the wheel of existence he is made to rotate like the potter's wheel.

कदाचित्स्वर्गमाप्नोति कदाचिन्निरयं नरः॥
स्वर्गं च निरयं चैव स्वकर्मफलमश्नुते॥७२॥

Sometimes he goes to heaven, sometimes to hell. In heaven or hell he reaps the fruits of his activities.

कदाचिद्भुक्तकर्म्मा च भुवं स्वल्पेन गच्छति॥
स्वर्लोके नके चैव भुक्तप्राये द्विजोत्तमाः॥७३॥

Sometimes, when he has exhausted the merit of his actions he descends to the earth by the residue of his merits. Heaven or hell is not a permanent abode, this you should know, O best of birds.

नरकेषु महद्दुःखमेतद्यत्स्वर्गवासिनः॥
दृश्यते नात्र मोदन्ते पात्यमानास्तु नारकैः॥७४॥

People going to hell suffer from extreme tortures which they derive from their hellish activities. Their tortures increase when they see their companions enjoying in heaven.

स्वर्गेऽपि दुःखमतुलं यदारोहणकालतः॥
प्रभृत्यहं पतिष्यामीत्येतन्मसि वर्त्तते॥७५॥

Extreme distress awaits the inmates even in the celestial region inasmuch as the thought of fear haunts their mind from the very start they enter heaven that after their merits are exhausted they would be thrown into hell.

नारकांश्चैव सम्प्रेक्ष्य महद्दुःखमवाप्यते॥
एवं गतिमहं गन्तेत्यहर्निशमनिर्वृतः॥७६॥

Looking at the tortures suffered by the people in hell, the residents of heaven feel that after the expiry of their merit the same fate awaits them in hell. Thus all the while they remain discomfortable in heaven.

गर्भवासे महद्दुःखं जायमानस्य योनिजम्॥
जातस्य बाल भावेऽपि वृद्धत्वे दुःखमेव च॥७७॥

A Jiva in the embryo is put to great suffering. He suffers in childhood and old age as well.

कामेर्ष्याक्रोधसम्बन्धाद्यौवनेऽपि च दुःसहम्॥
दुःस्वप्नं या वृद्धता च मरणे दुःखमुत्कटम्॥७८॥

In youth he suffers from the evil effects cowdung, sacred clay, water from sacred jealousy rage. He is afflicted by bad dreams. Old age ends in death which is extremely painful.

कृष्य माणश्च याम्यैः स नरकेऽपि च यात्यधः॥
पुनश्च गर्भाज्जन्म स्यान्मरणं दुष्करं तथा॥७९॥

Being dragged by the emissaries ofYama he is thrust into hell. From hell he descends to the earth to suffer again the utmost pangs of birth and death.

एवं संसारचक्रेऽस्मिज्जन्तवो घटयन्त्रवत्॥
भ्राम्यन्ते प्राक्तनैर्बधैर्बद्धा विध्यन्ति चासकृत्॥८०॥

Thus, on the wheel of this universe, people are made to rotate like the potter's wheel and are tortured incessantly, tangled by the noose of their actions.

नास्ति पक्षिन्सुखं किञ्चित्क्षेत्रे दुःखशताकुले॥
विनतसासुत मोक्षाय यतितव्यं ततो नरैः॥८१॥

O bird, there is no pleasure whatsoever in this world abounding in a multitude of sorrows. O son of Vinatā, people should endeavour for salvation.

एतत्ते सर्व्वमाख्यातं यथा गर्भस्य संस्थितिः॥
कथयामि क्रमप्रश्नं पृष्टं वा वर्त्तते स्पृहा॥८२॥

Thus, I have told you all about the child in the womb. I now answer your further query in the serial order, if you desire cc hear.

गरुड उवाच

मध्ये कृतमहाप्रश्नद्वयस्याप्तं मयोत्तरम्॥
प्रश्नस्यापि तृतीयस्य उत्तरं च विधीयताम्॥८३॥

I am satiated with the answer to both of my queries. I implore you, now, to answer my third query too.

श्रीकृष्ण उवाच

म्रियमाणस्य किं कृत्यमिति त्वं पृष्टवानसि॥
शृणु तत्रोत्तरं तूक्तं कथयामि समासतः॥८४॥

You have asked me what should be done for a dying person. Now listen, I shall tell you my answer in brief to your query.

आसन्नमरणं ज्ञात्वा पुरुषं स्नापयेत्ततः॥
गोमूत्रगोमयसुमृत्तीर्थोदककुशोदकैः ॥८५॥

Knowing that the person is going to die, he should. be bathed with cow-urine, cowdung, sacred clay, water from sacred rivers and other waters sanctified by Kuśa grass.

वाससी परिधार्य्याथ धौते तु शुचि नी शुभे॥
दर्भाण्यादौ समास्तीर्य्य दक्षिणाग्रान्विकीर्य्य च॥८६॥
तिलान् गोमयलिप्तायां भूमौ तत्र निवेशयेत्॥८७॥

Fie should be dressed in pure, auspicious, clean clothes. He should be laid on earth besmeared with cowdung, bestrewn with darbha grass, with tips pointed to the south and overspread with gingelly seeds.

प्रागुदक्शिरसं वापि मुखे स्वर्णं विनिःक्षेपेत्॥
शालग्रामशिला तत्र तुलसी च खगेश्वर॥८८॥

His head should be put in the east or in the north with gold in the mouth.

विधेया सन्निधौ सर्पिर्दीपं प्रज्वालयेत्पुनः॥
नमो भगवते वासुदेवायेति जपस्तथा॥८९॥

O lord of birds, Śālagram stone and Tulasī leaves should be kept nearby. An earthen lamp should be kindled. He should utter : Om namo bhagavate Vāsudevāya.

आदौ तु प्रणवं कृत्वा पूजादाने ततः स्मृते॥
समभ्यर्च्च्य हृषीकेशं पुष्पधूपादिभिस्ततः॥९०॥

He should draw Om at first, worship the same and offer charity.

प्रणिपातैः स्तवैः पुण्यैर्ध्या नायोगेन पूजयेत्॥
दत्त्वा दानं च विप्रेभ्यो दीनानाथेभ्य एव च॥९१॥

He should worship lord Viṣṇu with flowers, incense etc, and pay homage glorifying his deeds and concentrating on him with sincere devotion. He should offer charity to the Brahmins, poor and the indigent.

पुत्रे मित्रे कलत्रे च क्षेत्रधान्यधनादिषु॥
निवर्त्तयेन्ममत्वं च विष्णोः पादौ हृदि स्मरन्॥९२॥

He should worship lord Viṣṇu with flowers, incense etc, and pay homage glorifyinghis

deeds and concentrating on him with sincere devotion. He should offer charity to the Brahmins, poor and the indigent.

उच्चैः पुरुषसूक्तं च यदि श्रेष्ठापदस्तदा॥
पुत्राद्याः प्रपठेयुस्ते म्रियमाणे निजे जने॥९३॥

He should recite Puruṣa sūkta if he is in distress, O good one. If he is dying and is unable to recite, the sons and other relations should do the same.

एतत्ते सर्व्वमाख्यातं कृत्यं मृत्यावुपस्थिते॥
फलमप्यस्य कृत्स्नस्य समासात्ते वदाम्यहम्॥९४॥

I have told you all that can be done when death is imminent. Now, 1 shall tell you, in brief, the fruits of all these activities.

स्नानेन शुचिताप्राप्तिरवापित्र्यहृतिस्ततः॥
ततो विष्णोः स्मृतिस्तस्य ज्ञानात्सर्व्वफलप्रदा॥९५॥

Bath purifies a man, removes impurity. Meditation on Viṣṇu yields all sorts of fruits.

दर्भतूली नयेत्स्वर्गमातुरं तु न संशयः॥
तिलैर्दर्भैश्च निःक्षिप्तैः स्नानं क्रतुमयं भवेत्॥९६॥

A blade of darbha grass takes him to heaven. There is no doubt in this. Bath with water mixed with gingelly seeds and darbha grass is as much sanctifying as the bath at the end of sacrifice.

ब्रह्मा विष्णुश्च रुद्रश्च श्रीर्हुताशस्तथैच च॥
मण्डले चोपतिष्ठन्ति तस्मात्कुर्व्वीत मण्डलम्॥९७॥

A circle should be drawn around the dying person, for, it is said, Brahmā, Viṣṇu, Rudra, Lakṣmī and fire reside within the circle.

प्रागुदग्वा कृतेनेह शिरसा लोकमुत्तमम्॥
व्रजेत यदिपापस्याल्पत्वं पुंसो भवेत्सखग॥९८॥

If he is laid on earth, with his head eastward or north-ward, O lord of birds, he reaches the sublime regions if his sins are minimum in life.

पञ्चरत्ने मुखे मुक्ते जीवे ज्ञानं प्ररोहति॥
तुलसी ब्राह्मणा गावो विष्णुरेकादशी खग॥९९॥
पञ्च प्रवहणान्येव भवाब्धौ मज्जतां नृणाम्॥
विष्णुरेकादशी गीता तुलसी विप्रधेनवः॥१००॥

If five gems are put into his mouth, knowledge dawns upon him. In this shadowy world of unsurmountable difficulties, the following six incite devotion : meditation on Viṣṇu, observance of vow on the eleventh day of the month (ekādaśī) listening to the Bhagavadgītā, worship of the sacred plant Tulasi, Brahmins and cows.

असारे दुर्गसंसारे षट्पदी भक्तिदायिनी॥
नमो भगवते वासुदेवायेति जपन्नरः॥१०१॥

By muttering the mantra Om namo bhagavate Vāsudevāya, one is completely absorbed in Brahma. Even by worshipping me alone, one can reach my region direct.

ॐकारपूर्व्वं सायुज्यं प्राप्नुयान्नात्र संशयः॥
पूजयापि च मल्लोकप्राप्तिराराद्दिवं व्रजेत्॥१०२॥

In the obsence of entanglement, attachment vanishes by the knowledge as revealed in the Puruṣa Sūkta.

बन्धाभावे ममत्वे तु ज्ञानं पुरुषसूक्तः ॥
यस्ययस्याधिकत्वं तु साधनेष्वेषु काश्यप॥१०३॥
तत्तत्फलस्याप्याधिक्यं भवतीत्यवधारय॥
दातव्यानि यथाशक्त्या प्रीतोऽसौ सर्वदा भवेत्॥१०४॥

But one who has other sources as well obtains reward in proportion to the additional sources. All those sources he should utilize for the pleasure of lord Viṣṇu. I have thus told you in detail the benefits derivable from ablution, etc.

एतत्ते सर्व्वमाख्यातं स्नादिषु फलं मया॥
ब्रह्माण्डे ये गुणाः सन्ति शरीरे ते व्यवस्थिताः॥१०५॥
पातालभूधरा लोकास्तथान्ये द्वीपसागराः॥
आदित्यादिग्रहाः सर्व्वे पिण्डमध्ये व्यवस्थिताः॥१०६॥

The various features of the cosmos are present in the body as well. The various worlds, mountains, continents, oceans and the planets like sun, etc, are all present in the body.

पादाधसतु तलं ज्ञेयं पादोर्द्ध्वं वितलं तथा॥
जानुभ्यां सुतलं विद्धि सक्थिदेशे महातलम्॥१०७॥
तथा तलातलश्चचौरो गुह्य देशे रसातलम्॥
पातालं कटिसंसथत्तु पादादौ लक्षयेद्बुधः॥१०८॥

The sole of the foot is atala (the nether world of that name); the upper surface of the foot is vitala; the knee is sutala; the calf is talātala; the thigh is rasātala; the private parts are mahātala.

The patāla is in the hips. Thus. the lower worlds are explained and must be noted by the learned men.

भूर्लोकं नाभिमध्ये तु भुवर्लोकं तदूर्ध्वतः॥
स्वर्गलोकं हृदयं विद्यात् कण्ठदेशे महस्तथा॥ १०९॥
जनलोकं वक्त्रदेशे तपोलोकं ललाटके॥
सत्यलोकं महारन्ध्रे भुवनानि चतुर्दश॥ ११०॥

The Bhūr is stationed in the centre of the navel; the Bhuvar is above it. The Svar is in the heart. The Mahar is in the throat. The Manas is in the mouth; the The lanas is in the mounth; the Tapas is on the forehead and the Satya or Brahma is in the aperture of the head. Thus the fourteen worlds are explained.

त्रिकोणे संस्थितो मेरुरधःकोणे च मन्दरः॥
दक्षिणे चैव कैलासो वामभागे हिमाचलः॥ १११॥
निषधश्चोदूर्ध्वभागे च दक्षिणे गन्धमादनः॥
मलयो (रमणो) वामरेखायां सप्तैते कुलपर्व्वताः॥ ११२॥

The mount Meru is in the triangular shoulder blade. The mount Mandara is in the lower angle i.e. hips. The mount Kailāśa is in the right angle. The Himalaya is in the left angle. The mount Nīṣadha is in the upper surface. The Gandha-mādana is to the right and the Ramaṇa is in the linear section in the left side. Thus, the seven great mountains are present in the body.

अस्थिस्थाने स्थितो जम्बूः शाको मज्जासु संस्थितः॥
कुशद्वीपः स्थितो मांसे क्रौञ्चद्वीपः शिरास्थितः॥ ११३॥
त्वाचायां शाल्मलिद्वीपो प्लक्षः रोम्णां च सञ्चये॥
नखस्थः पुष्करद्वीपः सागरास्तदनन्तरम्॥ ११४॥

The Jambū dvīpa is stationed in the bones; the Śāka dvīpa in the marrow; the kuśa dvīpa in the flesh, the Krauñca dvīpa in the head; the Śālmali dvīpa in the skin: the Gomeda in the hair; the Puṣkara dvīpa in the nail and oceans thereafter.

क्षारोदश्च तथा मूत्रे क्षारे क्षीरोदसागरः॥
सुरोदधिश्च श्लेष्मस्थः मज्जायां घृतसागरः॥ ११५॥
रसोदधिं रसे विद्याच्छोणिते दधिसागरम्॥
स्वादुलं लम्बिकास्थाने गर्भोदं शुक्रसंस्थितम्॥ ११६।

The salt ocean is stationed in the urine; the milk ocean in the milky exudations of the body. The wine ocean is stationed in the phlegm; the butter ocean in the marrow; the rasa ocean in the lymphatic secretion; the curd ocean in the blood; the water ocean in the region of excreta and the ocean of sugar cane juice in semen.

नादचक्रे स्थितः सूर्य्यो बिन्दुचक्रे च चन्द्रमाः॥
लोचनस्थः कुजो ज्ञेयो हृदये च बुधः स्मृतः॥ ११७॥
विष्णुस्थाने गुरुं विद्याच्छुक्रे शक्रो व्यवस्थितः॥
नाभिस्थाने स्थितो मन्दो मुखे राहुः स्थितः सदा॥ ११८॥
पायु (द) स्थाने स्थितः केतुः शरीरे ग्रहमण्डलम्॥
विभक्तञ्च समाख्यातमापादतलमस्तकम्॥ ११९॥

The Sun is stationed in the sound-circle; the Moon in the spot-circle; the Mars in the eyes; Mercury in the heart; the Jupiter in the navel; the Venus in the semen; the Saturn in the umbilical region; Rahu in the mouth and Ketu in the feet. The planets are stationed in the body. Thus, the body is divided from head to foot.

उत्पन्ना ये हि संसारे म्रियन्ते ते न संशयः॥
बुभुक्षा च तृषा रौद्रा दाहोद्भूतो च मूर्छना॥ १२०॥
यत्र पीडास्त्विमा रौद्रास्ता वै वृश्चिकदंशजाः॥
विनाशः पूर्णकाले च जायते सर्व्वदेहिनाम्॥ १२१॥
अग्रेअग्रे हि धावन्ति यमलोकगतस्य वै॥
तप्तवालुकमध्येन प्रज्वलद्वह्निमध्यतः॥ १२२॥
केशाग्राहेसमाक्रान्ता नीयन्ते यमकिंकरे॥
पापिष्ठापस्तवधमास्तार्यि दयाधर्म्मविवजिर्ज्जताः॥ १२३॥

Those who are born must die too. Hunger, thirst, unconsciousness and the affliction due to the bites and stings of serpents, scorpions and flies have all their origin in Rudra, O bird, the base wretches who sin and who are devoid of mercy and virtue are dragged through scorching sand and blazing fire, seized by their hair by the servants of Yama.

यमलोके वसन्त्येते कुट्यां जन्म न विद्यते॥
एवं सञ्जायते ताक्ष्‍र्य मर्त्ये जन्तुः स्वकर्म्मभिः॥ १२४॥

They live in the region of Yama and when they are reborn they wlll be born in cottages. O Tārkṣya, thus, man is born in the mortal world as a result of hi own actions.

उत्पन्ना ये हि संसारे म्रियन्ते ते न संशयः॥
आयुः कर्म्म च वित्तञ्च विद्या निधनमेव च॥ १२५॥

पञ्चैतानि हि सृज्यन्ते गर्भस्थस्यैव देहिनः॥
कर्म्मणा जायते जन्तुः कर्म्मणैव प्रलीयते॥ १२६॥

The five characteristics, viz. the span of life, action, wealthy learning and death are created in men even as they are in the womb. The life is born as a result of action; it is dissolved as a result of action.

सुखं दुःखं भयं क्षेमे कर्मणैवाभिपद्यते॥
अधोमुख चोर्द्धपादं गर्भाद्वायुः प्रकर्षति॥ १२७॥

Happiness or misery, fear of welfare are the results of actions. The foetus ties in the womb with the feet up and the face downwards.

जन्मतो वैष्णवी माया संमोहयति सत्वरम्॥
स्वकर्मकृतसम्बन्धो जन्तुर्जनम प्रपद्यते॥ १२८॥

From the moment of birth the Māyā of Viṣṇu enamours and deludes the life. The life takes its birth with its association brought about by its own actions.

सुकृतादुत्तमो भोगभोग्यवान् सुकुले भवेत्॥
यथायथा दुष्कृतं तत् कुले हीने प्रजायते॥ १२९॥

Due to merit, man enjoys pleasures in heaven and is fortunalety born in a noble family. If he is sinful in actions he is born in a meanminded family.

दरिद्रो व्याधितो मूर्खः पापकृद्दुःखभाजनम्॥
अतः परं किमर्थं ते कथयामि खगेश्वर॥ १३०॥

He becomes poor, sick, foolish, sinful and miserable. O son of a sage, I have thus told you the various features of the birth of a life.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीय० धर्म० प्रेत० श्रीकृष्णगरुडसंवादे जन्तूत्पत्तितद्गतधात्वादिविभागभुवनादिविभागवर्णनं नाम द्वात्रिंशोऽध्यायः॥ ३२॥

अध्यायः ३३ / Chapter 33

गरुड उवाच

उत्पत्तिलक्षणं जन्तो कत्रति मयि पुत्रथिके॥
यमलोकः कियन्मात्रस्त्रैलोक्ये सचाचरे॥
विस्तरं तस्य मे ब्रूहि अध्वा चैव कियान् स्मृतः॥ १॥

What is the extent of the region of Yama ? What is its expanse in proportion to that of the three worlds habitated by the mobile and immobile beings ? Please tell me the length of the pathway as recorded by tradition.

कैश्च पापैः कृतैर्देव केन वा शुभकर्म्मणा॥
गच्छन्ति मानवास्तत्र कथयस्व विशेषतः॥ २॥

O lord, what are the merits or demerits, sins or virtues, as a result of which men go there. Please tell me all concerning this.

श्रीभगवानुवाच

षडशीतिसहस्राणि योजनानां प्रमाणतः॥
यमलोकस्य चाध्वानमन्तरा मानुषस्य च॥ ३॥

The distance between the mortal world and the region of Yama is eighty six thousand yojanas (one million. thirtytwo thousand kilometres).

ध्यतताम्रमिवातप्तो ज्वलद्दुर्गो महापथः॥
तत्र गच्छन्ति पापिष्ठा मानवा मूढचेतसः॥ ४॥

The pathway is so hot as the red hot copper. It is impassable. It blazes. Sinners among men, of confused thoughts. go there.

कण्टकाश्च सुतीक्ष्णा वै विविधा घोरदर्शनाः॥
तैस्तुवालुक्षितिर्व्याप्ता हुताशश्च तत्थोल्बणः॥ ५॥

There are many sharp thorns of awful appearance. The area is entirely covered by the burning fire.

वृक्षच्छाया न तत्रास्ति यत्र विश्रमते नरः॥
गृहीतः कालपाशैश्च कृतैः कर्म्मभिरुबणैः॥ ६॥

There is no shady tree where the people can take rest. Their own actions in the form of the nooses of Yama drag them on.

तस्मिन् मार्गे चान्नाद्यं येन प्राणान् प्रपोषयेत्॥
न जलं दृश्यते तत्र तृषा येन विलीयते ॥ ७॥

On the way, there is no provision to sustain life. No-water is available whereby thirst can be quenched.

क्षुधया पीडितो याति तृष्णया च महापथे॥
शीतेन कम्पते क्वापि यममार्गेऽतिदुर्गमे॥ ८॥

Many are oppressed by hunger and many by thirst on that High path. On that impassable path of Yama many shiver with chillness.

यद्यस्य यादृशं पापं स पन्थास्तस्य तादृशः॥
सुदीनाः कृपणा मूढा दुःखैर्व्याप्तास्तरन्ति तम्॥९॥

The wayfarers find the path difficult in accordance-with the gravity of their sins. They are helpless, miserable and confounded as they plod on.

रुदन्ति दारुणं केचित् केचिद्द्रोहं वदन्ति च॥
आत्मकर्म्भ कृतैदोषेः वच्यमाना मुहुर्मम्हः ॥१०॥

Some bemoan piteously, some speak harshly. Agitated by the effects of their actions they undergo endless distress.

ईदृग्विधः स वै पन्था विज्ञेयो दारुणः खग॥
वितृष्णा ये नरा लोके सुखं तस्मिन् व्रजन्ति ते॥११॥

O bird, that pathway has some special characteristics. Those who have been devoid of convetousness in the world procceed along that path peacefully.

यानियानि च दानानि दत्तानि भुवि मानवै॥
तानितान्युपतिष्ठन्ति यमलोके पुरः पथि॥१२॥

The various gifts that people make in the world; stand them in good stead in the region of Yama. They go-ahead (and make everything comfortable).

पापिनो नोपतिष्ठन्ति दाहश्राद्धजलाञ्जलि॥
भ्रमन्ति वायुभूतास्ते ये क्षुद्राः पापकर्म्मिणः॥१३॥

Śrāddhas and water libations are of no avail to the-sinner. These wretches hover here and there in their aerial form.

ईदृशं वर्त्म तद्रौद्रं कथितं तव सुव्रत॥
पुनश्च कथयिष्यामि यममार्गस्य या स्थितिः॥१४॥

O good one who are devoted to virtue, the pathway has been narrated to you thus. Now I shay tell you the hardships one has to undergo oň th-e' way to the region of Yams.

याम्यनैर्ऋतयोर्मध्ये पुरं वैवस्वतस्य तु॥
सर्व्वं वज्रमयं दिव्यमभेद्यं तत् सुरासुरैः॥१५॥

The city of Yama is in the southwest direction. It is wholly adamantine, divine and impenetrable to deities as well as demons.

चतुरश्रं चतुर्द्वारं सप्तप्रकारतोरणम्॥
स्वयं तिष्ठति वै यस्यां यमो दूतैः समन्वितः॥१६॥

It is square in shape with four entrances and seven outer fort walls. Yama is seated inside together with his messengers.

योजनानां सहस्रं वै प्रमाणेन तदुच्यते॥
सर्व्वरत्नमयं दिव्यं विद्युज्ज्वालार्कतैजसम्॥१७॥

The city extends over a thousand yojanas (1200 km.) and is studded with gems resplendent like lightning, blazing fire and the sunshine.

तद्ग्रहं धर्म्मराजस्य विस्तीर्णं काञ्चनप्रभम्॥
योजनानां पञ्चशतप्रमाणेन समुच्छ्रितम्॥१८॥

The special palace of Yama with its golden splendour is very extensive and twentyfive yojanas sin height.

वृतं स्तम्भसहस्रैस्तु वैदूर्य्यमणिमण्डितम्॥
मुक्ताजालगवाक्षं च पताकाशतभूषितम्॥१९॥

It is decorated with jewels of lapis lazuli and then& are thousands of pillars all round. There are many pearls over the windows from where hundreds of flags and banners hang: downwards.

घण्टाशतनिनादाढ्यं तोरणाना शतैर्वृतम्॥
एवमादिभिरन्यैश्च भूषणैर्भूषितं सदा॥२०॥

It is resonant with the sound of hells, hundred in, number. Hundreds of festoons cover them. It is embellished in various ways as mentioned here and in many other ways as well.

तत्रस्थो भगवान् धर्म्म आसने तु समे शुभे॥
दशयो जनविस्तीर्णे नीलजीमूतसन्निभे॥२१॥

The lord of justice is seated therein his auspicious judgement seat which is ten yojanas in width and which resembles the blue cloud.

धर्म्मज्ञो धर्मशीलश्च धर्म्मयुक्तो हितो यमः॥
भयदः पापयुक्तानां धार्मिकणां सुखप्रदः॥२२॥

Yama knows virtue, practices virtue and is benevolent to those who are virtuous. He is terrifying to the sinner and sweet to the virtuous.

मन्दमारुतसंयोगैरुत्सवैर्विविधैस्तथा ॥
व्याख्यानैर्विविधैर्युक्तः शंखवादित्रानिःस्वनैः॥ २३॥

The wind blows there very gently. Many festivals are celebrated there. Many sages conduct discourses there. Different musical instruments are played.

पुरमध्यप्रवेशे तु चित्रगुप्तस्य वै गृहम्॥
पंचाविंशातिसंख्यानां योजनानां सुविस्तरम्॥ २४॥
दशोच्छ्रितं महादिव्यं लोहप्रकारवोष्टितम्॥
प्रतोलीशतसंचारं पाताकाशतशोभितम्॥ २५॥

In the centre of the city, just near the entrance (to Yama's palace) Citragupta's palace is situated. It is twenty-five yojanas in length and ten yojanas in height. Highly divine, it is surrounded by an iron-wall. There are hundreds of streets where people move about and the whole city shines with hundreds of banners.

दीपिकाशतसङ्कीर्णं गीतध्वनिसमाकुलम्॥
विचित्रचित्रकुशलैश्चित्रगुप्तस्य वै गृहम्॥ २६॥

Citragupta's palace is gay with hundreds of lamps burning and hundreds of musical notes reverberating. It is well-painted by those who are experts in the art of drawing and painting.

मणिमुक्तामये दिव्ये आसने परमाद्भुते॥
तत्रस्थो गणयत्यायुर्मानुषेष्वितरेषु च॥ २७॥

There, seated in his wonderful driving seat he calculates the age of human beings and others.

न मुह्यति कदाचित् स सुकृते दुष्कृतेऽपि वा।
यद्येनोपार्ज्जितं यावत् तावद्वै वेत्ति तस्य तत्॥ २८॥
दशाष्टदोषरहितं कृतं कर्म्म लिखत्यसौ॥
चित्रगुप्तालयात् याच्यां ज्वरस्यास्ति महागृहम्॥ २९॥

He never commits any mistake in the matter of merit or demerit. Whatever the man acquired in his various births good or bad a long with his eighteen defects is written down by Citragupta. To the east of Citragupta's palace is the building of the Fever.

दक्षिणे चापि शूलस्य लताविस्फोटकस्य च॥
पश्चिमे काल पाशस्य अजीर्णस्यारुचेस्तथा॥ ३०॥

To the south is the abode of Colic pain and the Spider Tumour. To the West are the abodes of the Noose of Kāla, Indigestion and Nonrelish for food.

मध्यपीठोत्तरे ज्ञेया तथा चान्या विषूचिका॥
ऐशन्या वै शिरोऽर्त्तिश्च आग्नेय्यश्चैव मूकता॥ ३१॥

To the north of the central seat, the abode of Cholera can be seen. To the northeast the abode of Head-ache and to the southeast the abode of Unconsciousness.

अतिसारश्च नैर्ऋत्यां वायव्यां दाहसंज्ञकः॥
एभिः परिवतृतो नित्यं चित्रगुप्तः स तिष्ठति॥ ३२॥

Dysentery resides in the south-west and the Burning sensation in the north-west. Citragupta is ever surrounded by these. Whatever job is executed by them is immediately written down by Citragupta.

यत् कर्म्म कुरुते कश्चित्तत् सर्व्वं विलिखत्यसौ॥
धर्मराजगृहद्वारि दूतास्तार्क्ष्य तथा निशि॥
तिष्ठन्ति पापकर्म्माणः पच्यमाना नराधमाः॥ ३३॥

O Tārkṣya, the messengers stay in different places at the threshhold of the palace of Dharmarāja torturing the sinful wretches of evil human beings.

यमदूतैर्महापाशैर्हन्यमानाश्च मुद्गरैः॥
वध्यन्ते विविधैः पापैः पूर्व्वकर्म्मकृतैर्नराः॥ ३४॥

Men are bound with nooses by the messengers of Yamā and thrashed with heavy iron clubs. All that is in accordance with their own evil actions.

नानाप्रहरणाग्रैश्च नानायन्त्रैस्तथा परे॥
छिद्यन्ते पापकर्म्मणः क्रकचैः काष्ठवद्द्विधा॥ ३५॥

They are hit and beaten with various weapons and different mechanical devices. They are split with saws and scissors as though they were pieces of lumber.

अन्ये ज्वलद्भिरङ्गारैर्वेष्टिताः परितो भृशम्॥
पूर्व्वकर्म्मविपाकेन ध्मायन्ते लोहपिण्डवत्॥ ३६॥

Others are burned and baked with blazing coal as though they were balls of iron.

क्षिप्त्वान्ये च धरापृष्ठे कुठारेणावकर्त्तिताः॥
क्रन्दमानाश्च दृश्यन्ते पूर्व्वकर्म्मविपाकतः॥ ३७॥

Others are seen being dragged here and

there on the ground and chopped with sharp knives. They are seen walling and shouting. All this is due to their own evil actions.

केचिद्गुडमयेः पाकैस्तैलपाकैस्तथा परे॥
पीड्यन्ते यमदूतैश्च पापिष्ठाः सुभृशं नराः॥ ३८॥

Some are fettered. Some are fried in oil. Thus, the sinners are tortured by the messengers of Yama.

क्षणाद्धि प्रार्थयन्त्यन्ये देहिदेहीति कोटिशः॥
यमलोके मया दृष्टा ममस्वं भक्षितं त्वया॥ ३९॥

इत्येवं बहुशस्ताक्ष्र्य नरकाः पापिनां स्मृताः॥
कर्मभिर्बहुभिः प्रोक्तैः सर्वशास्त्रेषु भाषितैः॥
दानोपकारं वक्ष्यामि यथा तत्र सुखं भवेत्॥ ४०॥

Others in millions are heard shouting: 'Give, Give' and demand repayment of debts. Thus, O Tārkṣya, are hells for the sinner. Should I describe them in detail ? They have already been described in the sacred codes. I shall now explain the benefit accruing from gifts whereby the person feels pleasure-even in hell.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे यमलोकविस्तृति॰ वर्णनं नाम त्रयस्त्रिंशोऽध्यायः॥ ३३॥

अध्यायः ३४ / Chapter 34

श्रीकृष्ण उवाच

शृणु ताक्ष्र्य यथान्यायं धर्म्माधर्म्मस्य लक्षणम्॥
सुकृतं दुष्कृतं नृणामग्रे धावति धावताम्॥ १॥

O Tārkṣya, listore to the precise traits of virtue and sin. The merit and demerit go ahead of men.

कृते तपः प्रशंसन्ति त्रेतायां ज्ञानसाधनम्॥
द्वापरे यज्ञदाने च दानमेकं कलौ युगे॥ २॥

In the Kṛta age they extol penance; in the Tretā they extol knowledge, in the Dvāpara sacrifices and charities. and in the Kali only gifts are extolled.

गृहस्थानां स्मृतो धर्म्म उत्तमानां विचक्षणैः॥
इष्टपूर्ते स्वशक्त्या हि कुर्व्वतां नास्ति पातकम्॥ ३॥

Those who recite the mantras mentioned in the smrtis and perform iṣṭāpūrta and other

वृक्षस्तु रोपितो येन खनिकूपजलाशयाः॥
यममार्गे सुखं तस्य व्रजतो नितरां भवेत्॥ ४॥

Men who grow trees by the roadside and who dig tanks and lakes, go along this highway very happily.

अग्नितापप्रदातारे यैः शीतपीडिते द्विजे॥
तप्यमानाः सुखं यान्ति सर्व्वकामैः प्रपूरिता॥ ५॥

He who gives fuels (here on the earth) is never tortured by snowfall, ice or dullness in the abode of Yama. He finds his way warm and pleasant.

सुवर्णमणिमुक्तादि वस्त्राण्याभरणानि च॥
तेन सर्व्वमिदं दत्तं येन दत्ता वसुन्धरा॥ ६॥

By giving gifts of plots of land men go along that road fully satisfied, decorated and richly adorned by fragrant flowers. All their wishes are fulfilled. He who has gifted plots of land is deemed to have gifted gold, gems, pearls, jewels and clothes.

यानियानि च भूतानि दत्तानि भुवि मानवैः॥
यमलोकपथे तानि तिष्ठन्त्येषां समीपतः॥ ७॥

The gifts that men make in the world stand in good stead in their pathway leading to Yama's palace.

व्यञ्जनानि विचित्राणि भक्ष्यभोज्यानि यानि च॥
ददाति विधिनापुत्र प्रेते तदुपतिष्ठति॥ ८॥

Different sort's of dishes and foodstuff's which the sons offer serve the purpose of the pitrs.

आत्मा वै पुत्रनामास्ति पुत्रस्त्राता यमालये॥
तारयेत् पितरं घोरात् तेन पुत्रः प्रवक्ष्यते॥ ९॥

It is the same ātman that is known as son. It is the son who comes to the succour of his father in the abode of Yama. It is he who saves father from hell. He is therefore called yutra (son).

अतो देयञ्च पुत्रेण श्राद्धमाजी वितावधि॥
अतिवाहस्तदा प्रेतो भोगान् वै लभते हि सः॥ १०॥

Hence, a son should perform Śrāddha till

his death. The dead man, moving about in his subtle body, will derive enjoyments thereby.

दह्यमानस्य प्रेतस्य स्वजनैर्यो जलाञ्जलिः॥
दीयते प्रेतरूपोऽसो प्रीतो याति यमालये॥ ११॥

At the time of cremation in the funeral pyre if water libations are offered by the descendent, the dead man goes to Yama's abode in all pleasure.

अपक्वे मृन्मये पात्रे दुग्धं दिनत्रयम्॥
काष्ठत्रयं गुणैर्बद्धा प्रीत्यै रात्रौ चतुष्पथे॥ १२॥

In an earthen vessel which is not baked, milk should be given for three days for propitiating the dead. Three pieces of things should be tied with a string and dropped on the cross-way.

प्रथमेऽह्नि द्वितीये च तृतीये च तथा खग॥
आकाशस्थं पिबेद्दुग्धं प्रेतो वायुवपुर्द्धरः॥ १३॥

O bird, the dead man in his aerial form in the sky will be drinking the milk on the first, second and third day.

चतुर्थे सञ्चयः कार्य्यः चतुर्थे? वापि साग्निके॥
अस्थिसञ्चयनं कार्य्यं दद्यादापाऽञ्जलिं ततः॥ १४॥

Oh the fourth day, the bones should be collected by the son along with his nearest relatives. After that, he should give water-libation to the deceased.

न पूर्व्वाह्णे मध्याह्ने नापराह्णे न सन्धिषु॥
याते प्रथमयामे तु दद्यादापजलाञ्जलीन्॥ १५॥

The water-libation should be made in the first three-hour period, not later in the forenoon nor at midday nor in the afternoon nor during dawn or dusk.

पुत्रेण दत्ते ते सर्व्वे गोत्रिणो हितबान्धवाः॥
स्वजात्यैः परजात्यैश्च देयो नद्यां जलाञ्जलिः॥ १६॥

The first water-libation should be performed by the son along with the members of the clan and kinsmen. It can be performed by the members of the same caste or even by those of other castes.

गन्तव्यं नै विप्रेण दातुं शीघ्रं जलाञ्जलिम्॥
निवृत्ताश्च यदा नार्यो लोकाचारः सदा भवेत्॥ १७॥

No Brahmin should offer water libation to a Śūdra. In that case, he will be violating the sacred code of conduct.

पञ्चत्वञ्च गते शूद्रे यः काष्ठं नयते चिताम॥
अनुव्रजेद्यदा विप्रस्त्रिरात्रमशुचिर्भवेत्॥ १८॥

At the death of a Sudra if a Brahmin takes firewood to the funeral pyre or follows the corpse he becomes impure for three days.

त्रिरत्रे च ततः पूर्णे नदीं गच्छेत् सुद्रगाम्॥
प्राणायामशतं कृत्वा घृतं प्राश्य विशुध्यति॥। १९॥

After three days he should take bath in the river that joins the sea, perform hundred pranayamas and drink ghee in order to regain purity.

शूद्रो गच्छति सर्व्वत्र वैश्यस्त्रिषु द्वयोः परः॥
गच्छति स्वीयवर्णेषु दातुं प्रेते जलाञ्जलिम्॥ २०॥

A Śūdra can offer water-libation to the member of any caste; a Vaiśya to the member of three castes. A Kṣatriya to the member of two castes; but a Brahmin to the member of his own caste.

दत्ते जलाञ्जलौ पश्चाद्विदध्याद्दन्तधावनम्॥
त्यजन्ति गोत्रिणः सर्व्वे दिनानि नव काश्यप॥ २१॥

If they go to offer water-libation, the members of the clan should eschew the use of tooth-pick twigs for nine days, O son of Kaśyapa.

जलाञ्जलिं तथा दातुं गच्छन्ति द्विजसत्तमाः।
यत्र स्थाने मृतो यस्तु अध्वन्यपि गृहेऽपि वा॥
विश्लेषस्तु ततः स्थानान्न क्वचिद्विहितो बुधैः॥ २२॥
स्त्रीजनश्चाग्रतो गच्छेत् पृष्ठतो नवसञ्चयः॥
आचमनं विधातव्यं पाषणोपरि संस्थतैः॥ २३॥

O foremost among birds, if a personjoins the funeral either on the way to the cemetery or in the house of mourning he should leave the party after cremation only at the same place or in the house itself. This is what is laid down by the learned. The women go ahead and the men follow. They should sit on a rock and perform ācamana.

यवांश्च सर्षपान् दूर्व्वाः पूर्णपात्रे विलोकयेत्॥
प्राशयेन्निम्बपत्राणि स्नेहस्नानं समाचरेत्॥ २४॥

There must be sufficient water in the vessel

to cover up the mustard seeds and the Dūrva grass should be strewn on the top. Those who took part in the cremation rites should chew mrgosa leaves and take oil bath.

गोत्रिभिर्न च कर्त्तव्यं गृहान्नञ्च न भोजयेत्॥
भुञ्जीत मृन्मये पात्रे उत्तानञ्च विवर्ज्जयेत्॥२५॥

Members should cook food for the party, outside the house. They should not eat meals prepared inside the house. They should take food in earthen vessels, avoiding shallow vessels.

मृतकस्य गुणा ग्राह्या यमगाथां समुद्गिरेत्॥
शुभाशुभे च ध्यातव्ये पूर्व्वकर्म्मापसञ्चिते॥२६॥

They should remember the virtue of the dead and recite Yama-Gāthā. They should realize that the auspicious and inauspicious is brought about by the actions alone.

लब्धनेनैव च देहेन भुंक्ते सुकृतदुष्कृते॥
वायुरूपो भ्रमत्येव वायुरूर्ध्वं स गच्छति॥२७॥

Even when he enters the new body the dead man is associated with the residual merits and demerits.

दशाहकर्म्मक्रियया कुटी निष्पाद्यते ध्रुवम्॥
नवकैः षोडशश्राद्धैः प्रयाति हि कुटीं नरः॥२८॥

After the ten days' rites are completed, the dead man's soul enters the new body. When the nava śrāddhas together with the sixteen others are performed, a new body is created for the soul.

तिलैर्दर्भैश्च भूम्यां वै कुटी धातुमयी भवेत्॥
पञ्च रत्नानि वक्त्रे तु येन जीवः प्ररोहति॥२९॥

The descendants help to shape a body for the soul, either with the gingelly seeds orthe holy grass and put up the five jewels in the mouth for the body to grow.

यदा पुष्पं प्रनष्टं हि तदा गर्भं न धारयेत्॥
आदराच्च ततो भूमौ तिलदर्भान् विनिःक्षिपेत्॥३०॥

If there is no menstruation, no conception takes place. Therefore the descendant should be careful not to eschew the rite of strewing the gingelly seeds and the darbha grass on. the earth.

पशुत्वे स्थावरत्वे च यत्र क्वापि स जायते॥
तत्रैव जन्तुरुत्पन्नः श्राद्धं तत्रोपतिष्ठति॥३१॥

He may be born among the cattle or among the stable. Wherever he is born the śrāddha reaches him.

धन्विना लक्ष्यमुद्दिश्य मुक्तो बाणस्तदाप्नुयात्॥
यथा श्राद्धं यमुद्दिश्य कृतं तस्योपतिष्ठति॥३२॥

Just as the arrow discharged by the archer reaches the goal, so the sraddha reaches the person for whom it is performed. c 41;a tlrrvrlll

यावन्नोत्पादितो देहस्तावच्छ्राद्धैर्न प्रीणनम्॥
क्षुधाविभ्रममापन्नो दशाहेन च तर्पितः॥३३॥

No śrāddha can propitiate the soul so long it does not enter the body. If the soul is not propitiated duly during the ten days (after it leaves the body) it will have to wander in the ether without food, agitated by hunger.

पिण्डदानं न यस्याभूदाकाशे भ्रमते तु सः॥
दिनत्रयं वसंस्तोये अग्नावपि दिनत्रयम्॥
आकाशे वसते त्रीणि दिनमेकन्तु वासुके॥३४॥

The soul (of the deceased) stays in the water for three days, in the fire for three days and in the ether for three days. For one day, it stays in Indra's heaven.

दग्धे देहे च वह्नौ च जलेनैव तु तर्पितः॥
स्नेहस्नानं जलेनैव पूपकैः कृशरैर्गृहे॥३५॥

When the body has been burnt in fire, the descen-dent should offer water libation to the departed soul. The mourners should take bath and feed upon the cake or the ricemeal.

प्रथमेऽह्नि तृतीये च पञ्चमे सप्तेऽपि वा॥
नवमैकादशे चैव श्राद्धं नवकमुच्यते॥३६॥

They should perform the Nauaka śrāddha on odd days, viz., the first, third, fifth, seventh, ninth and the eleventh.

गृहद्वारं श्मशाने वा तीर्थे देवालयेऽपि वा॥
यत्राद्यो दीयते पिण्डस्तत्र सर्व्वान् समापयेत्॥३७॥

Whether at the threshold of the house or at the cremation ground or in a holy place or in a temple, wherever the first day's rites are performed, the concluding rites too should be performed there.

एकादशाहे यच्छ्राद्धं तत् सामान्यमुदाहृतम्।।
चतुर्णामेकवर्णानां शुद्ध्यर्थं स्नानमुच्यते।।३८।।

The Śrāddha on the eleventh day is common to all castes. There is a ceremonial ablution for purification.

कृत्वा चैकादशाहञ्च पुनः स्नात्वा शुचिर्भवेत्।।
दद्याद्वि प्राय यः शय्यां यथोक्तं प्रेतमोक्षदाम्।। ३९।।
न भवेत् यदा स गोत्रो परोऽपि विधिमाचरेत्।।
भार्य्या वा पुरुषः कश्चित् तुष्टश्च कुरुते स्त्रियः।।४०।।

After performing the eleventh day śrāddha they become free from impurity accruing from death. After the ceremonial bath, they should gift a bed to the brahmana. This releases the dead from pretahood. If there is no member of the same clan for the performance of the rite, another man can perform the same.

प्रथमेऽहनि यः पिण्डो दीयते विधिपूर्व्वकम्।।
अन्नाद्येन च तेनैव सर्व्वश्राद्धानि कारयेत्।। ४१।।

Of whatever eatable the piṇḍa is made on the first day as prescribed, the same should be used for the entire śrāddha.

अमन्त्रं कारयेच्छ्राद्धं दशाहं नामगोत्रतः।।
श्राद्धं कृतन्तु यैर्वस्त्रैस्तानि त्यक्त्वा गृहं विशेत्।। ४२।।

The śrāddha should be performed for ten days, pronouncing the name and gotra of the dead but without mantras. Whosoever performs the śrāddha should enter the house discording the clothes he wore at the śrāddha.

असगोत्रः सगोत्रो वा यदि स्त्री यदि वा पुमान्।।
प्रथमेऽहनि यः कुर्य्यात् स दशाहं समापयेत्।। ४३।।

Whether of the same lineage or of a different clan, a man or a woman, whosoever performs the first day's rites shall perform the concluding rites on the tenth day as well.

जीवस्य दशभिः पिण्डैर्देहो निष्पाद्यते ध्रुवम्।।
वृद्धिश्च दशभिर्मासैर्गर्भस्थस्य यथा भवेत्।। ४४।।

With the offering of ten piṇḍas by the descendant the soul acquires a new body just as the foetus does in the ten months in the womb.

आशौचं यावदेतस्य तावत् पिण्डोकदक्रिया।।
चतुर्णामपि वर्णानामेष एव विधिः स्मृतः।। ४५।।

The rite of piṇḍa and water-libation shall continue as long as there is impurity accruing from death. This is applicable to the members of all castes.

यत्र त्रिरात्रमाशौचं तत्रादौ त्रीन् प्रदापयेत्।।
चतुरस्तु द्वितीयेऽह्न तृतीये त्रींस्तथैव च।। ४६।।
पृथक् शरावयोर्दद्यादेकाहं क्षीरमम्बु च।।
एकोद्दिष्टन्तु वै श्राद्धं चतुर्थेऽहनि कारयेत्।। ४७।।

When impurity is far three nights, three piṇḍas should be given on the first day, four on the second and three on the third day. Milk and water should be given in separate cups. Ekoddista should be done on the fourth day.

प्रथमेऽहनि यः पिण्डस्तेन मूर्द्धा प्रजायते।।।
चक्षुः श्रोत्रञ्च नासा च द्वितीयेऽह्नि प्रजायते।। ४८।।

By the piṇḍa of the first day, the head is formed. Eyes, ears and nose are formed on the second day.

गण्डौ वक्त्रं तथा ग्रीवा तृतीयेऽहनि जापते।।
हृदयं कुक्षिरुदरं चतुर्थ तद्वदेव दि।। ४९।।

Cheeks, mouth and neck are formed on the third day. Heart, sides and stomach are formed on the fourth day.

कटिपृष्ठं गुदञ्चापि पञ्चमेऽहनि जायते।।
षष्ठे ऊरू च विज्ञेये सप्तमे गुल्फसम्भवः।।५०।।

Waist, back and anus are formed on the fifth day. Thighs are formed on the sixth and ankles are formed on the seventh.

अष्टमे दिवसे प्राप्ते जंघे च भवतोऽण्डज।।
पादौ च नवमे ज्ञेयौ दशमे बलवत्क्षुधा।।५१।।

The calves are formed on the eighth day, O lord. Feet are formed on the ninth and hunger on the tenth.

एकादशाहे यः पिण्डस्तं दद्यादामिषेण तु।।
सिद्धान्नं तस्य दातव्यं कृशराः पूपकाः पयः।।
प्रक्षाल्य विप्रचरणावर्घ्यं धूपञ्च दीपकम्।।५२।।

On the eleventh day, the piṇḍa is offered to the dead man along withmeat. Bread and cooked rice togetherwith milk should be offered to a brāhmaṇa after washing his feet.

द्वादश प्रतिमास्यानि श्राद्धान्यैकादशे तथा।।
त्रिपक्षञ्चापि षण्मासे द्वे श्राद्धानि च षोडश।।५३।।

The sixteen śrāddhas to be performed on the eleventh day are in anticipation of the twelve monthly śrāddhas the eleventh day śrāddha, the tripakṣa, the six weekly śrāddha and the two six monthly śrāddhas, O bird.

प्रति मासं प्रदातव्यं मृताहे या तिथिर्भवेत्॥
स मासः प्रथमो ज्ञेय इति वेदविदो विदुः॥५४॥

The day on which the death has occurred is the basis for all monthly and annual śrāddhas That month is the nrst one when the eleven days are completed.

शवहस्ते च यच्छ्राद्धं मृतिस्थाने द्विजासने॥
तदेव प्रथमं श्राद्धं तत् स्यादेकादशेऽहनि॥५५॥

That is the first śrāddha which is performed by the hand of the dead at the spot of death. or at the seat of the brāhmaṇa. Eleven days should be counted from this date.

सा तिथिर्मासिके श्राद्धे मृतो यस्मिन् दिने नरः॥
रिक्तयोश्च त्रिपक्षे च सा तिथिर्नाद्रियेत वै॥५६॥

For all monthly śrāddhas the tithi falling on the day of death is the base. During the riktā days and tripakṣa, tithi is not reckoned by scholars.

पौर्णमास्यां मृतो योऽसौ चतुर्थी तस्य चोनका॥
चतुर्थ्यान्तु मृतो यस्तु नवमी तस्य चोनका॥५७॥
नवम्याञ्च मृतो यश्च रिक्ता तस्या चतुर्दशी॥
एता रिक्ताश्च विज्ञेया अन्त्येष्टौ कुशलेन च॥५८॥

If the man dies on the full moon day, the fourth day is deficient for him. If the man dies on the fourth or the ninth day, the fourteenth day is deficient for him. The deficient days are called riktas by the experts.

एकादशाहे यच्छ्राद्धं नवकं तत् प्रकीर्त्तितम्॥
चतुष्पथे त्यजेदन्नं पुनः स्नानं समाचरेत्॥५९॥

The food that is cooked on the eleventh day with the dead man in view should be discarded on the cross-roads and the performer should bathe again.

एकादशाहादारभ्य घटस्यान्नं जलान्वितम्॥
दिनेदिने च दातव्यमब्दं यावद्द्विजोत्तमे॥६०॥

Since the eleventh day, a potful of corn with water should be gifted to a worthy brāhmaṇa every day for a year.

मानुषस्य शरीरे तु विते ह्यस्थिसञ्चयः॥
तत्संख्यः सर्व्वदेहेषु षष्ट्यधिकतशतत्रयम्॥६१॥

The bones in human body number three hundred and sixty.

उदकुम्भेन पुष्टानि तान्यस्थीनि भवन्ति हि॥
एतस्माद्दीयते कुम्भः प्रीतिः प्रेतस्य जायते॥६२॥

These bones are nurtured by gifting the water-pots. When the water-pot is gifted, the

यस्मिन् दिने मृतो जन्तुरटव्यां विषमेऽपि वा॥
यदा तदा भवेद्दाहः सूतकं मृतवासरात्॥६३॥

If a person dies in the forest or at an odd place, cremation may take place on any day but impurity will be counted from the day of death.

तिलपात्रं तथान्नाद्यं गन्धधूपादिकञ्च यत्॥
एकादशाहे दातव्यं तेन शूद्धो द्विजो भवेत्॥६४॥
क्षत्रियो द्वादशाहे तु वैश्यः पञ्चदशे तथा॥
शुद्धिः शूद्रस्य मासेन मृतके जातसूतके॥६५॥

By gifting a vessel full ofgingelly seeds, incense etc. the Brahmin is purified on the eleventh day, the kṣatriya on the twelfth, vaiśya on the fifteenth and śūdra in one month from the day of death. The same period holds good in case of birth as well.

मासत्रये त्रिरात्रं स्यात् षण्मासेन तु पक्षिणी॥
अहः संवत्सरादर्व्वाक् पूर्णे दत्त्वोंकं शुचिः॥
अनेनैवानुसारेण शुद्धिः स्यात् सार्व्वर्णिकी॥६६॥

Three nights in three months, two fortnights in six months, the day before the year is complete, water-oblations should be made with the dead in view. By acting in this way the caste men obtain purity.

एकादशाहप्रभृति पुरतः प्रतिवत्सरम्॥
विश्वदशाहप्रभृति पुरतः प्रतिवत्सरम्॥
विश्वेदेवांस्तु सम्पूज्य पिण्डमेकञ्च निर्व्वपेत्॥६७॥

Since the eleventh day from the date of death, the piṇḍa should be given every day for a year after worshipping Vāsudeva.

यथा तारागणाः सर्व्वे च्छाद्यन्ते रविरश्मिभिः॥
एवं प्रच्छाद्यते सर्व्वं न प्रेतो भवति क्वचित्॥६८॥

As the rays of the sun cover the stars, so does the Piṇḍa cover the pitrs. Never one becomes a ghost, if the piṇḍa is given by the descendent.

शय्यादानं प्रशंसन्ति सर्व्वदैव द्विजोत्तमाः॥
अनित्यं जीवनं यस्मात् पश्चात् को नु प्रदास्यति॥६९॥

O foremost among birds, the deities extol the gift of a bed. Man's existence on the earth is not permanent. There is no guarantee that after death the descendent would gift the bed.

तावद्बन्धुः पिता तावद्यावज्जीवति मानवः॥
मृते मृत ज्ञात्वा क्षणात् स्नेहो निवर्त्तते ॥७०॥

The relationship of ordinary kinsmen or even of father lasts as long as the man lives. After death seeing-'the cult in between, love ceases to operate in a trice.

आत्मैव ह्यात्मनो बन्धुरेवं ज्ञात्वा मुहुर्म्मुहुः॥
जीवन्नपीति सञ्चिन्त्य स्वीयं हितमनुस्मरेत्॥७१॥

The self alone is the kinsman or the enemy. Even as he lives one shall think of this and perform his duty piously.

मृतानां कः सुतो दद्याद्द्विजे शय्यां सतूलिकाम्॥
एवं जानन्निदं सर्व्वं स्वहस्तेनैव दीपयेत्॥७२॥

After my death who will be there to gift a bed of silk cloth." Thinking thus, he should gift things with his own hand while he is alive

तस्माच्छय्यां समासाद्य सारदारुमयीं दृढाम्॥
दन्तादिरुचरां रम्यां हेमपट्टैरलंकृताम्॥
तस्यां संस्थाप्य हैमञ्च हरिं लक्ष्म्या समन्वितम्॥७३॥
घृतपूर्णञ्च कलशं तत्रैव परिकल्पयेत्॥
विज्ञेयो गरुड प्रीत्यै स निद्राकलशो बुधैः॥७४॥
ताम्बूलकुंकुमक्षोदकर्पूरागुरुचन्दनम् ॥
दीपिकोपानहच्छत्रचामरासनभाजनम्॥ ७५॥
भृङ्गारकरकादर्शं पञ्चवर्णं वितानकम्॥
शय्यामेवंविधां कृत्वा ब्राह्मणाय निवेदयेत्॥७७॥
सपत्नीकाय सम्पूज्य स्वर्लोकसुखदायिनीम्॥
वस्त्रैः सुशोभनैः पूज्य चैलकं परिधापयेत्॥७८॥

The bed stead should be of good wood, ornamentally inlaid and engraved. The bolts and cross-bars should be golden. It should be covered with red velvet cloth. The pillow should be nice and exquisite. It shall be fumigated with incense and scents. A golden idol of Lord Viṣṇu and Lakṣmī should be put on the sides. A vessel full of ghee, betel leaves, saffron powder, camphor, sandal paste should be placed near by. A lamp, a pair of sandal?, umbrella chowries, seat, vessel and the seven kinds of grass hould be kept near the bed. Other requisites of man going to sleep, such as drinking pot, mirror, etc., should bekept ready. The cot should be embellished with a covering of five colours. The bed should be gifted to a Brahmin after duly worshipping him. This gift of bed will bestow pleasures of heaven upon the giver. The brāhmaṇas should be honoured duly and provided with five clothes.

कर्णकण्ठांगुलीबाहुभूषणैश्चिभूषणैः॥
गृहोपकरणैर्युक्तं गृहं धेन्वा समन्वितम्॥७९॥

They should be given ornaments for ears, neck, fingers and arms and vessels necessary for domestic use.

ततोऽर्धः सम्प्रदातव्यः पञ्चरत्नफलाक्षतैः॥८०॥
यथा न कृष्णशयनं शून्यं सागरकन्यया॥
शय्या ममाप्यशून्यास्तु तथा जन्मनिजन्मनि॥८१॥

They should be given water for washing feet or sipping and five gems along with raw rice grains. While making the gift the giver should pronounce: O Kṛṣṇa, just as your bed in the milk ocean is never without Lakṣmī, so also let my bed be never empty in all births I take.

दत्त्वैवं तल्पममलं क्षमाप्य च विसर्ज्जयेत्॥
तथा चैकादशहे तु विधिरेष प्रकीर्त्तितः॥८२॥

With this prayer to lord Kṛṣṇa the bed should be given to the Brahmin. The same procedure is prescribed even when the gift is made on the eleventh day.

ददाति यो हि धर्म्मार्थं बान्धवो मृते॥
विशेषमत्र पक्षे तु कथ्यमानं मया शृणु॥८३॥

Even if a kinsman makes this gift, the dead man will be happy in the other world, nourished by the articles of gift. 0 lord of birds, a special thing to be noted I mention now.

उपयुक्तञ्च तस्यासीत् यत् किञ्चित् स्वगृहे पुरा॥
तास्य यद्गात्रसं लग्नं वस्त्रं भाजनवाहनम्॥
यदभीष्टञ्च तस्यासीत् तत् सर्व्वं सूर्य्यपुत्रालये तथा॥
उपतिष्ठेत् सुखं जन्तोः शय्यादानप्रभावतः॥८६॥

Whatever had been regularly used by the deceased formerly, the garments, vessels or

vehicles, whatever had been liked by him before should be made over as gifts. Among the gifts, the gift of bed makes the dead man extremely happy in the city of Indra or Yama.

पीडयन्तिं न तं याम्याः पुरुषा भीषणाननाः॥
न धर्म्मेण न शीतेन बाध्यते स नरः क्वचित्॥८७॥

The wry-faced attendants of Yama will not torment him. He will never be oppressed by excessive heat or cold.

शय्यादानप्रभावेण प्रेतो मुच्येत बन्धनात्॥
अपिः पापसमायुक्तः स्वर्गलोकं स गच्छति॥८८॥
विमानवरमारूढः सेव्यमानोऽप्सरोगणैः॥
आभूतसंप्लवं यावत् तिष्ठेत् पातकवर्जितः॥८९॥

As a sequel to the gift of bed he will be free from the bondage of actions. Even if he had been a sinner he is sure to go to heaven, seated in a splendid aerial chariot and attended by celestial damsels. The dead man shall stay in heaven till the final deluge when all living beings are destroyed.

नवकं षोडशश्राद्धं शय्या सांवत्सरं तथा॥
भर्त्तुर्या कुरुते नारी तस्याः श्रेयो ह्यनन्तकम्॥९०॥

The woman who performs nine or sixteen śrāddhas and the regular monthly. rites for the whole of year and also makes the gift of bed for her husband will have an everlasting welfare.

उपकाराय सा भर्त्तुर्जीवन्ती न मृता तथा॥
उद्धरेज्जीवमाना सा सती सत्यवती प्रियम्॥९१॥

While alive she will be of some benefit to her husband. Adhering strictly to truth, she will lift up her husband from hell. .

स्त्रिया दध्यन्नशयने हेमकुङ्कुमंजनम्॥
वस्त्रभूषा तथा शय्या सर्व्वमेतद्धि दापयेत्॥९२॥

For favour of the dead woman, a golden doll, saffron powder, collyrium, clothes, ornaments or bed can be gifted in the following manner.

उपकारकरं स्त्रीणां यद्धवादह किञ्चन॥
भूषणं गात्रलग्नञ्चवस्तु भोग्यादिकञ्च यत्॥९३॥
तत् सर्व्वं मेलयित्वा तु स्वेस्वे स्थाने नियोजयेत्॥
पूजयेल्लोकपालांश्च ग्रहान् देवीं विनायकम्॥९४॥

What is useful to women, ornaments, etc., the garments worn by the dead woman should all be collected and placed properly. Then the guardians of the quarters, the deifies of planets, the images of Vināyaka, should be worshipped.

ततः शुक्लाम्बधरो गृहीतकुसुमाञ्जलिः॥
इममुच्चारयेन्मन्त्रं विप्रस्य पुरतो बुधः॥९५॥

Then the performer of rites wears a white cloth after the ceremonial bath and takes a handful of flowers. He stands in front of the Brahmin repeating the following mantra:

प्रेतस्य प्रतिमा ह्येषा सर्व्वोपकरणैर्युता॥
सर्व्वरत्नसमायुक्ता तव विप्रनिवेदिता॥९६॥

"This is the idol of the dead (woman) with all the necessary requisites and gems. O Brahmin, this is gifted to you.

आत्मा शम्भुः शिवा गौरी शक्रः सुरगणैः सह॥
तस्माच्छय्याप्रदानेन सैष आत्मा प्रदीदतु॥९७॥

The Self itself is Śambhu, the auspicious Gaurī and Indra together with all the deifies. Hence, the bed is being gifted. May her soul be gratified."

आचार्य्याय प्रदातव्या ब्राह्मणाय कुटुम्बिने॥
गृहीते ब्राह्मणस्तत्र कोऽदादिति च कीर्त्तयेत्॥९८॥

The gift of bed should be made to the preceptor or to a Brahmin burdened with a big family. After accepting the bed the Brahmin shall exclaim with pleasure "Ha ! who has given me this."

ततः प्रदक्षिणीकृत्य प्रणिपत्य विसर्ज्जयेत्॥
विधिनानेन वै पक्षिन् दानमेकस्य दापयेत्॥९९॥

Then after bowing to the Brahmin and circumambulating him he should be allowed to go. Thus, O bird, the gifts are made to the Brahmin.

बहुभ्यो प्रदेयानि गौर्गृहं शयनं स्त्रियः॥
विभक्तदक्षिणा ह्येते दातारं पातयन्ति॥१००॥

Gifts of cow, house, bed or virgin should not be made to many simultaneously. If gifts are divided among Brahmins they bring about the downfall of the giver.

एवं यो वितरेत् तार्क्ष्य शृणु तस्य च यत् फलम्॥
साग्रं वर्षशतं दिव्यं स्वर्गलोके महीयते॥१०१॥

O Tārkṣya, listen to the benefit that accrues to one who makes a gift thus. For a hundred divine years or more he is honoured in heaven.

यत् पुण्यन्तु व्यतीपाते कार्त्तिक्यामयनद्वये॥
द्वारकायान्तु यत् पुण्यं चन्द्रसूर्य्यग्रहे तथा॥ १०२॥
प्रयागे नैमिषे यच्च कुरुक्षेत्रे तथाबुदे॥
गङ्गायां यमुनायाञ्च सिन्धुसागरसंगमे॥ १०३॥
तेषु यद्दीयते दानंतस्मादप्यधिकन्त्विदम्॥
एतच्छय्याप्रदानस्य नाप्नोति षोडशी कलाम्॥ १०४॥

As a result of the gift of a bed he acquires more benefit than he would by performing holy rites in vyatipāta or Kārtika month or at the confluence of two ayanas or eclipses of sun and moon at the holy city of Dvārakā, Prayāga, Naimiṣa. Kurukṣetra or Arbuda or on the Ganges or at the confluence of Sindhu with the ocean.

यत्रासौ जायते प्राणी भुङ्क्ते तत्रैव तत् फलम्॥
कर्म्मक्षये क्षितौ याति मानुषः शुभदर्शनः॥ १०५॥
महाधनी च धर्म्मज्ञः सर्व्वशास्त्रविशारदः॥
पुनः स याति वैकुण्ठ मृतोऽसौ नरपुंगवः॥ १०६॥
दिव्यं विमानमारुह्य अप्सरोभिः समावृतः॥
अहोऽसौ हव्यकव्येषु पितृभिः सह मोदते॥ १०७॥

He will be born in the world of mortals, on the destruction of his karman, as a comely man, very rich, comprehending virtue, and a master of all sacred literature. Again after dying, he will go to Vaikuṇṭha seated in a divine aerial chariot, surrounded by celestial damsels. He then deserves the havya and kavya offerings and rejoices in the company of the piles.

अष्टकासु कृतं श्राद्धममावास्यादिने तथा॥
माघासु पितृपर्व्वाणि यानियानि च तेषु च॥ १०८॥
शृणु तार्क्ष्यं यथान्यायं प्रेतत्वे पितरो यदि॥
नोपतिष्ठन्ति श्राद्धानि सपिण्डीकरणं विना॥ १०९॥

Whether performed on the aṣṭakas, on the new-moon day, on Maghā and on other pitṛ-days, hear, O Tārkṣya, the śrāddha, if the dead are turned in ghosts, is rendered ineffective without sapiṇḍīkaraṇa.

सपिण्डीकरणं कार्य्यं पूर्णे वर्षे न संशयः॥
आद्यन्तु शवशुद्ध्यर्थं कृत्वा चैवात्र षोडशीम्॥ ११०॥

Sapiṇḍīkaraṇa should be done at the end of the year after death. Ṣoḍaśī should be performed for the purification of the corpse.

पितृपंक्तिविशुद्ध्यर्थं शतार्द्धेन ? तु योजयेत्॥
वृद्धिं प्राप्याग्रतः कुर्य्याच्छूद्रस्य स्वच्छयैव हि॥ १११॥

For the purification of the mane's lineage fifty (?) should be added. Further action may be taken by adding more. For the sūdra, the same is done at will.

साम्प्रतं साग्निके कार्य्यं द्वादशाहे सपिण्डनम्॥
न चासौ कुरुते यावत् प्रेत एव स वह्निमान्॥
द्वादशाहे ततः कार्य्यं साग्निकेन सपिण्डनम्॥ ११२॥

Presently, sapiṇḍana should be done within the period of twelve days accompanished by sacrifice. Until it is doen the ghost hovers round the fire. Hence, sapiṇḍana with fire shall be done within twelve days.

अस्थिपोक्षे गयाश्राद्धं श्राद्धञ्चापरपक्षिकम्॥
अब्दमध्य न कुर्व्वीत सपिण्डीकरणं विना॥ ११३॥

Gayā śrāddha or amāvāsyā śrāddha should not be done in the middle of the year without sapiṇḍīkarana.

सपत्न्यो यदि बह्व्यः स्युरेका पुत्रवती भवेत्॥
सर्व्वास्ताः पुत्रवत्यः स्युस्तेनैकेनात्मजेन हि॥ ११४॥

If there be many co-wives of and if only one has a son, all of them shall be deemed to have a son, by that son alone.

नासपिण्डोग्निमान् पुत्रः पितृयज्ञं समाचरेत्॥
समाचाराद्भवेत् पापी पितृहा चापि जायते॥ ११५॥

A sapiṇḍa son should not perform mane's rites in fire. If he does so, he will incur the sin of slaying his father.

मृते भर्त्तरि या नारी प्राणांश्चैव परित्यजेत्॥
भर्त्रैव हि समं तस्याः प्रकुर्व्वीत सपिण्डनम्॥ ११६॥

If a woman discards her life, after the death of her husband, her sapiṇḍana should be done along with that of her husband.

अस्थानिकापि या व्यूढा वैश्या वा क्षत्रियापि वा॥
याः पत्न्यो वै पितुः कश्चित् कुर्य्यात् पुत्रः सपिण्डनम्॥ ११७॥

Whosoever may be the father's wife–vaiśyā

or kṣatriyā, the son is entitled to perform sapiṇḍana for her.

विप्रेणैव यदा शूद्रा परिणीता प्रमादतः॥
एकोद्दिष्टन्तु तच्छ्राद्ध सा तु तेनैव युज्यते॥११८॥

If a brāhmaṇa has married a śūdra, then the son should perform *ekoddiṣṭa* śrāddha for her (but not sapiṇḍana).

अन्ये तु दश व पुत्रा जाता वर्णचतुष्टये॥
ते तासुतासु योक्तव्याः सपिण्डीकरणे सदा॥११९॥

The sons born in four castese should be united with their repective mothers by the sapiṇḍana rite.

अन्वष्टकासु यच्छ्राद्ध यच्छ्राद्धं वृद्धिहेतुकम्॥
पितुः पृथक् प्रदातव्यं स्त्रियाः पिण्डं सपिण्डने॥१२०॥

When a śrāddha is done in *anvaṣṭakya* , when a śrāddha is meant for prosperity, then during sapiṇḍana seperate piṇḍa shoud be doen for the father as well as mother.

पितामह्या समं मातुः पितुः सहपितामहैः:।
सपिण्डीकरणं कार्य्यमिति तार्क्ष्य मतं मम॥१२१॥

The sapiṇḍana of the mother should be done with the grandmother and of father with the grandfather. This is what I think, to be proper, O Tārkṣya.

अपुत्रायां मृतायां तु पतिः कुर्य्यात् सपिण्डनम्॥
मात्रादितिसृभिः सार्द्धमेवं धर्म्मेण योजयेत्॥१२२॥

If a woman dies sonless, the husband should perform sapiṇḍana and the should be duty united with three mothers.

पुत्रो नास्ति न भर्त्ता च स्त्रीणां तार्क्ष्य सपिण्डनम्॥
कारयेद्वृद्धिसमये भ्रातृदायाददेवरैः॥१२३॥

If a woman has neither son, nor husband, then her sapiṇḍana should be done by her brother or husband's brother or in their absence by a successor.

पतिपुत्रविहीनानां गोत्री नास्ति न देवरः॥
एकोद्दिष्टेन दातव्यं परेण सह भ्रातृभिः॥१२४॥

If the woman has neither husband nor son nor a clansman nor the husband's brother, then her brother should perform ekoddiṣṭa.

अज्ञानाद्विघ्नतो वापि न कृतश्चेत् सपिण्डनम्॥
नवकं षोडशश्राद्धमाब्दिकं कारयेत् ततः॥१२५॥

If sapiṇḍana is left out by negligence or due to some other obstruction then nevaka, soḍaśa and annual śrāddha should be performed.

अदाहे न च कर्त्तव्यं सदाहे कारयेद्बुधः॥
दर्भपुत्तलकं कृत्वा वह्निना दाहयेच्छवम्॥१२६॥

A wise man will do all this after the cremation has taken place but not otherwise. (If the man has died unknown and hence not cremated) the descendents should make an effigy of grass and burn the same in fire.

पितुः पुत्रेण कर्त्तव्यं न कुर्व्वीत पिता सुते॥
अतिस्नेहान्न कर्त्तव्यं सपिण्डीकरणं सते॥१२७॥

It is the son who should do the sapiṇḍana of his father not the father of the son. Due to affection the sapiṇḍana of the son, should not be done ybyp the father.

बहवोऽपि यदा पुत्रा विधिमेकः समाचरेत्॥
नवश्राद्धं सपिण्डत्वं श्राद्धान्यन्यानि षोडश॥१२८॥

If there be many sons, only the elder should perform the obsequial rite. Navaka śrāddha, sapiṇḍana, ṣoḍaśa śrāddhas should be done by one only.

एकेनैव तु कार्य्याणि अविभक्तिधनेष्वपि॥
अन्त्येष्टिं कुरुते ह्येको मुनिभिः समुदाहृतम्॥१२९॥

Even when the property is undivided, the sages have stated that only one son can perform the funeral rites.

विभक्तैश्च पृथक् कार्य्या क्रिया सांवत्सरादिका॥
एकैकेन च कर्त्तव्या पुत्रेण च स्वयंस्वयम्॥१३०॥

If divided the others too can perform the rites separately, each of the sons doing the same rite himself.

यस्यैतानि न दत्तानि प्रेतश्राद्धापि षोडश ॥
पिशाचत्वं स्थिरं तस्य कृतैः श्राद्धशतैरपि।१३१॥

If the sixteen śrāddhas are not performed for the deceased his ghosthood becomes permanent, even if hundreds of śrāddhas are performed in his favour

भ्राता वा भ्रातृपुत्रो वा सपिण्डः शिष्य एव वा॥
सपिण्डीकरणं कुर्य्यात् पुत्रहीने खगेश्वर॥१३२॥

For a sonless person, his brother, brother's son sapiṇḍa, or disciple may do sapiṇḍana.

सर्वेषां पुत्रहीनानां पत्री कुर्य्यात् सपिण्डनम्॥
ऋत्विजं कारयेद्वाथ पुरोहितमथापि वा॥१३३॥

For al: sonless persons, the daughter can perform sapiṇḍana through ṛtvij or a purohita.

मृते पितर्य्यब्दमध्ये ह्युपरागो यदा भवेत्॥
पार्व्वणं न सुतैः कार्य्यं श्राद्धं नान्दीमुखं न च॥१३४॥

If after the death of father, an eclipse takes place within a year, the sons should neither do pārvaṇa nor nandīmukha.

तीर्थश्राद्धं गयाश्राद्धं श्राद्धमन्यच्च पैतृकम्॥
अब्दमध्ये न कुर्व्वीत महागुरुविपत्तिषु॥१३५॥

Similarly, during great calamities within the year, Tīrtha śrāddha, or Gaya śrāddha or any other śrāddha for the manes should not be done at all.

यमके च गजच्छायामन्वादिषु युगादिष॥
पितृपिण्डो न दातव्यः सपिण्डीकरणं विना॥१३६॥

No piṇḍa shouldbeofferedtothemanes if their sapiṇḍana has not taken place.

यज्ञपुरुषस्य यद्दानं देवादीनाञ्च यत् तथा॥
अपूर्णेऽप्यब्दमध्येपि कर्त्तव्यमिति के च न॥१३७॥

According to some, gifts for the Yajñapuruṣa and for the deities can be made even if the year is not complete.

पितृभ्योपि हि यद्दत्तमर्धपिण्डविवर्ज्जितम्॥
कर्त्तव्यं तच्च वै सर्व्वमेष एव विधिः स्मृतः॥१३८॥

Whatever is given to the manes except arghya and piṇḍa all that should be done according to the prescribed method.

देवानां पितरो देवा पितृणामृषयस्तथा॥
ऋषीणां पितरो देवाः पिता जयति तेन वै॥१३९॥

The manes of the deities are deities; the manes of the manes are sages; the manes of the sages are deities; father wins through them.

पितृदेवमनुष्याणां यज्ञनाथो विभुर्भवेत्॥
यज्ञनाथस्य तद्दत्तं सर्व्वदेहिनाम्॥१४०॥

The lord of sacrifice is the lord of all manes, deities and men. Whatever is given to him, is given to all.

मृते पितर्य्यब्दमध्ये यः श्राद्धं कारयेत् सुतः॥
सप्तजन्मकृता धर्म्मत् हीयते नात्र संशयः॥१४१॥

If the son performs the śrāddha of his father within the year of his (father's) death he is absolved of the fruits of his sinful acts performed in several birtlis previously. k%F4fal

प्रेतीभूतास्तु पितरो लुप्तपिण्डोदकक्रियाः॥
भ्रमन्ति वायुना सर्व्वेना क्षुत्तृड्भ्यां परिपीडिताः॥१४२॥

If no piṇḍa is gifted and no water libation is made the deceased obtains ghosthood and moves in air oppressed by hunger and thirst.

पितरि प्रेततापन्नेलुप्यते पैतृकी क्रिया॥
अथ मातुर्विपत्तिः स्यात् पितृकार्य्यं न लुप्यते॥१४३॥

If father obtains ghosthood, rites due to themanesane of no avail. If mother obtains ghosthood, the manes rites for the father do not cease to be.

मृता माता पिता तिष्ठेज्जीवन्ती च पितामही॥
सपिण्डनन्तु कर्त्तव्यं पितामह्या सहैव तु॥१४४॥

If mother is dead, father is alive, the sapiṇḍana should be done with the grand-mother if she is already dead (but

सत्यंसत्यं पुनः सत्यं श्रूयतां वचनं मम॥
न पिण्डो मिलितो येषां मृतानान्तु नृणां भुवि॥१४५॥
उपतिष्ठेन्न वे तेषां पुत्रौर्दत्तमनेकधा।
हंन्तकारस्तदुद्देशे श्राद्धं नैव जलाञ्जकलिः॥ १४६॥

O bird, hear. I tell you the truth : For those dead persons whose pinch has not been united, no śrāddha and no water-libation is fruitful even if offered a thousand times.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे और्ध्वदेहिकानिरूपणं नाम चतुर्त्रिंशोऽध्यायः॥ ३४॥

अध्यायः ३५ / Chapter 35

ताक्ष्र्य उवाच

अपरं मम सन्देहं कथयस्व जनार्द्दन॥
पुरुषस्य च कस्यापि माता पञ्चत्वमागता॥ १॥
पितामही जीवति च तथा च प्रपितामही॥
वृद्धप्रपितामही तद्वन्मातृसक्ताः पिता तथा॥ २॥
प्रमातामहश्च तथा वृद्धप्रमातामहस्तथा॥
केन सा मेल्यते माता एतत् कथय मे प्रभो॥ ३॥

O lord, I have another doubt, please clear it. Suppose the mother of a man dies but all other relatives such as father, grandfather, great grandfather and great great grand father and their wives are alive (except of course the mother) with whom shall the lady be joined in Sapiṇḍīkaraṇa ?

श्रीकृष्ण उवाच

पुनरुक्तं प्रवक्ष्यामि सपिण्डीकरणं खग॥
उमा लक्ष्मीश्च सावित्रीत्यताभिर्मेलयेद्ध्रुवम्॥ ४॥

O bird, I shall repeat the mode of sapndIkarana already mentioned to you. The lady in question shall be joined to Umā, Lakṣmī and Sāvitrī.

त्रयः पिण्डभुजो ज्ञेयास्त्यजाकाश्च त्रयः स्मृताः॥
त्रयः पिण्डानुलेपाश्च दशमः पंक्तिसंन्निधः॥ ५॥

Three generations from one are those who share the pinḍa. next three generations are those who do not share the pinḍa. The next three generations are those who receive the wipings of the food-offerings sticking to the hand and the tenth is near the line.

इत्येते पुरुषाः ख्याताः पितृमातृकुलेषु च॥
तारयेद्यजमानस्तु दश पूर्व्वान् दशावरान्॥ ६॥

These are the names assigned to men in one's father's as well as mother's family. The householder who performs the śrāddhas saves ten preceding and ten succeeding generations.

सपिण्डः स भवेदादो सपिण्डीकरणे कृते॥
अन्त्यस्तु त्याजको ज्ञेयो यो वृद्धप्रपितामहः॥ ७॥

When sapinḍīkaraṇa is done, the householder is considered first (i.e. reckoning is made from him). His fourth grandfather, i.e. the great-great-grandfather is tyājaka for him i.e. neither pinch nor water libation is offered for him.

अन्तिमस्त्याजको ज्ञेयो लेपकः प्रथमो भवेत्॥
लेपकस्त्वंतिमो यस्तु स भवेत् पंक्तिसन्निधः॥ ८॥

Grandfather of the fourth degree of the first tyājaka is the first lepaka [i.e. the 7th grandfather reckoning from the householder]. Grandfather of the 4th degree of the first lepaka is in the 10th degree since he is the fourth in reckoning from the 7th one.

यजमानो भवेदेको दश पूर्व्वे दशावरे॥
इत्येते पित्तरो ज्ञेया एकविंशति संख्यकाः॥ ९॥

The householder is one, ten generations before and ten generations after. These twentyone generations are meant 'whenever the word twentyone generations is used.

विधिना कुरुते यस्तु संसारे श्राद्धमुत्तमम्॥
जायतेऽत्र न सन्देहः शृणु तस्यापि यत् फलम्॥ १०॥

Now, listen to the benefit accruing from performing the śrāddhas and offering gifts according to śāstras in favour of the dead.

पिता ददाति पुत्रान् वै विचिछन्नसन्ततिः खग॥
होमदाता भवेत्सोपि यस्तस्य प्रपितामहः॥ ११॥

The father blesses the performer with the birth of sons, the grandfather with cattlewealth and the great-grandfather with coins of gold.

कृते श्राद्धे गुणो ह्येते पितॄणां तर्पणे स्मृताः॥
दद्याद्विपुलमन्नाद्यं वृद्धस्तु प्रपितामाहः॥ १२॥

Such are the benefits derivable from śrāddhas and tarpanas. The great grandfather blesses one with plenty of foodstuffs.

यस्य पुंसश्च मर्त्त्ये वै विच्छिन्ना सन्ततिः खग॥
स वसेन्नरके घोरे पङ्के मग्नः करी यथा॥ १३॥

O bird, the man whose line is broken shall stay in hell permanently like an elephant stuck in the mud.

योन्यन्तरेषु जायेत यत्र वृक्षसरीसृपाः॥
न सन्ततिं विना सोऽत्र मुच्यते नरकाद्ध्रुवम्॥ १४॥

Or he may be born in other species of living beings such as a tree, a bird, a reptile. If a child is born and dies the man cannot be freed from hell, still.

आचार्य्यस्तस्य शिष्यो वा यो दूरेऽपि हि गोत्रजः॥
नारायणबलिं कुर्य्यात् तस्योद्देशेन भक्तितः॥१५॥

For his sake the *Nārāyaṇa Bali* should be performed by his preceptor or disciple or even by a distant relative.

विशुद्धः सर्व्वपापेभ्यो मुक्तः स नरकाद्ध्रुवम्॥
निवसेन्नाकलोके च नात्र कार्य्या विचारणा॥१६॥

He will be freed from sins and saved from hell. He will stay permanently in heaven. No doubt need be entertained on this account.

आदौ कृत्वा धनिष्टाञ्च एतन्नक्षत्रपञ्चकम्॥
रेवत्यन्तं सदा दूष्यमशुभं सर्व्वदा भवेत्॥१७॥
दाह (बलि) स्तत्र न कर्त्तव्यो विप्रादिसर्व्वजातिषु॥
दीयते न जलं तत्र अशुभं जायते ध्रुवम्॥
लोकयात्रा न कर्त्तव्या दुःखार्त्तः स्वजनो यदि॥१८॥

If a member of the Brahmin caste dies on days. when the moon is in conjunction with any of the stars. Dhaniṣṭhā and the four succeeding ones, ending with Revati, it is very inauspicious. Cremation or water libation is not performed during those days.

पञ्चकानन्तरं तस्य कर्त्तव्यं सर्व्वमन्यथा॥
पुत्राणां गोत्रिणां तस्य सन्तापोऽप्युपजायते॥१९॥

Even if the family is excessively miserable no job for livelihood should be taken up during these days. Every job shall be done after the five days are over.

गृहे हानिर्भवेत्तस्य ऋक्षेष्वेषु मृतश्च यः॥
अथवा ऋक्षमध्येऽपि दाहस्तस्य विधीयते॥२०॥

Great distress will befall sons and clansmen of the dead who dies on any of these five days. Loss in the house is also inevitable.

क्रियते मानुषणान्तु सद्य आहुतिकारणात्॥
सद्याहुतिकरं पुण्यं तीर्थे तद्दाह उत्तमः॥२१॥

Still if the immediate cremation is conducive to the welfare of the people the cremation with, the following extra procedure can be duly performed and an immediate offering in the fire can also be made.

विप्रैर्नियमतः कार्य्यः समन्त्रो विधिपूर्व्वकः॥
शवस्य च समीपे तु क्षिप्यंते पुत्तलस्ततः॥२२॥

The immediate offering is held to be sacred in regard to the body to be cremated. The body is well consecrated with mantras by the Brahmins duly.

दर्भमयाश्च चत्वारो विप्रा मन्त्राभिमन्त्रिताः॥
ततो दाहः प्रकर्त्तव्यः तैश्च पुत्तलकैः सह ॥२३॥

Four effigies of Darbha are consecrated with the mantras of the naksatras. These are thrown beside the corpse.

सूतकान्ते ततः पुत्रः कुर्य्याच्छान्तिकमुत्तमम्॥२४॥

Cremation is proceeded along with the effigies. On the expiry of the period of impurity the son shall perform rites, for tranquillity and peace.

पञ्चकेषु मृतो योऽसौ न गतिं लभते नरः॥
तिलान् गाश्च सुवर्णं च तमुद्दिश्य घृतं ददेत्॥२५॥

The man who dies on any of these five days does not attain salvation unless for his sake the gingelly seeds, cow, gold and ghee are gifted away.

विप्राणां दीयते दानंसर्वोपद्रवनाशनम्॥
सूतकान्ते च सत्पुत्रैः स प्रेतो लभते गतिम्॥२६॥

Gifts are made to Brahmins to ward off impending calamity after the expiry of impurity period. Gifts help the deceased attain release from the bonds of his previons actions.

भाजनोपानहौ च्छत्रं हेममुद्राच वाससी॥
दक्षिणा दीयते विप्र सर्व्वपातकमोचनी॥२७॥

Food-stuffs, sandals, umbrella, gold coins, clothes and other gifts are given to the Brahmins for redemption from. all worldly sins.

बालवृद्धतुरागाञ्चमृतानं पञ्चकेशु हि ॥
विधानं यो न कुर्व्वीत पप्रदक्षिणा तमविसर्ज्जनम्॥२८॥

Whether it is a young man or an old man or a child,. if any one dies in five days and no redemptionary rites are performed it will create obstacles.

अष्टादशैव वस्तूनि प्रेतश्राद्धे विवर्ज्जयेत्॥
आशिषो द्विगुणान् दर्भान् प्रणवान् नैकपिण्डताम्॥२९॥

अग्नौकरणमुच्छिष्टं श्राद्धं वै वैश्वदैविकम्॥
विकिरं च स्वधाकारं पितृशब्दं न चोच्चरेत्॥ ३०॥
अनुशब्द न कुर्व्वीत नावाहनमथोल्मुकम्॥
आसीमान्तं न कुर्व्वीत प्रदक्षिणाविसर्ज्जनम्॥ ३१॥
न कुर्य्यात् तिलहोमञ्च द्विजः पूर्णाहुतिं तथा॥
न कुर्य्याद्वैश्वदेवं चेत्कर्त्ता गच्छत्यधोगतिम्॥ ३२॥

In the śrāddha for the deceased the following eighteen are prohibited; benediction, twice-twisted darbhas recital of svasti astu (hall), praṇava (Om), Ekoddiṣṭa, Agnikaraṇa (consigning cooked rice to the fire, Ucchiṣṭa (leavings of food) Vaiśvadeva śrāddha, Vīkira, (scattering of cooked rice bits), recital of the words svadhā, Pitṛ, and Anu Āvāhana invocation, lighting of the torch (ulmuka) the circumambulation, following upto the border, offering of gingelly seeds into the fire (Tilahoma) and Pūrṇāhuti. If these are included in the rites, the performer will suffer utter destruction. O son of Kaśyapa, I have already told you about the sixteen śrāddhas.

मलिनश्राद्धसंज्ञानं पूर्व्वषोडशकं तथा॥
स्थाने द्वारे चाद्धमार्गे चितायां शवहस्तके॥ ३३॥
श्मशानवासिभूतेभ्यः पञ्चमं प्रातिवेश्यकम्॥
षष्ठं सञ्चयने प्रोक्तं दश पिण्डा दशाहिकाः॥
श्राद्धषोडकञ्चैतत् प्रथमं परिकीर्त्तितम्।३४॥

The sixteen śrāddhas already mentioned are:-One at the place of death, then midway to the cremation ground, at the funeral pyre, in the hand of the corpse and the fifth Prātiveśyaka offered to the spirits living in the cremation ground, the sixth at the collection of ashes and bones, then the piṇḍas. offered during the ten days. Thus sixteen in all.

अन्यच्च षोडशं मध्ये द्वितीयं तार्क्ष्य मे शृणु॥
कर्त्तव्यानीह विधिना श्राद्धान्येकादशैव तु॥ ३५॥
ब्रह्मविष्णुशिवाद्यञ्च तथान्यच्छ्राद्धपञ्चकम्॥
एवं षोडशकं प्राहुरेतत् तत्त्वविदो जनाः॥ ३६॥

O Tārkṣya, listen to another mode of reckoning six" śrāddhas. Ten daily piṇḍas, one extra at the collection of bones, then five for Brahma Viṣṇu, Śiva and others. These sixteen śrāddhas are reckoned by persons who know the Ritual.

द्वादश प्रतिमास्यानि श्राद्धमेकादशे तथा॥
त्रिपक्षसम्भवञ्चैव द्वे रिक्ते खग षोडश॥ ३७॥

O bird, a third method of reckoning the sixteen śrāddhas is as follows:- the twelve monthly śrāddhas together with that on the eleventh, that on tripaksa (after the expiry of six weeks) and those on the two rikta days.

आद्यं शवविशुद्ध्यर्थं कृत्वान्यच्च त्रिषोडशम्॥
पितृपंक्तिविशुद्ध्यर्थं शतार्द्धेन तु योजयेत्॥ ३८॥

The first set of sixteen śrāddhas are for purifying the corpse. The fifty śrāddhas are for purifying the line of Manes (pitṛpaṅkti).

शतार्द्धेन विहीनो यो मिलितः पंक्तिभाङ्न हि॥
चत्वारिंशत् तथैवाष्टश्राद्धं प्रेतत्वनाशनम्॥ ३९॥

If enjoining (sapīṇḍīkaraṇa) is devoid of **fifty** śrāddhas it shall not reach the pitrs. The redemption from ghosthood is possible only if fifty śrāddhas are performed.

सकृदूनशतार्द्धेन सम्भवेत् पंक्तिसन्निधः ॥
मेलनीयः शतार्द्धेन सन्धिः श्राद्धेन तत्त्वतः॥ ४०॥

If the performance of fifty śrāddhas is even slightly deficient, the presence of pitṛs cannot be effected. It is corollary to the fifty śrāddhas that the descendent should perform sapiṇḍana (effectively).

(अथशवविधिः)

शवस्य शिबिकायां करचरणबन्धनं तत्र कर्त्तव्यम्॥
एवं चेन्न विधानं विधीयते तत्पिशाचपरिभवनम्॥ ४१॥
संजायते रजन्याञ्च शवनिर्गमने राष्ट्रं भयशून्यम्॥
शिवं न मुञ्चेत मुच्येत चेत् दुःस्पर्शाद्दुर्गतिर्भवेत्॥ ४२॥

The hands and feet of the dead together with the covering cloth should be tied to the bamboo bier. If this is not done, there is risk of an attack by the piāścas. If the dead bod is taken out during the night there is a fear from spirits roaming in the sky. The dead body should not be left unattended. By touching it mishaps may occur.

ग्राममध्ये स्थिते प्रेते श्रुते भुंक्ते यदृच्छया॥
तदन्नं मांसवज्ज्ञेयं तत्तोयं रुधिरोपमम्॥ ४३॥
ताम्बूलं दन्तकाष्ठञ्च भोजनं ऋतुसेवनम्॥
ग्राममध्ये स्थिते प्रेते वर्ज्जयेत् पिण्डपातनम्॥ ४४ ॥

When there is dead body in the middle I of the village and if any one takes food with i that knowledge, that food is Itnown as flesh, and water as blood. (No one shall take food or water before the dead body is removed). When there is a dead body in the village the following is avoided : Chewing the betel; chewing the tooth-brush twig, 'taking food, sexual intercourse and offering g of piṇḍas

स्नानं दानंजपो होमस्तर्पणं सुरपूजनम्॥
ग्राममध्ये स्थिते प्रेते शुद्ध्यर्थं ज्ञातिधर्म्मतः॥४५॥

Ceremonial ablutions, gifts, sacrifices, water-libations and worship of gods are futile when performed with a dead body in the village. The convention holds good for all kiths and kins.

ज्ञातिसम्बन्धिनामेवं व्यवहारः खगेश्वर॥
विलुप्य ज्ञातिधर्म्मञ्च प्रेतपापेन लिप्यते॥४६॥

O lord of birds, this convention prevail among cousins and kins. If it is violated, the dead man is tarnished by sins.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्विती॰ ध॰ प्रेतकल्पे श्रीकृष्णगरुडसंवादे सपिंडनशवविध्योर्निरूपणं नाम पञ्चत्रिंशोऽध्यायः॥ ३५॥

अध्यायः ३६ / Chapter 36

ताक्ष्र्य उवाच

कस्मादनशनं पुण्यमक्षय्यगतिदायकम्॥
स्वगृहन्तु परित्यज्य तीर्थे वै म्रियते यदि॥ १॥
अप्राप्य तीर्थं म्रियते गृहे वा मृत्यु मागतः॥
भूत्वा कुटीचरो यस्तु स कां गतिमवाप्नुयात्॥ २॥
सन्यासं कुरुते यस्तु तीर्थे वापि गृहेऽपि वा॥
कथं तस्य प्रकर्त्तव्यमप्राप्तनिधनेऽपि वा॥ ३॥
नियमे चेत् कृते देवचित्तीभङ्गो हि जायते॥
केन तस्य भवेत् सिद्धि कृतेनाप्यकृतेन वा॥४॥

Why is the rite of fasting considered holy and the bestower of salvation ? What is the goal attained by a person who had left his house and died in a holy centre? What is it if he died before reaching the holy centre? What is it if he died in the house itself? What is it if he died in a cottage (as. a Vānaprastha) or if he took to saṁnyāsa either in the holy centre or in the house. How shall the rites be performed in such cases ? What is the procedure if he does not die a proper death ? O lord, what are the rules if the performer wavers and does not stand on his resolve ? What are the rites which enable him to achieve realization ?

कृत्वा निरशनं यो वै मृत्युमाप्नोति कोऽपि चेत्॥
मानुषीं तनुमुत्सृज्य मम तुल्यो विराजते॥५॥

If any one observes the rite of fasting and dies he will cast off his human form and become equal in lustre to me.

यावन्त्यहानि जीवेत व्रते निरशने कृते॥
क्रतुभिस्तानि तुल्यानि समग्रवरदक्षिणैः॥ ६॥

He will have the benefit of performing as many sacrifices, complete with due fees as the number of days he was able to live observing the rite of fasting.

तीर्थे गृहे वा संन्यासं नीत्वा चेत्म्रियते यदि॥
प्रत्यहं लभते सोऽपि पूर्व्वोक्तं द्विगुणं फलम्॥७॥

If such a death takes place after taking to Saṁnyāsa whether in the holy centre or elsewhere the benefit accruing from the same is twice that of the previous one.

महारोगोपपत्तौ च गृहीतेऽनशने कृते॥
पुनर्न जायते रोगो देववद्धि विराजते॥८॥

If a person suffering from an incurable disease such as plague etc. observes fast and dies he has no rebirth. He rejoices in heaven like a deity,

य आतुरः सन् सन्यासं गृह्णाति यदि मानवः॥
पुनर्नजायते भूमौ संसारे दुःखसागरे॥ ९॥

If a sick man takes to Saṁnyāsa he is released from the cycle of rebirth in this world of sorrows and afflictions.

अहन्यहनि दातव्यं ब्राह्मणानाञ्च भोजनम्॥
तिलपात्रं यथाशक्ति दीपदानं सुरार्च्चनम्॥ १०॥

Brahmins should be fed everyday. Gifts of a vessel full ofgingelly seeds or gifts of lamps

according to his capacity should be made. Gods should also be worshipped,

एवंवृत्तस्य दह्यन्ते पापन्युच्चावचानि च।।
मृतो मुक्तिमवाप्नोति यथा सर्व्वे महर्षयः।। ११।।

If gifts are made in favour of the dead, his major and minor sins are washed away. On death, he attains immortality on par with sages.

तस्मादनशनं नृणां वैकुण्ठपददायकम्।।
तस्मात् स्वस्थे चोत्तरे वा साधयेन्मोक्षलक्षणम्।। १२।।

Hence, observance of fast enables men to attain heaven. Man should strive for salvation when his body is in perfect health.

पुत्रद्रव्यादि सन्त्यज्य तीर्थं व्रजति यो नरः।।
ब्रह्माद्या देवतास्तस्य भवेयुस्तुष्टिपुष्टिदाः।। १३।।

The deities Brahmā and others bestow contentment and nourishment on the man who forsakes. his sons, wealth and goes to a holy centre.

यस्तीर्थसम्मुखो भूत्वा व्रते ह्यनशने कृते।।
चेन्म्रियेतान्तरालेऽपि ऋषीणां मण्डले वसेत्।। १४।।

If a person dies after observing the fast on reaching the holy centre or on the way, he goes to the sphere of sages.

व्रतं निरशनं कृत्वा स्वगृहेऽपि मृतो यदि।।
स्वकुलानि परित्यज्य एकाकी विचरेद्दिव ।। १५।।।

If a person dies at home after observing the fasthe alone will sojourn in heaven leaving the members of his family.

अन्नञ्चैव तथा तोयं परित्यज्य नरो यदि।।
पीतमत्पातोयश्च न पुनर्जायते क्षितौ।। १६।।

If a person casts off food and water and drinks only the water from my feet he is not reborn on the earth.

कृत्यासीनंतत्तीर्थगतं रक्षन्ति वनदेवताः।।
यमदूता विशेषेण न याम्यास्तस्य पाश्वेगाः।। १७।।

The family deities protect the man who goes to a holy centre and abstains from food. The emissaries of Yama guard him. No torture at the hands of Yama's attendants is in store for him.

तीर्थसेवी नरो यस्तु सर्व्वकिल्विषपवर्ज्जितः।।
तत्र म्रियेत दह्येत तत्तीर्थफलभाग्भवेत्।। १८।।

A person who makes frequent pilgrimages to holy centres can destroy sins. The person who cremates him, if he dies, enjoys the benefit of making the pilgrimage.

सेवितेऽपि सदा तथि ह्यन्यत्र म्रियते यदि।।
शुभे देशे कुले धीमान् स भवेद्वेदविद्विजः।। १९।।

A frequent visitor to holy centres, even if he dies outside the holy centre, is reborn as an intelligent Brahmin well-versed in the Vedas at a holy place and in a noble family.

कृत्वा निरशनं तार्क्ष्य पुनर्ज्जीवति मानवः।।
ब्राह्मणान् स समाहूय सर्व्वस्वं यत् परित्यजेत्।। २०।।

If a man observing fast, O Tarkṣya, survives it he should invite brahmmas and gift away his possessions.

चान्द्रायणं चरेत् कृत्स्नमनुज्ञातश्च तैर्द्विजैः।।
अनृतं न वदेत पश्चाद्धर्म्ममेव समाचरेत्।। २१।।

Following the instructions of Brahmins he should observe Cāndrāyaṇa and Kṛcchra. He should never tell a lie thereafter. He shall practise virtuous actions.

तीर्थे गत्वा च यः कोऽपि पुनरायाति वै गृहम्।।
अनुज्ञातः स वै विप्रैः प्रायश्चित्तमथाचरेत्।। २२।।

When a person returns to his own house after making pilgrimage to the holy centre he should take the permission of pious Brahmins and perform expiatory rite

दत्वा वा स्वर्णदानानि गो-मही-गज-वाजिनः।।
तीर्थं यदि लभेद् यस्तु मृत्युकाले स भाग्यवान्।। २३।।

If a person is able to make pilgrimage to holy centres at the stage of death after previously making gifts of gold, cow, land, elephant and horses, he is the most fortunate of all.

गृहात् प्रचलितस्तीर्थं मरणे समुपस्थिते।।
पदेपदे तु गोदानं यदि हिंसा न जायते।। २४।।

A person starting on a pilgrimage when death is imminent should make gifts of cows at every step if the act is not involved in violence.

गृहे तु यत् कृतं पापं तीर्थस्नानेन शुध्यति।।
कुरुते तत्र पापञ्चज्रलेपसमं हि तत्।। २५।।

The sin committed at home is washed off by oblutions in holy waters, while the sin committed at the holy centre becomes adamantine and is never washed off at all.

क्लिश्यते स नात्र संदेहो यावच्चन्द्रार्कतारकम्॥
तत्र दत्तानि दानानि जायन्ते चाक्षयाणि वै॥ २६॥

There is no doubt in this that he will be distressed for ever by those sins as long as the sun, the moon and the stars shine. O bird, the gifts made therein are of everlasting benefit.

आतुरे सति दातव्यं निर्द्धनैरपि मानवैः॥
गावस्तिला हिरण्यञ्च सप्तधान्यं विशेषतः॥ २७॥

Even indigent persons when sick should make gifts. Such gifts should consist of a cow, gingelly seeds, gold and of sevĕn grains.

दानवन्तं नरं दृष्ट्वा हृष्टाः सर्व्वे दिवौकसः॥
ऋषिभिः सह धर्म्मेण चित्रगुप्तेन सर्व्वदा॥ २८॥

On seeing a person making liberal-gifts, the deities, sages and Citragupta are excessively delighted.

आत्मायत्तं धनं यावतं तावद्विप्रे समर्पयेत्॥
पराधीनं मृते सर्व्वं कृपया कः प्रदास्यति॥ २९॥

So long as one is in free possession of one's wealth, one should make it over to the brāhmaṇas. After death, the entire wealth goes to others. Who will not therefore have the grace to give ?

पित्रुद्देशेन यः पुत्रैर्धनं विप्रकरेऽर्पितम्॥
आत्मानं सधनं तेन चक्रे पुत्रप्रपौत्रकैः॥ ३०॥

By offering gifts of wealth to brāhmaṇas, the sons in fact, prepare for their salvation along with sons, grandsons and great grandsons.

पितुः शतगुणं दत्तं सहस्रं मातुरुच्यते॥
भगिन्या शतसाहस्रं सोदर्य्ये दत्तमक्षयम्॥ ३१॥

What is given to father will be requited a hundredfold; to mother a thousand-fold, to a sister a hundred thousand fold and to a brother manyfold.

यदि लोभान्न यच्छन्ति प्रमादान्मोहतोऽपि वा॥
मृताः शोचन्ति ते सर्व्वे कदर्य्याः पापिनिस्त्विति॥ ३२॥

If, out of covetousness, a person does not give any thing during sickness, that miserly sinner will indeed repent after death.

अतिक्लेशेन लब्धस्य प्रकृतया चञ्चलस्य च॥
गतिरेकैव वित्तस्य दानमन्या विपत्तयः॥ ३३॥

Wealth is acquired with strain and stress. It is naturally unsteady. The only solution is in being gifted to others. Otherwise there awaits only disaster.

मृत्युः शरीरगोप्तारं वसुरक्षं वसुन्धरा॥
दुश्चारिणीव हसति स्वपतिं पुत्रवत्सलम्॥ ३४॥

Just as an unchaste wife laughs at her husband who fondles the son too much, as also death laughs at a person who makes fuss about protecting himself, and the earth laughs at a person who guards too much his wealth.

उदारो धार्म्मिकः सौम्यः प्राप्यापि विपलुं धनम्॥
तृणवन्मन्यते तार्क्ष्य आत्मानं वित्तमप्यथ॥ ३५॥
न चैवाप्रदेवास्तस्य मोहजालो न चैव हि॥
मृत्युकाले न च भयं यमदूतसमुद्भवम्॥ ३६॥

A virtuous man of liberal temperament and gentleness, even after acquiring a lot of wealth, considers it to be as useless as a blade of grass. He feels no torment, no delusion and no fear of the emissaries of Yama at the hour of death.

समाः सहस्राणि स सप्त वै
जले दशैमग्नौ पवने च षोडश॥
महादवे पष्टिरशीतिर्गोगृहे
अनाशके काश्यप चाक्षया गतिः॥ ३७॥

The aftereffects of death in water last for seven thousand years; those of death in fire for eleven thousand years: those of death in scorching sun for sixteen thousand years; those of death in a battle for sixty thousand yeas; those of death in thwarting the seizure of cow for eighty thousand years, and O Bharata those of death in tasting are everlasting.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयाशं धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादेऽनशनमृत गतिनिरूपणं नाम षट्त्रिंशोऽध्यायः॥ ३६॥

अध्यायः ३७ / Chapter 37

तार्क्ष्य उवाच

उदकुम्भप्रदानं मे कथयस्व यथातथम्॥
विधिना केन कर्त्तव्या कृतिरेषा जनार्द्दन॥१॥
किंलक्षणाः केन पूर्णाः कस्य देया जनार्द्दन॥
कस्मिन् काले प्रदातव्या प्रेततृप्तिप्रसाधकाः॥२॥

O lord, please explain to me the mode of giving water-jar precisely. What are the rules of giving ?How many vessels should be given ? What are their characteristics ? By what stuff are they to be filled ? To whom are they to be given ? When are they to be given to propitiate the dead ?

श्रीकृष्ण उवाच

सत्यं पुनः प्रवक्ष्यामि उदकुम्भप्रदानकम्॥
प्रेतोतोद्देशेन दातव्यसा अन्नपानीयसंयुताः॥
विशेषेण महापक्षिन् प्रेतमुक्तिप्रदायकाः॥३॥

O Tārkṣya, now I shall explain the mode of gifting a water-jar. It should be offered to the brahman in favour of the dead along with a rice-ball and the libation of water.

द्वादशाहे च षण्मासे त्रिपक्षे वापि वत्सरे॥
उदकुम्भाः प्रदातव्या मार्गे तस्य सुखाय वै॥४॥

For the pleasure of the dead on their way to Yama's abode, these vessels should be given on the twelfth day, after six weeks, after six months or at the end of a year.

अहन्यहनि दातव्या उदकुम्भारिलैर्युताः॥
सुलिपते भूमिभागे तु पक्कान्नजलपूरिताः॥५॥

The vessel should be placed on the ground cleaned and smeared with cowdung. They should be filled with cooked food and water.

प्रेतस्य तत्र दातव्यं भाजनञ्च यदृच्छया॥
सुप्रीतस्तेन दत्तेन प्रेतो याम्यैः स गच्छति॥६॥

Satiating food should be given to the dead. The dead man is delighted thereby as he goes along with the attendants of Yama.

द्वादशाहे विशेषेण उदकम्भान् प्रदापयेत्॥
विधिना तत्र सङ्कल्प्य घटान् द्वादशसंख्यकान्॥७॥

On the twelfth day, twelve such jars should be given.

एकापि वर्द्धनी तत्र पक्वान्नफलपूरिता ॥
विष्णुमुद्दिश्य दातव्या संकल्प्य ब्राह्मणे शुभे॥८॥

A Vardhani [a vessel] filled with cooked food and water should be given to a Brahmin with Viṣṇu in view after due saṅkalpa.

एको वै धर्म्मराजाय तेन तुष्टेन मुक्तिभाक्॥
चित्रगुप्ताय चैकं तु गतस्तत्र सुखी भवेत्॥९॥

A single Vessel should be given in favour of Yama. Thereby, the dead man attains release. Another vessel should be given in favour of Citragupta. Thereby, the dead man

षोडशाद्याः प्रदातव्या मापान्नजलपूरिताः॥१०॥

Sixteen vessels filled with cooked black gram and water should be given to sixteen brāhmaṇas, one to each.

उक्रान्तिश्राद्धमारभ्य श्राद्धषोडशकस्य तु॥
षोडशब्राह्मणानान्तु एकैकं विनिवदयेत्॥११॥

The sixteen śrāddhas are performed beginning with Utkrānti-śrāddha (the first of the series).

एकादशाहात् प्रभृति देयो नित्यं दृढाह्वयः॥
पक्वान्नजलपूर्णो हि यावत् संवत्सरं दिनम्॥१२॥

From the eleventh day a vessel should be given every day for a year.

जलपात्राणि वृद्धानि दत्तानिघटकानि च॥
एका वै वर्द्धनी तत्र तस्यां पात्रन्तु वंशजम्॥१३॥

A Vardhann filled with cooked rice and. water should be given everyday for a year along with a bamboo vessel.

वस्त्रेणाच्छादयेत् तान्तु पूजयित्वा सुगन्धिभिः॥
ब्राह्मणेभ्यो विशेषेण जलपूर्णानि दापयेत्॥१४॥

A vessel full of water should be given to a Brahmin, after covering it with a cloth and scenting it with fragrant stuffs.

अहन्यहनि सङ्कल्प्य विधिपूर्व्वं खगेश्वर॥
ब्राह्मणाय कुलीनाय वदेवृत्तयुताय च॥१५॥
विद्यावृत्तवते देयं मूर्खे तन्न कदाचन॥
समर्थो वेदवृत्ताढ्यस्तारणे तरणेऽपि च॥१६॥

Every day, O bird, with due saṅkalpa a vessel should be given to a Brahmin well versed in the Vedas and observing all rites. He must be a deserving person, not a fool. Only the man who is endowed with Vedic lore can cross and enable others to cross the ocean of worldly existence.

॥ इति श्रीगारुडे महापुराणे द्वितीयांशे प्रेकल्पे धर्मकाण्डे सोदकुम्भश्राद्धनिरूपणं नाम सप्तत्रिंशोऽध्याय:॥ ३७॥

अध्याय: ३८ / Chapter 38

तार्क्ष्य उवाच

दानतीर्थार्थितं मोक्षं स्वर्गञ्च वद मे प्रभो॥
केन मोक्षमवाप्नोति केन स्वर्गे वसेच्चिरम्॥ १॥
केन गच्छति तेजस्तु स्वर्लोकात् सत्यलोकत:॥
मानुष्यं केन लभते नरकेषु निमज्जति॥ २॥
एतन्मे वद निश्चित्य भक्तानां मोक्षदायक॥
ब्रूहि कस्मिन् मृते स्वर्गे पुनर्जन्म न विद्यते॥ ३॥

O lord, please explain to me the nature of salvation. and heaven realizable or accessible by gifts or pilgrimages. How does a man attain salvation and how does he reach and stay in heaven for a long time ? What are the causes of fall of living beings from heaven and other regions among the upper seven worlds.

श्रीविष्णुरुवाच

मानुष्यं भारते वर्षे त्रयोदशसु जातिषु॥ ४॥

After obtaining human form in any of the thirteen castes in Bharata, if a man dies in a holy centre he is never born again.

तत् प्राप्य म्रियते क्षेत्रे पुनर्जन्म न विद्यते॥
अयोध्या मथुरा माया काशी काञ्ची अवन्तिकता॥ ५॥

The seven cities of Ayodhyā, Mathurā, Māyā, Kañcī,. Avantikā, Kāsī and Dvāravatī confer salvation.

पुरी द्वारवती ज्ञेय सप्तैता मोक्षदायिका:॥
सन्न्यस्तमिति यो ब्रूयात् प्राणै: कण्ठगतैरपि॥ ६॥

If at the time when the vital airs have reached the throat (when death is imminent) a man says' I have renounced', he attains the region of Viṣṇu after death and is not born again.

मृतो विष्णुपुरं याति न पुनर्जायते क्षितौ॥
सकृदुच्चरितं येन हरिरित्यक्षरद्वयम्॥ ७॥

He has already tucked his clothes for his journey to his goal of salvation if he pronounces the two letters Hari even for once.

बद्ध: परिकरस्तेन मोक्षाय गमनं प्रति॥
कृष्णकृष्णेति कृष्णेति यो मां स्मरति नित्यश:॥ ८॥

He who remembers me ever and anon saying Kṛṣṇa, Kṛṣṇa, Kṛṣṇa is lifted up by me from hell just as the lotus springs. up breaking through the water.

जलं भित्त्वा यथा पद्मं नरकादुद्धराम्यहम्॥
शालग्रामजिला यत्र यत्र द्वारवती शिला॥ ९॥

Undoubtedly one attains salvation if one dies near a Śalagrāma stone which is powerful for annihilating all sins and defects.

उभयो: सङ्गमो यत्र मुक्तिरतत्र न संशय:॥
शालग्रामशिला यत्र पापदोषक्षयावहा॥ १०॥

There is no doubt in this that salvation is ever present wherever Śālagrāma stone or the stone of Dvāravatī or both are present

तत्सन्निधानमरणान्मुक्तिर्जन्तो: सुनिश्चिता॥
रोपणात् पालनात् सेकाद्ध्यानस्पर्शन कीर्त्तनात्॥
तुलसी दहते पापं नृणां जन्मार्ज्जितं खग॥ ११॥

O bird, by growing, nurturing, sprinkling, saluting and extolling the Tulasi plant Man's sin accumulated in various births is wiped off.

ज्ञानह्रदे सत्यजले रागद्वेषमलापहे॥
य: स्नातो मानसे तीर्थे न स लिप्येत पातकै:॥ १२॥

He who has taken ablution in the holy lake of Mānasa where wisdom is the eddy, truth the water and which removes the dirt of love and hatred is never tarnished by sins.

न काष्ठे विद्यते देवो न शिलायां कदाचन॥
भावे हि विद्यते देवस्तस्माद्भावं समाचरेत्॥ १३॥

God is not present in wood, stone or clods

of earth. He is present in our heart. Hence, one should invoke the heart which plays a prominent part in devotion.

प्रातःप्रातः प्रपश्यन्ति नर्म्मदां मत्स्यघातिनः॥
न ते शिवपुरीं यांति चित्तवृत्तिर्गरीयसी॥१४॥

Fishermen visit Narmadā, the holv river, every morning. But their mind does not become pure.

यादृक् चित्तप्रतीतिः स्यात् तादृक कर्म्मफलं नृणाम्॥
परलोकगतिस्तादृक सूचीसूत्रविचारवत्॥१५॥

Men reap the fruits of their actions in accordance with their feeling; their goal in the other world is also befitting that. Their activity yields accordant fruits.

ब्राह्मणार्थे गवार्थे च स्त्रीणां बालवधेषु च॥
प्राणत्यागपरो यस्तु स वै मोक्षमवाप्नुयात्॥१६॥

He who lays down his life for the sake of his preceptor, a Brahmin, a woman or a child attains salvations.

अनाशके मृतौ यस्तु स वै मोक्षमवाप्नुयात्॥
अनाशके मृतो यस्तु स मुक्तः सर्व्वबन्धनैः॥१७॥

After making various gifts to Brahmins if a person dies during the period of fast he id freed from all bondage and attains i salvation.

दत्त्वा दानानि विप्रेभ्यस्ततो मोक्षमवाप्नुयात्॥
एते वै मोक्षगार्गाश्च स्वर्गमार्गास्तथैव च॥१८॥
गोग्रहे देशविध्वसे मरणं रणतीर्थयोः॥
उत्तमाधममध्यस्य बाध्यमानस्य देहिनः॥
आत्मानं तत्र सन्त्यज्य स्वर्गमास्रं लभेच्चिरम्॥१९॥

Such are the ways which lead either to salvation or heaven. In thwarting the seizure of cows, civil commotions and national calamities or disasters in holy places and temples, it is equally beneficent whether one succumbs or survives- Life becomes pleasant by making gifts and enjoyments. Death is efficacious in battle and holy places.

जीवितं मरणञ्चैच द्वयं शिक्षेत पण्डितः॥
जीवितं दानभोगाभ्यां मरणं रणतीर्थयोः॥२०॥

Casting themselves off, human beings whether of high, middling or low class attain their heavenly abode.

हरिक्षेत्रे कुरुक्षेत्रे भृगुक्षेत्रे तथैव च॥
प्रभासे श्रीस्थले चैव अर्ब्बुदे च त्रिपुष्करे॥२१॥
भूतेश्वरे मृतो यस्तु स्वर्गे वसति मानवः॥
ब्रह्मणो दिवसं यावत् ततः पतति भूतले॥२२॥

A man dying in Harikṣetra, Kurukṣetra, Bhṛgukṣetra, Prabhāsa, Srīśaila, Arbuda, Puṣkara or Bhūteśvara attains heavenly abode for the period of a day of Brahma and thereafter falls to the earth.

वर्षवृत्तिन्त यो दद्याद्ब्राह्मणे दोषवर्ज्जिते॥
सर्व्वं कलं स मुद्धत्य स्वर्गलोके महीयते॥२३॥

He who accords gifts to a Brahmin devoted to the observance sufficient to last for a year raises his family and is honoured

कन्यां विवाहयेद्यस्तु ब्राह्मणं वेदपारगम्॥
इन्द्रलोके वसेत् सोऽपि स्वकुलैः परिवेष्टितः॥२४॥

He who offers a virgin in marriage to a Brahmin well versed in the Vedas shall stay in Indraloka along with the members of his family.

महादानानि दत्वा च नरस्तत्फलमाप्नुयात्॥२५॥
वापी कूपतडागानामारामसुरसद्मनाम्॥
जीर्णोद्धारं प्रकुर्व्वाणः पूर्व्वकर्त्तुः फलं लभेत्॥
जीर्णोद्धारेण वा तेषां तत् पुण्यं द्विगुणं भवेत्॥२६॥

By giving gifts a man shall reap the fruits thereof. There is no doubt in this that he who resuscitates and repairs tanks, wells, lakes, parks and temples in ruins reaps twice the merit derived by the original builder.

शीतवाततपहरमपि पर्णकुटीरकम्॥
कृत्वा विप्राय विदुषे प्रददाति कुटुम्बिने ॥२७।
तिस्रः कोट्योर्द्धकोटी च नरः स्वर्गे महीयते॥२८॥
या स्त्री सवर्णा संशुद्धा मृतं पतिमनुव्रजेत॥
सा मृता स्वर्गमाप्नोति वर्षाणां रोमसंख्यया॥२९॥

He who gives to a scholarly Brahmin burdened with a family, ornaments for the ears, neck, fingers and arms, a cosy house fully furnished with utensils and other requisites, a cow and the contrivances to preventchillness, gusts of wind and scorching heat, is honoured in heaven for thirty-five million years. The woman of the same caste who follows her husband in death attains heaven and stays for

as many heavenly years as she spent human years in this world with him

पुत्रपौत्रादिकं त्यक्त्वा स्वपतिं यानुगच्छति॥
स्वर्गं लभेतां तौ चोभौ दिव्यस्त्रीभिलंकृतौ॥ ३०॥

If a woman leaves her sons, grandsons and other relatives and follows her husband in death both of them attain heaven along with three generations.

कृत्वा पापान्यनेकानि भर्तृद्रोहमतिः सदा॥
प्रक्षालयति सर्व्वाणि या स्वं पतिमनुव्रजेत्॥ ३१॥

Even if a woman has committed sins including evil intention against her own husband she can wash off her sins if she follows her husband in death.

महापापसमाचारो भर्त्ता चेद्दुष्कृती भवेत्॥
तस्याप्यनुव्रता नारी नाशयेत् सर्व्वकिल्विषपम्॥ ३२॥

Even if the husband has been a sinner and wicked, his sins will be washed off if the wife follows him after death.

ग्रासमात्रं नियमतो नित्यदानं करोति यः॥
चतुश्चामरसंयुक्तविमानेनाधिगच्छति ॥ ३३॥

If a man offers only a morsel of bread to the needy he will be proceeding to heaven in an aerial chariot endowed with chowries and umbrellas.

यत् कृतं हि मनुष्येण पापामारणान्तिकम्॥
तत् सर्व्वं नाशमायाति वर्षवृत्तिप्रदानतः॥ ३४॥

If he offers maintenance sufficient for a year, the sins committed by him till his death are destroyed.

भूतं भव्यं भविष्यञ्च पापं जन्मत्रयार्ज्जितम्॥
प्रक्षालयति तत् सर्व्वं विप्रकन्योपनायानात्॥ ३५॥

Ifhe helps a Brahmin to celebrate the marriage of his daughter, he washes off his sins of the past, future and present births.

दशकूपसमा वापी दशवापीसमं सरः॥
सरोभिर्दशभिस्तुल्या या प्रपा निर्ज्जले वने॥ ३६॥

The merit accruing from digging ten wells is acquired by digging a tank. The merit accruing from digging ten tanks is acquired by digging a lake. O bird, a drinking water shed erected in a dry place is equal to digging ten lakes.

या वापी निर्ज्जले देशे यद्दानं निर्द्धने द्विजे॥
प्राणिनां यो दयां धत्ते स भवेन्नाकनायकः॥ ३७॥

The drinking water shed erected in a dry place is equal to a gift to an indigent Brahmin. He who shows mercy to living beings becomes a leader of the world. RqMiftfirma

एवमादिभिरन्यैश्च सुकृतैः स्वर्गभारभवेत्॥
स तत् सर्व्वं फलं प्राप्य प्रतिष्ठां परमां लभेत्॥ ३८॥

By means of meritorious deeds like these one can attain heaven. After reaping the fruits of his virtuous deeds one becomes well established. '

फल्गु कार्य्यं परित्यज्य सततं धर्म्मवान् भवेत्॥
दानं दमो दया चेति सारमेतत् त्रयं भुवि॥ ३९॥

Leaving off useless insignificant place is so If a man contributes to cremate activities one shall ever be virtuous. Gifts, truth and mercy constitute the essential characteristics of the three worlds.

दानं साधोर्दरिद्रस्य शून्यलिंगस्य पूजनम्॥
अनाथप्रेतसंस्कारः कोटियज्ञफलप्रदः॥ ४०॥

A gift made to an indigent man is excellent; the worship of a Liṅga in a secluded

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे दत्तम लोकत्यागतिमोक्षमानुष्यहेतु निरूपणं नामाष्टात्रिंशत्तमोऽध्यायः॥ ३८॥

अध्यायः ३९ / Chapter 39

ताक्ष्यं उवाच

सूतकानां विधिं ब्रूहि दयां कृत्वा मयिप्रभो।
विवेकाय हि चित्तस्य मानवानां हिताय च॥ १॥

O lord, out of compassion for me, please tell me the rules of impurity, for my knowledge and for the welfare of human beings.

श्रीकृष्ण उवाच

मृते जनमनि पक्षीन्द्र सूतकं स्याच्चतुर्व्विधम॥
चतुर्णामपि वर्णानां सामान्येन विवर्ज्जितम्॥ २॥

O lord of birds, the impurity accruing from birth and death is fourfold. The rules of impurity are applicable to all the four castes.

उभयत्र दशहानि कुलस्यान्नं विवर्ज्जयेत्॥
दानं प्रतिग्रहो होमः स्वाध्यायश्च निवर्त्तते॥ ३॥

The days of impurity are ten for the relatives on the father's and mother's side. People should avoid taking meals, during this period, with the relatives of the dead. The bereaved family should neither offer nor receive gifts, should neither undertake nor conduct sacrifices. The study of the Vedas and Śāstras is strictly prohibited.

देशं कालं तथात्मानं द्रव्यं द्रव्यप्रयाजनम्॥
उपपत्तिमवस्थाञ्च ज्ञात्वां कर्म्म समाचरेत्॥ ४॥

One should observe the following while performing obsequial rites: suitability of place and time, sufficiency of wealth, justification of purpose, validity of reason and his capability.

गुहावह्निप्रवेशे च देशान्तरमृतेषु च॥
स्नानं सचेलं कर्त्तव्यं सद्यः शौचं विधीयते॥ ५॥

If a person is dead in the forest conflagration or in a foreign country, the relatives should take bath along with the dress; the impurity is soon removed thereby.

आमगर्भ्भाश्च ये जीवा ये च गर्भाद्विनिःसृता॥
न तेषामग्निसंस्कारो नाशौचं नोदकक्रिया॥ ६॥

If a child is dead in the womb or is born dead, there should be no obsequial rite, no waterlibation and no impurity at all.

शिल्पिनः कारवो वैद्या दासीदासास्तथैव च ॥
राजानः श्रोतियाश्चैव सद्यः प्रकीर्त्तिताः॥ ७॥

Artisans, architects, physicians, slaves (male or female), kings and Vedic scholars are purified immediately.

सत्री च (व्रती) मन्त्रपूतश्च आहिताग्निर्नृपस्तथा॥
एतेषां सूतकं नासित यस्य चेच्छन्ति पार्थिवाः॥ ८॥

He who is at fast or at sacrifice reciting the mantras or he who has set up a sacrificial fire or he who is a reigning ruler-these are exempt from impurity as also those who are exempted by the king.

प्रसवे च सपिण्डानां न कुर्य्यात् सङ्करं द्विजः॥
दशाहाच्छुध्यते माता अवगाश्च पिता शुचिः॥ ९॥

In impurity accruing from birth, the rules are less strict. Mother is purified after ten days, father just after taking bath.

विवाहोत्सवयज्ञेषु अन्तरा मृतसूतके॥
पूर्व्वं सङ्कल्पितं वित्तं भोज्यं तन्मनुरब्रवीत॥ १०॥

During the days of marriage, festivity, sacrifice, if a person dies, there is no impurity. The food-stuff collected for use can be utilized by the persons concerned. This is what Manu

सर्वेषामेवामाशौचं मातापित्रोस्तु सूतकम्॥
सूतकं मातुरेव स्यादुपस्थपृश्य पिता शुचिः॥ ११॥

In birth the relatives incur no impurity. Impurity attaches to parents alone. Primarily, it is the mother who becomes impure. Father is purified by the touch of water alone.

अन्तर्दशाहे स्याताञ्चेत् पुनर्मरणजन्मनी॥
तावत् स्यादशुचिर्विप्रो यावत् तत् स्यादनिर्द्दशम्॥ १२॥

In birth or death impurity lasts for ten days, O bird.

उदित नियमे दाने आर्त्ते विप्रे निवदेयेत्॥
तथैव ऋषिभिः प्रोक्तं यथाकालं न दुष्यति॥ १३॥

By giving food to the hungry and the indigent, the parents get rid of impuritythe sages have declared.

मृन्मयेन तु पात्रेण तिलैर्मिश्रजलैः सह॥
मृतिकया तथानते च नरः स्नात्वा शुचिर्भवेत्॥ १४॥

Man is purified after bathing in water from the earthen jar mixed with gingelly seeds and clay from holy places,

दानं परिषदे दद्यात् सुवर्णं गोवृषं द्विजे॥
क्षत्रियो द्विगुणं चैव वैश्यस्तु त्रिगुणं तथा॥ १५॥
चतुर्गुणन्तु शूद्रेण दातव्यं ब्राह्मणे धनम्॥
एव दानुक्रमैणैव चातुर्वर्ण्यं विशुध्यति॥ १६॥

He should gift some articles to the village assembly, gold, cow and bull to a brāhmaṇa. If kṣatriya he should do the same twice, if vaiśya thrice, if śūdra four times. Wealth should be given to a Brahmin.

सप्ताष्टमान्तरै शीर्णे गृह्यसंस्कारवर्जिते॥
अहस्तु सूतकं तस्य त्वब्दानां संख्यया स्मृतम्॥ १७॥

A person distanced by seven or eight generation or he who has not undergone a Sacrament incurs.no impurity.

ब्राह्मणार्थे विपन्नाये नारीणां गोग्रेहेषु च॥
आहवेषु विपन्नानामेकरात्रमशौचकम्॥ १८॥

For men who have lost life for the sake of a Brahmin, a cow, a woman or in the battlefield, infirmity lasts only for a single night.

न तेषामशुभं किञ्चिद्विप्राणां शुभकर्म्मणि॥
अनाथप्रेतसंस्कारं ये कुर्वन्ति नरोत्तमः॥ १९॥
स तेषामशुभं किञ्चिद्विप्रेण सहकारिणा॥
जलावगाहनातेषां सद्यः शुद्धिरुदाहृता॥ २०॥

Brahmins do not incur impurity if they are engaged in an auspicious rite. Those who arrange cremation. of an orphan child with the Brahmin assisting them in this act become purified as soon as they take bath.

विनिवृत्ता यदा शूद्रा उदकान्तमुपस्थिताः॥
तदाविप्रेणद्रष्टव्या इति वेदविदोविदुः॥ २१॥

When śūdras, following a corpse, reach a pond or a stream or a reservoir, they should return home. While returning they should be glanced at by a Brahmin which is enough for their purification. This is what the Vedic scholars say.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे मधर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे सूतककालादिनिरूपणं नाम एकोनचत्वारिंशत्तमोऽध्यायः॥ ३९॥

अध्यायः ४० / Chapter 40

इति श्रीगारुडे महापुराणे उत्तरखण्डे गताः॥
कथं तेषां भवेन्मार्ग किं स्थानं का गतिभवेत्॥ १॥
किञ्च युक्तं भवेत्तेषां विधानं वापि कीदृशम्॥
तदहं श्रोतुमिच्छामि ब्रूहि मे मधुसूदन॥ २॥

O lord, I wish to hear this explained. Some brahmin have tragic deaths. How is the passage in regard to those ? What is their place ? What is their goal ? what are the rules of observance in regard to them ? Please tell me the after-effects of such untimely unnatural deaths ?

श्रीकृष्ण उवाच

प्रेतीभूतद्विजातीनां सम्भूते मृत्युवैकृते॥
तेषां मार्गगतिस्थानं विधानं कथयाम्यहम्॥ ३॥

O Garuḍa, I shall tell you in detail about their passage, rules of observance and place. It is a great secret- the rite in case of abnormal death.

शृणु तार्क्ष्य परं गोप्यं जाते दुर्म्मणे सति॥
लंघनैर्ये मृता विप्र दंष्ट्रिभिश्चाभिघातिताः॥ ४॥
कण्ठग्राह विमग्नानां क्षीणानां तुण्डघातिनाम्॥
विषाग्निवृषविप्रेभ्यो विषूच्या चात्मघातकाः॥ ५॥
पतनोद्बन्धनजलैर्मृतानां शृणु संस्थितम्॥

There are people who are dead by fasts, killed by tanged animals, dead by strangulation, who are slayers of preceptors killed by wolves, who die of arson or imprecations of Brahmins, who die of cholera, who commit suicide, who fall from a peak and die, who hang themselves to death, who are drowned in tank, river or ocean,—listen to their plight. These go to hell.

यान्ति ते नरके घोरे ये च म्लेच्छादिभिर्हताः॥ ६॥
श्व शृगालदिसंस्पृष्टा अदग्धाः कृमिसंङ्कुलाः॥
उल्लंघिता मृता ये च महारोगैश्च पीडिताः॥ ७॥
अभिशस्तास्तथा व्यङ्गा ये च पापान्नपोषिताः॥
चण्डालादुदकात्सर्पाद्ब्राह्मणाद्वैद्युताग्निः॥ ८॥
दंष्ट्रिभ्यश्च पशुभ्यश्च वृक्षादिपतनान्मृताः॥
उदक्यासूतकीशूद्रारजकीसङ्गदूषिताः॥ ९॥
तेन पापेन नरकरन्मुक्ताः प्रतेत्वभागिनः॥
न तेषां कारयेद्दाहं सूतकं नोदकक्रियाम्॥ १०॥
न विधानं मृताद्यं च न कुर्यादौर्ध्वदैहिकम्॥
तेषां तार्क्ष्य प्रकुर्वीत नारायणबलिक्रियाम्॥ ११॥
सर्व्वलोकहितार्थय शृणु पापभयापहाम्॥
षण्मासं ब्राह्मणे दाहस्त्रिमासं क्षत्रिये मतः॥ १२॥

Those who are killed by the mlecchas and other infidels, who are defiled by dogs, jackals, etc., who are not cremated, who are full of germs, who die of leaping or great ailments or contact with foul women, or an attack by a

low-born person, who die of water, of serpent-bite, who are struck by lightning, killed by fanged beasts, who die of falling from trees, who are defiled by women in menses and impurities who are śūdras washermen and others, who are likely to fall into hell bycommitting sin or escaping itbecome ghostsfor such persons there is no rite of cremation, no water-libation, no rite of obsequy and no observance of impurity. For these people, O Garuḍa, the rite of Nārāyaṇa ball should be performed. Now, for the benefit of the entire world, I shall narrate the procedure of this rite that dispels the fear of sins.

सार्द्धमासं तु वैश्यस्य सद्यः शूद्रे विधीयते॥
गङ्गायां यमुनायाञ्च नैमिषे पुष्करेऽथ च॥१३॥

For a Brahmin, the rite should be performed within six months; for a kṣatriya within three months; for a vaigya within a month and a half and fora śūdra immediately.

तडागे जलपूर्णे वा ह्रदे वा विमलोदके ॥
वाप्यां कूपे गवां गोष्ठे गृहे वा प्रतिमालये॥१४॥
कृष्णाग्रे कारयेद्विप्र बलिं नारायणाह्वयम्॥
प्रेताय तर्पणं कार्य्यं मन्त्रैः पौराणवैदिकैः॥१५॥

The Nārāyaṇa ball should be performed through Brahmins in Gaṅgā, Yamunā, Naimiṣa and Puṣkara in a tank full of water, in an eddy of pure water, in a cow-shed, in a house or in a temple in front of Kṛṣṇa's image.

सर्व्वौषध्यक्षतैमिश्रेर्विष्णुमुद्दिश्य तर्पयेत्॥
कार्य्यं पुरुषसूक्तेन मन्त्रैर्वा वैष्णवैरपि॥१६॥

Water-libation should be performed with mantras from the Vedas and the Purāṇas. With the articles of worship lord Viṣṇu should be pryopyitiated.

दक्षिणाभिमुखो भूत्वा प्रेतं विष्णुरिति स्मरेत्॥
अनादिनिधनो देवः शंखचक्रगदाधरः॥१७॥

Rites accompanied by reciting the Puruṣa-sūkta and Viṣṇu mantras should be performed. Facing the south, the dead should be identified with lord Viṣṇu.

अव्ययः पुण्डरीकाक्षः प्रेतमोक्षप्रदो भवेत्॥
तर्पणस्यावसाने च वीतरागो विमत्सरः॥१८॥

The mantra runs thus! "May the lord Puṇḍarikākṣa who has no beginning, no end, who bears on his person a conch, a discus and a mace confer salvation to the dead.

जितेन्द्रियमना भूत्वा शुचिष्मान्धर्म्म तत्परः॥
दानधर्म्मरतः शान्तः प्रणम्य वाग्यतः शुचिः॥१९॥
यजमानो भवेत्तत्र शुचिर्वन्धुसमन्वितः॥
भक्त्या तत्र प्रकुर्व्वीत श्राद्धान्येकादशैवत्॥२०॥

After offering water-libation, the householder who is not affected by passion and hatred, who is pure, restrained in senses, devoted to virtue and benevolence shall observe silence along with his kinsmen, O Garuḍa.

सर्व्वकर्म्मविपाकेन एकैकाग्रे समाहितः॥
तोयव्रीहियवान् षष्ट्या गोधूमांश्च प्रियंगुकान्॥२१॥

. Then he shall perform eleven śrāddhas with full concentration observing all rules.

हविष्यान्नं शुभं मुद्रां छत्रोष्णीषे च चेलकम्॥
दापयेत्सर्व्वसस्यानि क्षीरक्षौद्रयुतानि च॥२२॥
वस्त्रोपानहसंयुतं दद्यादष्टविधं पदम्॥
दापयेत्सर्व्वविप्रेभ्यो न कुर्य्यात्पंक्तिबन्धनम्॥२३॥

He should make various gifts of water, grain, "wheat, Priyaṅgu, cooked rice soaked in ghī, silver coin, umbrella, turban, cloth, vegetables, milk, honey and sandals. .

भूमौ स्थितेषु पिण्डेशु गन्धपुष्पाक्षतान्वितम्॥
शंखपाये तथा ताम्रे तर्पणञ्च पृथक्पृथक्॥२४॥

Gifts should be made to all without depriving anyone of the line of those assembled. The rice-balls placed on the ground should be accompanied by scents, flowers and gains.

ध्यानधारणसंयुक्तो जानुभ्यामवर्निगतः॥
दातव्यं सर्वविप्रममभ्यो वेदशास्त्रविधानत्॥२५॥

Gifts made to Brahmins should be in accordance with the Vedic and śāstric injunctions. Water-libation should be offered separately through a conch or a copper vessel.

ऋचा वै दापयेदर्घ्यमेकोद्दिष्टे पृथक्पृथक्॥
आपोदैवीर्मधुमतीरादिपीटे प्रकल्पितम्॥२६॥
उण्यामगृहीतोऽसि द्वितीयेऽर्घं निवेदयेत्॥
येनापावक चक्षुषा तृतीये च सकल्पितम्॥२७॥

The performer of rites should hold breath and kneel on the ground. He should first give the arghya and then perform ekoddiṣṭa. The first rice-ball should be offered with the mantras *Apo daiv, madhumati* and the second with the mantra *Upayāmagṛhitosī.*

ये देवासश्चतुर्थ तु समुद्रं गच्छ पञ्चमे॥
अग्निजर्यैतिस्तथा षष्ठे हिरण्यगर्भः सप्तमे॥ २८॥

The third rice-ball is given with the mantra yena Pāvaka cakṣasa the fourth with the mantra ye devāsaḥ, and the fifth with the mantra samudram gaccha.

यमाय त्वाष्टमे ज्ञेयं यज्जाग्रन्नवमे तथा॥
दशमे याः फलिनीति पिण्डे चैकादशे ततः॥ २९॥

The mantra agnirjyoti is for the sixth, hiraṇyagarbhaḥ for the seventh, Yamāya for the eighth and yajjagrat for the ninth.

भद्रं कर्णेभिरिति च कुर्य्यात्पिण्डविसर्जनम्॥
कृत्वैकादशदेवत्यं श्राद्धं कुर्य्यात्परेऽहनि॥ ३०॥

The mantra *yāḥ phaliniḥ* is for the tenth and *bhadram kanebhih* for the eleventh. Thus all the rice-balls should be offered. After this, he shall perform the śrāddha for eleven deities on the next day.

विप्रानावाहयेत्पञ्च चतुवर्देविशारदान्॥
विद्याशीलगुणोपेतान्स्वकीयाञ्छीसत्तमान्॥
अब्यङान्सप्रशस्तांश्च न त वर्ज्ज्यान्कदाचन्॥ ३१॥

Five Brahmins should be invited and arghya given to them. They should be learned, of good conduct, most excellent in their family, free from physical decrepitude and noble. Never should they be of the condemnable type,

विष्णुः स्वर्णमयः कार्य्यो रुद्रस्ताम्रमयस्तथा॥
ब्रह्मा रूप्यमयस्तद्यो लोहमयो भवेत्॥ ३२॥

The image of Viṣṇu should be made of gold, that of Rudra of copper, that of Brahma of silver and that of Yama of iron,

सीसकं तु भवेत्प्रेतं त्वथ वा दर्भकं तथा॥
शन्नोदेवीति मन्त्रेण गोविन्दं पश्चिमे न्यसेत्॥ ३३॥

The effigy of the dead should be made of lead or Darbha grass. Nyāsa of Samavedin should be conducted with the mantra Yamayatvā.

अग्न आयाहीति रुद्रमुत्तरत्रैव विन्यसेत्।
अग्निमीलेति मन्त्रेण पूर्वेणैव प्रजापतिम्॥ ३४॥
इषेत्वोर्ज्जेति मन्त्रेण दक्षिणे स्थापयेद्यमम्॥
मध्ये मण्डलकं कृत्वा स्थाप्यो दर्भमयो नरः॥ ३५॥

Lord Govinda should be placed in the west with the mantra; *agna a yāhi*, Prajāpati in the east with the mantra *agnim ile;* Yama in the south with the mantra *iṣe tvā* and in the middle a mystic diagram should be drawn on the ground where thebody of darbha grass

ब्रह्मा विष्णुस्तथा रुद्रो यमः प्रेतश्च पञ्चमः॥
पृथक्कुम्भे ततः स्थाप्याः पञ्चरत्नसमन्विताः॥ ३६॥

In five vessels containing five gems there be invoked Brahmā, Viṣṇu, Rudra, Yama and the dead person.

वस्त्रयज्ञोपवीतानि पृथङ्मुद्रापराणि च॥
जपं कुर्य्यात्पृथक्तत्र ब्रह्मादौ देवतासु च ॥ ३७॥

The cloth, the sacred thread and the coins should be separate for each deity. The mantras too are separate for each deity.

पञ्च श्राद्धानि कुर्वीत देवतानां यथाविधि॥
जलधारां ततो दद्यात्पीठेपीठे पृथक्पृथक्॥ ३८॥

Five śrāddhas are performed separately for the deities with due observance of rules, and water is poured over the piṇḍas separately.

शङ्खे वा ताम्रपात्रे वा अलाभे मृन्मयेऽपि वा॥
तिलोदकं समादाय सव्वौषधिसमन्वितम्॥ ३९॥
आसनोपानहौ च्छत्रं मुद्रिका च कमण्डलुः॥
भाजनं भाजनाधारं वस्त्रण्यष्टविधं पदम्॥ ४०॥
ताम्रपात्र तिलैः पूर्णं सहिरण्यं सदक्षिणम्॥
दद्याद्ब्राह्मणमुख्याय विधियुक्तं खगेश्वर॥ ४१॥

Water with gingelly seeds shall be taken in a conch or a copper vessel or if it is not available in an earthen vessel along with the articles of worship. O lord of birds, the following articles should be gifted to a pious Brahmin-seat, sandal, umbrella, coins, water pot, vessel, food-stuffs and grains, thus constituting the eight padas as well as a copper vessel with gingelly seeds along with gold and compatible dakṣiṇās.

ऋग्वेदपारगे दद्याज्जातसस्यां वसुन्धराम्॥
यजुर्वेदमये विप्रे गाञ्च दद्यात्पयस्विनीम्॥ ४२॥

सामगाय शिवोद्देशात्प्रदद्यात्कलधौतकम्॥
यमोद्देशात्तिलाँल्लोहं ततो दद्याच्च दक्षिणाम्॥४३॥

Fields with grain plants already grown should be gifted to a Ṛgvedin, a milch cow to a Yajurvedin, a new cloth to a Sāmavedin with Lord Śiva in view, and similarly gingelly seeds and iron with Yama in view. The sacrificial fee should be paid to the officiating priests.

पश्चात्पुत्तलकं कार्य्यं सर्व्वौषधिसमन्वितम्॥
पलाशस्य च वृन्तानां विभागं शृणु काश्यप॥४४॥

An effigy should be made with the medicinal herbs. O Kāśyapa, palaśa leaves and bunches should be split into several pieces.

कृष्णाजिनं समास्तीर्य्य कुशैश्च पुरुषाकृतिम्॥
शतत्रयेण षष्ट्या च वृन्तः प्रोक्तोऽस्थिसञ्चयः॥४५॥

The hide of a blackdeer shouldbe spread and the effigy of kuśa grass placed over it. Three hundred and sixty blades of kuśa grass representing the number of bones in the body should be used

विन्यस्य तानि वृन्तानि अङ्गेष्वेषु पृथक्पृथक्॥
चत्वारिंशच्छिरोदेशे ग्रीवायां दश विन्यसेत्॥४६॥

The blades of kuśa grass should be tied well to constitute the different limbs. Forty blades of kuśa grass at the head and ten at the neck.

विंशत्युरःस्थले दद्याद्विंशतिं जठरेऽपि॥
बाहुयुग्मे शतं दद्यात्कटि देशे च विंशतिम्॥४७॥

Twenty in the region of the heart, twenty in the belly, hundred in the thighs and twenty at the hips.

ऊरुद्वये शतञ्चापि त्रिंशज्जंघाद्वये न्यसेत्॥
दद्याच्चतुष्टयं शिश्ने षड् दद्याद् वृषणद्वये॥
दश पादांगुलीभागे एवमस्थनि विन्यसेत्॥४८॥

Four for the penis, six for the testicles, ten for the toes. This is the procedure to' represent the bones.

नारिकेलं शिरःस्थाने तुम्बं दद्याच्च तालुके॥
पञ्चरत्नं मुो दद्याज्जिह्वायां कदलीफलम्॥४९॥

A coconut is placed at the head; a silver piece in the palate; five gems in the mouth and a plantain fruit in the tongue.

अंत्रेषु नालकं दद्याद्वालकं प्राणएव च॥
वसायां मेदकं दद्याद्गोमूत्रेणं तु मूत्रकम्॥५०॥

Sands represent the entrails; saffron is placed at the nose; clay represents the fat and cow's urine the urine.

गन्धकं धातवो देया हरितालं मनःशिला॥
रेतःस्थाने पारदञ्च पुरीषे पित्तलं तथा॥५१॥

Sulphur represents the Dhatus (the principal constituents of the body). Haritāla, Manaḥśilā and fried barley flour represent flesh and honey represents the blood.

मनःशिलां तथा गात्रे तिलकल्कञ्च सन्धिषु॥
यवपिष्टं तथा मांसे मधु वै क्षौद्रमेव च॥५२॥

A clump of twigs and leaves represents the matted hair, hide of deer represents the skin, mercury represents semen and brass pieces the faeces.

केशेषु वै वटजटा त्वचि दद्यान्मृगत्वचम्॥
कर्णयोस्तालपत्रञ्च स्तनयासेश्चैव गुञ्जिकाः॥५३॥

Manaḥśilā is scattered over the body, gingelly cakes on the joints, palm leaves on the ears and two Guñjās (berries) on the nipples.

नासायां शतपत्रं च कमलं नाभिमण्डले॥
वृन्ताकं वृषणद्वन्द्वे लिङ्गे स्याद्गृञ्जनं शुभम्॥ ५४॥

Lotus petals are placed on the nose and the umbilical region; brinjal on the testicles and red garlic on the penis.

घृतं नाभ्यां प्रदेयं स्यात्कौपीने च त्रपु स्मृतम्॥
मौक्तिकं स्तनयोमूर्ध्नि कुंकुमेन विलेपनम्॥ ५५॥

Ghī should be applied over the navel. Lac represents the loin cloth. Pearls are placed at the breast and saffron over the head.

कर्पूरागुरुधूपैश्च शुभैमाल्यैः सुगन्धिभिः॥
परिधानं पट्टसूत्रं हृदये रुक्मकं न्यसेत्॥५६॥

Compher, incense, aguru, garlands are used to decorate the effigy. It is clothed with silken cloth. A gold piece is placed over the chest.

ऋद्धिवृद्धी भुजौ द्वौ च क्षुषोश्च कपर्दकौ॥
सिन्दूरं नेत्रकोणे च ताम्बूलाद्युपहारकैः॥ ५७ ॥

Ṛddhi (success) and Vṛddhi (prosperity) represent the arms, two chowrie pieces the eyes; red lead is applied to the corners of the eyes. Betal leaves are offered (to the mouth).

सर्व्वौषधियुतं प्रेतं कृत्वा पूजा यथोदिता॥
साग्निके (कैश्चा)चापि विधिना यज्ञपात्रं न्यसेत्क्रमात्॥५८॥

Thus, the worship of the dead is performed with different medicinal herbs. Due rites are performed in fire and sacrificial vessels are kept around.

शिरोमे श्रीरिति ऋचा पुनन्तु वरुणेति च॥
प्रेतस्य पावन कृत्वा शालिशालशिलोदकैः॥५९॥

The dead body is sanctified by the mantras śanno devī, punantu mā, imam me Varuṇa and by the water from the śālagrāma stone.

विष्णुमुद्दिश्य दातव्या सुशीला गौः पयस्विनी॥६०॥

A good milch cow and a vessel full of gingelly seeds is gifted with Viṣṇu in view.

(तिला लोहं हिरण्यं च कार्पासं लवणं तथा॥
सप्तधान्यं क्षितिर्गाव एकैकं पावनं स्मृतम्॥६१॥

Gingelly seeds, iron, gold, cotton, salt, cow-each of them is considered to be pious.

तिलपात्रं ततो दत्त्वा परदानं तथैव च॥)
महादानानि देयानि तिलपात्रं तथेति च॥
ततो वैतरणी देया सर्व्वाभरणभूषिता॥६२॥

Then, Vaitaraṇī decorated with ornaments should be given accompanied by a śrāddha.

कर्त्तव्यं वैष्णवं श्राद्धं प्रेतमुक्त्यर्थ मात्मवान्॥
प्रेतंमोक्षं ततः कुर्य्याद्धृदि विष्णुं प्रकल्प्य च॥६३॥

Then rites for the release of the ghost should be performed with Viṣṇu in view.

ॐ विष्णुरिति संस्मृत्य प्रेतं तन्मृत्युमेव च॥
अग्निदाहं ततः कुर्य्यात्सूतकन्तु दिनत्रयम्॥६४॥

The Preta is mystically discharged. The corpse or the effigy is cremated while meditating upon Viṣṇu

दशाहकर्त्रा पिण्डाश्च कर्त्तव्याः प्रेतमुक्तये॥
सर्व्वं वर्षविधिं कुर्य्यादेवं प्रेतश्च मुक्तिभाक्॥६५॥

(On the cremation of effigy) three days' impurity is observed; Otherwise, impurity lasts for ten days while a rice -ball is offered on each of the ten days. All other rites are performed for a year. Thereby the dead man attains salvation.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादेऽपमृत्यौ सुखदुःखलाभालानिरूपणं नाम चत्वारिंशत्तमोऽध्यायः॥ ४०॥

अध्यायः ४१ / Chapter 41

श्रीविष्णुरुवाच

वृषोत्सर्गं प्रकुर्व्वीत विधिपूर्व्वं खगेश्वर ॥
कार्त्तिकादिषु मासेषु पौर्णमास्यां शुभे दिने॥१॥

O lord of birds, the rite of releasing the bull (Vṛṣotsarga) should be done, as prescribed in the month Karttika or on the full-moon day (pūrṇimā) or on other auspicious days.

विवाहोत्तसर्ज्जनं श्राद्धं नान्दीमुखमुष क्रमेत्॥
कुर्य्याद्धुवश्च सस्करानग्निस्थापनमेव च॥२॥

One should get married, release the bull, perform Nāndīmukha and establish fire.

वाप्यां कूपे गवां गोष्ठे स्थाप्याग्निं विधिवत्ततः॥
विवाहविधिना सर्व्वं कुर्य्याद्ब्राह्मणवाचनम्॥३॥

Fire should be established beside the water reservoir, well, cowshed and everything should be done according to marriage rites such as the recitation of the mantras by the Brahmins.

पात्रासादनं श्रपणमुपयमनकुशादिकम्॥
पर्य्युक्षणान्ते होमं च कर्य्या द्वै ब्राह्मणेन तु॥४॥

He should do pātrāsādana, śrapaṇa, upanayana, etc. At the end of paryuksana, the Brahmin should do home.

आघरावाज्यभागौ च चक्षुषी च प्रदापयेत्॥
प्रथमेऽहरिति मन्त्रेण होतव्याश्च षडाहुतीः(तयः)॥५॥
आघारावाज्यभागौ तु पायसेनाङ्गदेवताः॥
अग्नये रुद्राय शर्व्वाय पशुपतये उग्राय शिवाय॥
भवाय महादेवायेशानाय यमाय च॥६॥

Six offerings should be made with the mantra prathama ahar to Agni, Rudra, Śarva, Paśupati, Śiva, Bhava, Mahādeva, Īśāna, Yama,

पिष्टकेन सकृद्धोमं पूषागा इति मन्त्रतः॥
उभयोः स्विष्टिकृद्धोमश्चरुणा पायसेन च॥७॥

Once, homa should be made with piṣṭaka

by reciting the mantra Puṣā gā. Homa should be made both with care and Pāyasa.

प्रथमं व्याहृतिहोमः प्रायश्चित्तं प्रजापतिः॥
संस्त्रवप्राशनं कुर्य्यात्प्रणीतापन्योक्षणम्॥ ८॥
पिवित्रप्रतिपत्तिश्च ब्राह्मणे दक्षिणा तत॥
षंडगरुद्रजाप्येन प्रतो मोक्षमवायुप्रयात॥ ९॥

First vyāhṛtī-homa. should be made, then Prāyaścitta, Ṣaṁśrava-prāśana, Praṇīta, I parimokṣaṇa and Pavitra-pratipatti. Dakṣiṇā should be given to the Brahmins officiating a the sacrifice. By reciting ṣaḍaṅga mantras dedicated to Audra, the ghost obtains release

एकवर्णं वृषञ्चैव सकृद्धत्सतरीं खग॥
स्त्रापयित्वा तत कुर्य्यामन्त्रमोक्षणम्॥१०॥

Bull of one colour and a calf should be bathed and decorated with ornaments.

संस्त्रवप्राशनं कुर्य्यात्प्रणीतापरिमोक्षणम्॥
ब्राह्मणान् भोजयेत्पश्चाद्दक्षिणाभिश्च तोषयेत्॥ ११॥

By releasing the twins the ghost obtains release. Then water-libation should be made by reciting the mantras. The Brahmins should be feasted and gratified with the sacrificial fee.

ततः श्राद्धं समुद्दिष्टमकोद्दिष्टं यथाविधि॥
जलमन्नं तथा देयं प्रेतोद्धरणहेतवे॥ १२॥

Then ekoddista should be performed accompanied by water libation and gifts of food.

द्वादाहे ततः कुर्य्यानमासेमासे पृथक्पृथक्॥
एवं विधिः समायुक्तः प्रेतमोक्षं करोति हि॥ १३॥

This should be done on the twelfth day and in each month separately. The prescription relates to the release of the ghost.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे वृषोत्सर्गनिरूपणं नामैकचत्वारिंशत्तमोऽध्यायः॥ ४१॥

अध्यायः ४२ / Chapter 42

श्रीविष्णुरुवाच

यथा धेनुसहस्त्रेषु वत्सो विन्दति मारतम्॥
तथा पूर्व्वकृतं कर्म्म कर्त्तारमनुगच्छति॥ १॥

As a calf can trace its mother cow among a thousand cows so also the actions done in previous births can follow the doer.

आदित्यो वरुणो विष्णुर्ब्रह्मा सोमो हुताशनः॥
शूलपाणिश्च भगवानभिनन्दति भूमिदम्॥ २॥

The sun, Varuṇa, Viṣṇu, Brahmā, moon, fire and lord Śiva appreciate the person who gifts plots of land.

नास्ति भूमिसमं दानं नास्ति भूमिसमो निधिः॥
नास्ति सत्यसमो धर्म्मो नानृतात्पातकं परम्॥ ३॥

There is no gift equal to the gift of land, no treasure equal to landed property, no virtue equal to truthfulness and no sin equal to falsehood.

अग्नेरत्पत्यं प्रथमं सुवर्णं
भूर्वैष्णवी सूर्य्य सुताश्च गावः॥
लोकत्रयं तेन भवेत्प्रदत्तं यः
काञ्चनं गां च महीं च दद्यात्॥ ४॥

Gold is the first offspring of fire, land of Viṣṇu, and cow of the sun. He who gifts gold, cow and land actually makes a gift of three worlds

त्रीण्याहुरतिदानानि गावः पृथ्वी सरस्वती॥
नरकादुद्धरन्त्येते जपपूजनहोमतः॥ ५॥

He who gifts knowledge, land and cow is blessed. Reciting Epics and the Purāṇas, cultivating seeds in the fertile land and milking the cow save people from the distress of hell.

कृत्वा बहूनि पापानि रौद्राणि विपुलानि च॥
अपि गोचर्म्ममात्रेण भूमिदानेन शुध्यति॥ ६॥

Even persons committing heinous sins are purified merely by making gift of a cow or a plot of land.

हरन्तमपि लोभेन निरुध्यैनं निवारयेत्॥
स याति नरके घोरे यस्तं न परिरक्षति॥ ७॥

If someone seizes cows or land unlawfully due to greed he should be stopped. He goes to hell who does not protect these.

अकर्त्तव्यं न कर्त्तव्यं प्राणैः कण्ठगतैरपि॥
कर्त्तव्यमेव कर्त्तव्यमिति धर्म्मविदो विदुः॥ ८॥

Even when the vital airs stick to the throat (when death is imminent) actions unworthy of performance should not be carried out; only worthy actions should be followed. This is known to Vedic scholars who have declared thus

आकारप्रवर्त्तने पापं गोसहस्त्रवधैस्समस्॥
वृत्तिच्छेदे तथा वृत्तेः करणं लक्षधेनुकम्॥९॥

There is as much of sin in seizing cows or land as that which results from slaughtering a thousand cows, in doing an evil action or in depriving someone of his lovelihood. In. helping someone to secure the means of livelihood, the benefit that accrues is equal to that of the gift of a hundred thousand cows.

वरमेकाप्यपहृता न तु दत्तं गवां शतम्॥
एकां हृत्वा शतं दत्त्वा न तेन समता भवेत्॥१०॥

It is better to give away a cow once for all rather than give away a hundred cows and seize one. It one seizes a cow he cannot expiate for that sin by even giving a hundred cows.

स्वयमेव तु यो दत्त्वा स्वयमेव प्रबाधते॥
स पापी नरकं याति यावदाभूतसंप्लवम्॥११॥

If a person voluntarily gifts something and wontonly seizes the same he becomes a great sinner. He goes to hell "where he stays till the universe is dissolved in Deluge.

न चाश्वमेधेन तथा विधिवद्दक्षिणावता॥
अवृत्तिकर्शिते दीने ब्राह्मणे रक्षिते यथा॥१२॥

The merit that accrues to one in offering protection to a poor Brahmin who is emaciated due to unemployment cannot be surpassed in sacredness even by performing a horse sacrifice accompanied by all sacrificial fees.

न तद्भवति वेदेषु यज्ञे सुबहुदक्षिणे॥
यत्पुण्यं दुर्बले त्रस्ते ब्राह्मणे परिरक्षिते॥१३॥

The merit one secures by guarding the Vedas and performing sacrifices accompanied by sacrificial gifts cannot equal the merit of protecting a weak Brahmin.

ब्रह्मस्वैश्चसुपुष्टानि वाहनानि बलानि च॥
युद्धकाले विशीर्य्यन्ते सैकताः सेतवो यथा॥ १४॥

The Vehicles and forces maintained with the wealth misappropriated from the Brahmins break down at the time of battle like bonds made of sand.

स्वदत्ता परदत्तां या यो हरेच्च वसुन्धराम्॥
षष्टिवर्षसहस्त्राणि विष्ठायां जायेत कृमिः॥१५॥

if one seizes land gifted by another he is reborn as a worm in faeces where he remains for sixty thousand years.

ब्रह्मस्वं प्रणया द्भुक्त दहत्यासप्तंग कुलम्॥
तदेव चौर्य्यरूपेण दहत्याचन्द्रतारकम्॥१६॥

The brahmanical asset enjoyed by the deception of affection burns the entire family till the seventh generation. The same if enjoyed stealthily burns the race so long as the moon and the stars shine in the sky.

लोहचूर्णाश्मचूर्णानि कदाचिज्जरेत्युमधत्
ब्रह्मस्वं त्रिसुषु लोकेन कः पुमारञ्जयति॥ १७॥

Clever persons may be there who can digest powdered iron or stone or even poison. But is there a man in the world who can digest the property of a Brahmin ?

देवद्रव्यविनाशेन ब्रह्मस्वहरणेन च॥
कुलान्यकुलतां यान्ति ब्राह्मणातिक्रमेण च॥ १८॥

By destroying the wealth of gods (temples), by seizing a Brahmin's wealth or by dishonouring and slighting a Brahmin a family falls in esteem.

ब्राह्मणाति क्रमो नास्ति विष्ठे विद्याविवर्ज्जिते॥
ज्वलन्तमग्निमुत्सृज्य न हि भस्मनि हूयते॥१९॥

There is no question of dishonouring a Brahmin though devoid of learning. No one performs homy in ashes instead of in blazing fire.

संक्रान्तौ यानि दानानि हव्यकव्यानि यानि च॥
सप्तकल्पक्षयं यावद्ददात्यर्कः पुनःपुनः॥ २०॥

Gifts made during the transit of the sun from one sign of Zodiac to the other, Havyas and Kavyas offered at that time enable one to be honoured in heaven for seven Kalpas.

प्रतिग्रहाध्यापनयानेषु
प्रतिग्रहं स्वेष्टमतं वदन्ति॥

प्रतिग्रहाच्छुध्यति जाप्यहोमं
न याजनं कर्म्म पुनन्ति वेदा॥ २१॥

Out of the three-acceptance of monetary gifts, imparting knowledge to the I seeker and presiding over another man's sacrifice, acceptance of monetary gifts is the I best. The sin, if any, in the acceptance of monetary gifts is removed by Japan and homas but even the Vedas do not sanctify a person who presides over another man's sacrifice but himself does not perform any sacrifice.

सदा जापी सदा होमी परपाकविवर्ज्जितः॥
रत्नपूर्णामपि महीं प्रतिगृह्णन्न लिप्यते॥ २२॥

A person who performs japas and homas and abstains from accepting cooked food from others is not tarnished by any sin even if he accepts the gift of the whole earth, full, of precious jewels.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे भूदानादिनिरूपणं नाम द्वित्वारिंशत्तमोऽध्यायः॥ ४२॥

अध्यायः ४३ / Chapter 43

श्रीविष्णुरुवाच

जलाग्निबन्धनभ्रष्टा प्रव्रज्यानाशकच्युताः॥
ऐन्दवाभ्यां विशुध्यन्ति दत्त्वा धेनुं तथा वृषम्॥ १॥

Those who voilet rules for the observance of rites in water and fire, those who break wows of renuciation and fast should make gifts of cow or bull for the purity of sense-organs.

ऊनद्वादशवर्षस्य चतुर्व्वर्षाधिकस्य च॥
प्रायश्चित्तं चरेन्माता पिता वान्योऽपि बान्धवः॥ २॥

Either the mother or a kinsmen can perform the expiratory rite on behalf of a boy less than twelve but above four.

अतो बालनरस्यापि नापराधो न पातकम्॥
राजदण्डो न तस्यास्ति प्रायश्चित्तं न विद्यते॥ ३॥

Boys of less than four years in age can never be guilty or sinful. Even the king cannot punish them. There is no expiatory rite prescribed for such boys, in the śāstras.

रक्तस्य दर्शने दृष्टे आतुरा स्त्री भवेद् यदि॥
चतुर्थेऽह्नि पदार्दीश्च त्यक्त्वा स्नात्वा विशुध्यति॥ ४॥

If a woman falls sick after the menstrual blood has come out let her discard her cloth on the fourth day and touch the havis. She becomes pure thereby.

आतुरे स्नान उत्पन्ने दशकृत्वो ह्यनातुरः॥
स्नात्वास्नात्वास्पृशेदेनं ततः शुध्येत् स आतुरः॥५॥

Sometimes, a person is ill and the necessity arises for an ablution. In the circumstances, a healthy man should take ablution ten times. He should touch the sick man after every bath- Thereby, the sickman is purified even without ablution.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे शुद्धिनिरूपणं नाम त्रिचत्वारिंशोऽध्यायः॥ ४३॥

अध्यायः ४४ / Chapter 44

श्रीविष्णुरुवाच

स्वेच्छया तार्क्ष्य मरणं शृङ्गिदंष्ट्रिसरीसृपः॥
चाण्डालद्यात्मघातैश्च विषाद्यैस्ताडनैस्तथा॥ १॥
जलाग्निपातवातैश्च निराहारादिभिस्तथा॥
येषामेव भवेन्मृत्युः प्रोक्तास्ते पापकर्म्मिणः॥ २॥
पाषड्यनाश्रमाश्चैव महापातकिनस्तथा॥
स्त्रियश्च व्यभिचारिण्य आरूढपतितास्तथा॥ ३॥

O bird, now listen. Those who die of their will, or through homed animals, toothed animals, reptiles, low caste people (Cāṇḍālas), suicide, poison, beating, water, fire, air, hunger are counted among great sinners. So also the women of bad character.

न तेषां स्यान्नवश्राद्धं न संस्कारः सपिण्डनम्॥
श्राद्धानि षोडशोक्तानि न भवन्ति च तान्यपि॥ ४॥

Such sinners do not deserve navas śrāddha or cremation or sapiṇḍiana or sixteen śrāddha

वेतनं यत् क्षिपेदप्सु गृह्याग्निश्च चतुष्पथे॥
पात्राणि निर्द्दहेदग्नौ साग्निके पापकर्म्मणि॥५॥

Just as money is thrown in water, or sacred fire on the cross-roads, similarly, rites performed for the sinner bear no fruit at all.

पूर्णे संवत्सरे तेषामित्थं कार्य्यं दयालुभिः॥
एकादशीं समासाद्य शुक्लपक्षे च काश्यप॥६॥
विष्णु यमं च सम्पूज्य गन्धपुष्पाक्षतादिभिः॥
दश पिण्डान् घृताक्तांश्च दर्भेषु मधुसंयुतान्॥७॥
यज्ञोपवीति सतिलान् ध्यायन् विष्णुं यम तथा॥
दक्षिणाभिमुखस्तूष्णीमेकैकं निर्व्वपेत् तुतान्॥८॥

However, when the year is complete, the affectionate descendents should do the following: They should worship lord Viṣṇu and Yama on the eleventh day of the bright half of the month with incense, flowers, uncooked rice and offer the rice-balls soaked in ghī and mixed with honey and gingelly seeds. This all the performer should do in silence, facing the south, putting the sacred thread on and meditating on lord Viṣṇu and Yama.

उद्धृत्य मिश्रितान् पश्चात् तीर्थेऽभ्मःसु विनिःक्षिपेत्॥
क्षिपन् संकीर्त्तयेन्नाम गोत्रं च मृतकस्य च॥९॥

Then taking the articles of worship together he should throw them into the water, muttering all the while the personal name and the surname of the dead.

पुनरप्यर्च्चयेद्विष्णुं यमं कुसुमचन्दनैः॥
धूपदीपैः सनैवेद्यैर्भक्ष्यभोज्यसमन्वितैः॥१०॥

Then again, he should worship lord Viṣṇu pd Yama with sandal paste, flowers, incense, lamp and eatables.

तस्मिन्नुपवससदह्नि विप्रांश्चैव निमन्त्रयेत्॥
कुलविद्यातपोयुक्तान् साधुशीलसमनवितान्॥ ११॥

He should keep fast on that day and invite the brāhmaṇas of noble families, of good character, learned and austere.

नव सप्ताथवा पञ्च स्वसामर्थ्यानुसारतः॥
अपरेऽहनि मध्याह्ने यमं विष्णुं तथार्च्चयेत्॥ १२॥

They may be nine or seven or five, according to his ability. Next day, at noon, Viṣṇu and Yama, should be worshipped.

उदङ्मुखांस्तथा विप्रांस्तान् सम्यगुपवेशयेत्॥
आवाहनार्घदानादौ विष्णुं यमसमन्वितम्॥१३॥

The Brahmins should be seated facing the north. Lord Viṣṇu and Yama should be invoked and worshipped.

यज्ञोपवीती कुर्व्वीत प्रेतनाम प्रकीर्त्तयेत्॥
प्रेतं यमं च विष्णु च स्मरन् श्राद्धं समापयेत्॥ १४॥

The performer of the rite should keep wearing the sacred thread to the right. He should name the dead and think upon him, lord Viṣṇu and Yama and complete the rite.

अन्येभ्यश्चापि सर्वेभ्यः पिण्डदानार्थमुद्धरेत्॥
पृथग्वा दश पिण्डांश्च पंच दद्यात् क्रमेण तु॥ १५॥

He should remember his other ancestors too and offer Finds to each separately or all together. Ten or five piṇḍas, as prescribed, should be offered.

प्रथमं विष्णवे दद्याद्ब्रह्मणे च शिवाय च॥
सभृत्याय शिवायथ प्रेतायापि च पंचमम्॥ १६॥

First, he should offer a Finds to Viṣṇu, then to Brahma, diva, his attendents and then the fifth to the dead.

नाम गोत्रं स्मरेत् तस्य विष्णुशब्दं प्रकीर्त्तयेत्॥
नमस्कारशिरस्कनतु पंचमं पिण्डमुद्धरेत्॥१७॥

While offering a piṇḍa he should utter the name and surname of the dead and the name of lord Viṣṇu. Bowing with head, he should give the fifth Finds to the departed soul.

गोभूमिपिण्डदानाद्यैः शक्त्या प्रेतं स्मरंश्च तम्॥
तिलैस्तिलांस्तु विप्राणां दर्भयुक्तेषु पाणिषु॥१८॥

Remembering the dead he should give, according to-his ability, a cow, a plot of land, articles of food, gingelly seeds to the brāhmaṇas with darbha grass in hands

दद्यादन्नं द्विजानां च ताम्बूलं दक्षिणां तथाः॥
एवं शिष्टतमं विप्रं हिरण्येन प्रपूजयेत्॥ १९॥

So also coins, betel and corn should be given to the brāhmaṇas. The headman among the brāhmanas should be honoured with gold.

नाम गोत्रं स्मरन् दद्याद्विष्णुप्रीतो स्त्विति ब्रुवन्॥
अनुव्रज्य द्विजान् पश्चात् त्याक्ताभ्भो दक्षिणामुखः॥२०॥

Taking the personal name and the surname of the dead the performer should gift the articles

with the formula : May Viṣṇu be pleased. While the brāhmaṇas are leaving he should follow them with his face to the, south and throw water over the earth.

कीर्त्तयन्नामगोत्रे तु भुवि प्रीतोस्त्विति क्षिपेत्॥
मित्रबन्धुजनैः सार्द्धं शेषं भुञ्जीत वाग्यतः॥
प्रतिसंवत्सरादि स्यादेकोद्दिष्टविधानतः॥ २१॥

White he throws water over the earth, he should mention the name and surname of the dead and pronounce : 'May the departed soul be pleased'. Then lie should eat together with his friends and relatives, in perfect silence. The procedure should be repeated every year on the anniversary of the dead.

एवं कृते गमिष्यंति स्वर्लोकं पापकर्म्मिणः॥
सपिण्डीकरणादौ तु कृते चैवाप्नुवन्ति ते॥ २२॥

When all this has been done, the sinners go to heaven. So also when sapiṇḍīkaraṇa has been performed.

अथ कश्चित् प्रमादेन म्रियते ह्युदकादिभिः॥
संसारप्रमुखस्तस्य सर्व्वं कुर्य्याद्यथाविधि॥ २३॥

If some one dies through water or by any other accident caused by inadvertence (and if he has no descendent to perform his obsequies) the king should perform the same as prescribed in the sastras.

प्रमादादिच्छया मर्त्यो न गच्छेत्सर्प संमुखः॥
पक्षयोरुभयोर्नागं पञ्चमीषु प्रपूजयेत्॥ २४॥

A man should not approach a serpent, willingly or unwillingly. In each fortnight of the month he should worship a naga on the fifth day.

कुर्य्यात् पिष्टमयीं लेखां नागानामाकृतिं भुवि॥
अर्चयेत् तां सितैः पुष्पैः सुगन्धैश्चन्दनेन च॥ २५॥

A replica of the naga should be made of clay and worshipped with white flowers and scented sandal.

प्रदद्याद्धूपदीपन्तु तण्डुलांश्च सितान् क्षिपेत्॥
आमपिष्टं तथैवान्नं क्षीरञ्च विनिवेदयेत्॥ २६॥

One should offer incense and a lamp and tlirow white rice-grams. So also corn with mango-juice and milk.

उपस्थाय वदेदेवं मुंचन् मुद्रांशुकानि च॥
मधुरं तद्दिनेऽश्नीयाद्देवश्राद्धं समापयेत्॥ २७॥

Similarly, money and clothes should be given. One should eat only sweets on that day and perform a deva-śrāddha.

सौवर्णं शक्तितो नागं ततो दद्याद्द्विजोत्तमे॥
धेनुं दत्त्वा ततो ब्रूयात् प्रीयतां नारागडिति॥ २८॥

Then according to his ability he should offer an idol of snake made of gold to the best of Brahmins. Then after giving a cow

यथाविभम्यं कुर्वीत कर्म्माण्यन्यानि पूर्व्ववत्॥
स्वशाखोक्तविधानेन इत्यं कुर्याद्यथातथम्॥
प्रेतात्वान्मोचयेत् तांस्तु स्वर्गमार्ग नयेत च॥ २९॥

According to his means he should perform other rites too. All this should be done as prescribed in his own branch of the Vedas. Thus, he can effect the release of his ancest :>rs from ghosthood and carry them forward on the path to heaven.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशाख्ये धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे दुर्मरणे कार्याकार्यक्रियादिनिरूपणं नाम चतुश्चत्वारिंशोऽध्यायः॥ ४४॥

अध्यायः ४५ / Chapter 45

श्रीविष्णुरुवाच

प्रत्यब्दं श्राद्धमेवं ते कथयामि खगेश्वर॥
प्रत्यब्दं पार्व्वणेनैव कुर्य्यातां क्षेत्रजोरसौ॥ १॥

O Foremost among birds, I shall now tell you the mode of annual śrāddha. Either the ksetraja or the aurasa son should perform the annual śrāddha in the manner as he performs the pārvaṇa śrāddha.

विधिना चेतरैरेवमेकोद्दिष्टंग्नी न पार्व्वणम्॥ २॥
अनग्नेसुतौ स्यातामश्ची क्षेत्रजा रसौ॥
एकोष्टिं न कुर्य्यातां प्रत्यब्दं तो तु पार्व्वणम्॥३॥

The other sons should perform ekoddiṣṭa and not parvana. If the father or the kṣetraja and aurasa sons do not maintain fire, they should not perform ekoddiṣṭa but should do parvana every year or they can perform ekoddista also.

यदा त्वन्यतरः साग्निः पुत्रो वाप्यथवा पिता॥
प्रत्यशब्दं पार्व्वण तत्र कुर्य्यातां क्षेत्रजौरसो॥४॥
अनग्यः साग्नयो वा पुत्रा वा पितरोऽपि वा॥
एकोद्दिष्टं सुतैः कार्य्यं क्षयाह इति केचन॥५॥
दर्शकाले क्षयो यस्य प्रेतपक्षेऽथ वा पुनः॥
प्रत्यब्दं पार्वणं कार्यं तस्य सर्व्वैः सुतैरपि॥६॥
एकोद्दिष्टमपुत्राणां पुंसां स्याद्योषितामपि॥
एकोद्दिष्टे कुशा ग्राह्याः समूला यज्ञकर्म्मणि॥
बहिर्लूनाः सकृल्लनाः श्राद्धं वृद्धिमृते सदा॥७॥

If either or both, the son and the father, maintain sacrificial fire, the annual śrāddha should be of pārvaṇa type and the kṣetraja or aurasa son should perform it. But some say whether the dead man does or does not maintain the sacrificial fire, ekoddiṣṭa should be performed on the kṣaya day. If there is kṣaya either at the time of amāvāsyā or in the preta-pakṣa, the śrāddha should be of pārvaṇa type and can be performed by any son, while ekoddiṣṭa should be done for persons without sons or for women.

कर्त्तव्ये पार्व्वणे श्राद्धे आ शौचं यदि जायते॥
आशौचावगमे कुशा ग्राह्याः समूला हि तदनन्तरम्॥ ८॥

If at the lime of pārvaṇa śrāddha the performer is defiled by impurity he should perform it on the expiry of impurity.

एकोद्दिष्टे तु सम्प्राप्ते यदि विघ्नः प्रजायते॥
मासेन्यस्मिन् तिथौ तस्यां कुर्य्याच्छ्राद्धं तदैव हि॥९॥

If at the lime of ekoddiṣṭa there is any obstacle, the śrāddha should be performed

तूष्णीं श्राद्धन्तु शूद्रस्य भार्य्यायास्तत्सुतस्य च॥
कन्यायाश्च द्विजातीनामनुपेतद्विजस्य च॥१०॥

The śrāddha of a śūdra should be performed silently (i.e. without reciting mantras) by his wives or sons. The same holds good in the case of śraddha of an unmarried girl in a Brahmin family. So says Marra.

एककाले गता सूनां बहूनामथ वा द्वयोः॥
तन्त्रेण श्रपणं कुर्य्यात्सर्वाच्छ्राद्धं कुर्य्यात् पृथक्पृथक्॥११॥

If two or more die at the same time, the bathing shall be done simultaneously with due mantras but śrāddhas should be performed separately.

दद्यात् पूर्व्वं मृतस्यादौ द्वितीयस्य ततः पुनः॥
तृतीयस्य ततः कुर्य्यात् संनिपाते त्वयं विधिः(क्रमः)॥१२॥

The Śrāddha of the eldest should be performed first and thereafter according to the age. This is the procedure in simultaneous deaths.

प्रत्यब्दमेवं यः कुर्य्याद्यथातथमतन्द्रितः॥
तारयित्वा पितॄन् सर्व्वान् प्राप्नोति परमां गतिम्॥ १३॥

He who does all this every year without fail will obtain the best of state having liberated all the manes.

न ज्ञायते मृताहश्चेत् प्रस्थानदिनमेव च।
मासश्चेत् स्यात् परिज्ञातस्तद्दर्शे स्यान्मृताहिकम्॥ १४॥

If the day of death is not known nor the starting day, only the month is known then darśa should be the day for śrāddha.

यदा मासो न विज्ञातो विज्ञातं दिने मेव च॥
तदा मार्गशिरे मासि माघे वा तद्दिनं भ्वेत्॥ १५॥

If the month is not known but the day is known then that day may be in Mārgaśīrṣa or in Magha.

तदनमासावविज्ञातौ मरणस्य यदा पुनः॥
प्रस्थानदिनमासौ तु ग्राह्यौ श्राद्धे मयोदितौ ॥१६॥

If both the day and the month of death are not known then the day and the month when he set out on journey should be taken into count for śrāddha as stated by me before.

प्रस्थानस्यापि न ज्ञातौ दिनमासौ यदा पुनः॥
मृतवार्त्ताश्रुतौ ग्राह्यौ पूर्व्वप्रोक्तक्रमेण तु॥१७॥

Even if the day and the month of starting are not known then those should be the same when the news of his death is received.

प्रवासमन्तरेणापि स्यातां तौ विस्मृतौ यदा॥
तदानीमपि तौ ग्राह्यौ पूर्ववत् तु मृताहिके॥१८॥

Even if the month and day are forgotten, when he is not on travel, these should be taken as before.

गृहस्थे प्रोषिते यच्च कश्चित्तु म्रियते गृहे॥
आशौचापगमे यत्र प्रारब्धे श्राद्धकर्म्मणि॥१९॥
प्रत्यागतश्चेज्जानाति तत्र वृत्तिं गृहीं तथा॥
अशौचं गृहिणस्तेषां न द्रव्यादेस्तदा भवेत्॥२०॥

When the householder has gone out of his country and some one dies at home, the period

of impurity is over, the śrāddha is on and the householder returns to learn about the sad news, in such a state the householder is not effected by impurity.

पुत्रादिना यदारब्धं श्राद्धं तत्त्वेन वाखिलम्॥
समापनीयं तत्रापि श्राद्धं गृहीतु दूरतः॥२१॥

The śrāddha that has been started by the sons should be finished by them, while the householder shall remain aloof.

दात्रा भोक्ता च न ज्ञातं सूतकं मृतकं तथा॥
उभयोरपि तद्दोषं नारोपयति कर्हिचित्॥२२॥

If a donor or a receiver does not know of impurity due to birth or death of a relative then no fault accrues.

यदा त्वन्यतरज्ञातं सूतकं मृतकं तथा॥
भोक्तुरेव तदा दोषो नान्यो दाता प्रदूष्यति॥२३॥

If either of these knows impurity accruing from death or birth of a relative, the fault is of the receiver only, not of the donor of the gift.

इत्युक्तेन प्रकारेण यः कुर्यान्मृतवासरम्॥
अविज्ञातमृताहस्य सततं तारयत्यसौ॥२४॥

Whosoever performs the death anniversary of the dead in the above way, liberates him even if the day of death remains unknown to him.

नित्यश्राद्धेऽथ गान्धाद्यैर्द्विजानभ्यर्च्य भक्तितः॥
सर्व्वान् पितृगणान् सम्यक् सहैवोद्दिश्य योजयेत्॥२५॥

In the daily śrāddha the Brahmins shall be worshipped, according to one's capacity, In that case, the offering is made first to the father, then to the mother and then to the maternal grandfather.

आवाहनं स्वधाकारो पिण्डाग्नौकरणदिकम्॥
ब्रह्मचर्य्यादिनियमा विश्वदेवास्तथैव च॥२६॥
नित्यश्राद्धे त्यजेदेतान् भोज्यमन्नं प्रकल्पयेत्॥
दत्त्वा तु दक्षिणां शततया नमस्कारैर्विसर्ज्जयेत्॥२७॥

Āvāhana, Svadhākāra pinch, Agnīkaraṇa need not be performed. The performer shall observe celibacy during the period. He should worship the Viśvedevas, offer the cooked food to the Brahmins along with the fee. He should payhomage to them as they take leave of him.

देवानुद्दिश्य विश्वादीन् यद्द्याद्द्विजभोजनम्॥
तन्नित्यश्राद्धवत् कार्य्यं देवश्राद्धं तदुच्यते॥२८॥

With the Viśvedevas in view, the Brahmins are fed sumptuously. This rite of feeding the Brahmins is caged Nitya śrāddha or Dees, śrāddha.

मातृश्राद्धन्तु पूर्व्वेण कर्म्मादौ पैतृकं तथा॥
उत्तरेऽहनि वृद्धौ स्यानमातामहगणस्य तु॥२९॥

The śrāddha for the mother is performed first. That for the father on the anniversary day. That for the grandfather on the father's and mother's side on the next day.

श्राद्धत्रयं प्रकुर्व्वीत वैश्वदेवन्तु तान्त्रिकम्॥३०॥

If he is unable to perform the same on separate days he should perform all the Śrāddhas on the same day. The rite of Vaiśvadeva should also be performed similarly.

मातृभ्यः कल्पयेत्पूर्व्वं पितृभ्यस्तदनन्तरम्॥
मातामहेभ्यश्च तथा दद्यादित्थं क्रमेण तु॥३१॥

In that case, the offering is made first to the father, then to the mother and then to the maternal grandfather.

मातृश्राद्धे तु विप्राणामभावे सुकुलोद्गताः॥
पतिपुत्रान्विताः साध्व्यो योषितोऽष्टौ च भावयेत्॥३२॥

In the śrāddha to the mother, if brahmins are not available, eight noble and chaste ladies whose husbands and sons are alive should be fed.

इष्टापूर्त्तादिके श्राद्धं कुर्य्यादाभ्युदयं तथा॥
उत्पातादिनिमित्तेषु नित्य श्राद्धवदेव तु॥३३॥

When performing iṣṭāpūrta, the procedure is the same, When calamities set in, to ward them off, he should perform a śrāddha in the manner of daily śrāddha.

नित्यं दैवञ्च वृद्धिञ्च काम्यं नैमित्तिकं तथा॥
श्राद्धान्युक्तप्रकारेण कुर्व्वन् सिद्धिमवाप्नुयात्॥
इति ते कथितं तार्क्ष्य किमन्यपरिपृच्छसि॥३४॥

The person performing nitya, daiva and vṛddha śrāddha as well as the kāmya and naimittika rites in the manner as mentioned before achieves the desired result. Thus, I have told you all, O Garuḍa. What else do you want to know ?

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे प्रत्याब्दिकादिश्राद्धनिरूपणं नाम पञ्चचत्वारिंशोऽध्यायः॥ ४५॥

अध्यायः ४६ / Chapter 46

ताक्ष्यं उवाच

सुकृतस्य प्रभावेण स्वर्गो नानाविधो नृणाम्॥
भोगाः सौख्यानि रूपञ्च बलं बुद्धिः पराक्रमः॥१॥

The different kinds of heavenly enjoyments, worldly pleasures, strength, nourishment and valour men acquire by the power of merit.

सत्यं पुण्यवतां देव जायतेऽत्र परत्र च॥
सत्यंसत्यं पुनः सत्यं वेदवाक्यं न चान्यथा॥२॥

All these happen to meritorious persons here or there, it is true, definitely true. The lord's statement cannot be otherwise.

धर्मो जयति नाधर्म्मः सत्यं जयति नानृतम्॥
क्षमा जयति न क्रोधो विष्णुर्जयति नासुरः॥३॥

Virtue triumphs, not evil. Truth triumphs not falsehood. Forgiveness wins, not anger. Viṣṇu conquers not the asuras.

तद्वात्सत्यं मया ज्ञातं सुकृताच्छोभनं भवेत्॥
यथोत्कृष्टतमं पुण्यं तथोत्कृष्टतरोनरः॥४॥

I have understood this truth that everything auspicious results from merit. When our merit is at the peak we are devoted to lord Kṛṣṇa.

एवन्तु श्रोतुमिच्छामि जायन्ते पापिनो यथा॥
येन कर्म्मविपाकेन यथा नियमभाग्भवेत्॥५॥
यांयां योनिमवाप्नोति यथारूपश्च जायते॥
तन्मे वद सुरश्रेष्ठ समासेनापि कांक्षितम्॥६॥

There is still a query. What is that action by which one takes sinful births ? How does one become a victim of hell ? O lord of deities, please tell me briefly what I desire to know; how and what are the forms taken by him?

श्रीकृष्ण उवाच

शुभाशुभफलैस्ताक्ष्यं भुक्तभोगा नरास्त्विह॥
जायन्ते लक्षणैर्यस्तु तानि मे शृणु काश्यप॥७॥

O Tarkhya, men indulge in activities which result in meritorious or inauspicious fruits. O Kāśyapa, now listen how men derive traits from their particular activities.

गुरुरात्मवतां शास्ता राजा शास्ता दुरात्मनाम्॥
इह प्रच्छन्नपापानां शास्ता वैवस्वतो यमः॥८॥

The preceptor guides the seeker, the king chastens the wicked, Yama regulates and rectifies the person of secret sins.

प्रायश्चित्तेष्वचीर्णेषु यमलोका ह्यनेकधा।
यातनाभिर्विमुक्ता ये यान्ति ते जीवसन्ततिम्॥९॥
गत्वा मानुपभावे तु पापचिह्ना भवन्ति ते॥
तान्यहं तव चिह्नानि कथयिष्ये खगोत्तमृ॥१०॥

When the expiatory and deterrent tortures in hell cease, the living beings are born again in human form with the characteristic traits of their sins. O foremost among birds, I shall tell you what these signs are.

सोढ्वा वै यातनाः सर्व्वा गत्वा वैवस्वतक्षयम्॥
निस्तीर्णयातनास्ते तु लोकमायान्ति चिह्निताः ॥११॥

Having suffered and crossed tortures in hell they return to the world of mortals marked with the characteristic signs.

गद्गदोऽनृतवादी स्यान्मूकश्चैव गवानृते॥
ब्रह्महा जायते कुष्ठी श्यावदन्तश्च मद्यपः॥१२॥

If a person has been guilty of falsehood in speech, he becomes a stammerer, a teller of lies or dumb. The Brahmin slayer is born consumptive or leprous; the wine-addict becomes black-toothed.

कुनखी स्वर्णहरणाद्दुश्चर्म्मा गुरुतल्पगः॥
संयोगी हीनयोनिः स्याद्दरिद्रोऽदत्तदानतः॥१३॥

The thief of gold becomes bad-nailed; the defiler of the preceptor's bed becomes ugly-skinned, he who associates with sinners is born in a low family.

अयाज्ययाजको याति ग्रामसूकरतां द्विजः॥
खरौ वै बहुयाजी स्यात्काको निर्मन्त्रभोजनात्॥ १४॥

He who takes meals at another 's house without prior invitation is born a crow. A Brahmin who performs a sacrifice for low castes is born a village-pig. He who performs many such sacrifices is born an ass.

अपरीक्षितभोक्तारो व्याघ्राः स्युर्निर्ज्जने वने॥
बहुतर्ज्जको मार्ज्जारः खद्योतः कक्षदाहकः॥१५॥

He who eats unscrupulously becomes a

tiger in wilderness. He who scolds others without a cause becomes a cat; he who burns dry wood is born a glow-worm.

पात्रे विद्याऽप्रदाता यो बलीवर्दो भवेत् सः॥
अन्नं पर्य्युषितं विप्रे प्रदत्कुक्करो भवेत्॥१६॥

He who imparts knowledge to the undeserving becomes a bull. He who offers stale food to a Brahmin becomes a hunch-back. He who is malicious to others is born blind. He who steals a book is born similarly.

मात्सर्य्यादपि जात्यन्धो जन्मान्धः पुस्तकं हरन्॥
फलान्याहरतोऽपत्यं म्रियते नात्र संशयः॥१७॥

He who habitually steals fruits is born a monkey or alternatively suffers from goitre.

मृतो वानरतां याति तन्मुखो गण्डवान् भवेत्॥
अदत्त्वा भक्ष्यमश्नाति अनपत्यो भवेत्तु सः॥१८॥
हरन्वस्त्रं भवेद्गोधा गरदः पवनाशनः॥
प्रव्रज्याऽगमनाद्राजन् भवेन्मरुपिशाचकः॥१९॥

He who takes food offered unwillingly becomes impotent. He who is averse to thinking on self is born a stupid trader. He who is ignorant of the truth of virtue falls in a deep ocean. He who steals gold is born an

चातको जलहर्त्ता स्याद्धान्यहर्त्ता च मूषिकः॥
अप्राप्तयौवनां सेवन् भवेत्सर्प इति रुतिः॥२०॥
गुरुदाराभिलाषी च कृकलासो भवेद्ध्रुवम्॥।
जलप्रस्रवणं यस्तु भिन्द्यान्मत्स्यो भवेन्नरः॥२१॥

O bird, he who has sexual intercourse with an ascetic lady assumes a ghostly form. He who steals water becomes a Cātaka. He who steals grams becomes a mouse. He who rapes an immature girl becomes a serpent. He who covets his preceptor's wife becomes a chameleon. He who interferes with the flow of water becomes a fish.

अविक्रयेक्रयाच्चैव बको गृध्रो भवेन्नरः॥
अयोनिको वृको हि स्यादुलूकः क्रयवञ्चनात्॥२२॥

He who sells the forbidden articles becomes deformed in the eye. He who censures others is born of defiled womb. He who deceives a woman becomes an owl.

मृतस्यैकादशाहे तु भुञ्जानश्चाभिजायते॥
प्रतिश्रुत्य द्विजेभ्योऽर्थमददज्जम्बुको भवेत्॥२३॥
राज्ञीं गत्वा भवेदुष्ट्री तस्करो विड्रावहकः॥
शारिवा फलविक्रता वृषश्च वृषलीपतिः॥२४॥

He who takes food on the fast day after a relative's death becomes a dog. He who does not pay the promised sum to a Brahmin becomes a jackal. He who kills a serpent becomes a boar. He who slanders Brahmins becomes a tortoise. He who subsists on the worship of idols becomes a Gāṇḍāla.

मार्ज्जारोऽग्निं पदा स्पृष्ट्वा रोगवान्परमांसभुक्॥
उदक्यागमनात्षण्डो दुर्गन्धश्च सुगन्धहृत्॥२५॥

The seller of forbidden fruits becomes indigent. He who keeps a Śūdra woman as concubine becomes a bull. He who kicks the sacred fire becomes a cat. He who eats another's meat becomes a patient.

यद्वा तद्वापि पारक्यं स्वल्पं वा हरते बहु॥
हृत्वा वै योनिमाप्नोति तिरश्चां नात्र संशयः॥२६॥

He who indulges in sex at the prohibited time becomes a eunuch. A stealer of scents becomes a foul-smeller. A stealer of other goods becomes a swallow.

एवमादीनि चिह्नानि अन्यान्यपि खगेश्वर॥
स्वकर्म्मविततान्येव? दृश्यन्ते यैस्तु मानवैः॥२७॥

O lord of birds, these and other signs brought about by their actions are seen in men and others.

एवं दुष्कृतकर्म्मा हि भुक्त्वा च नरकान्क्रमात्॥
जायते कर्म्मशेषेण उक्तास्वेतासु योनिषु॥२८॥

Persons who commit such sins fall into hell and are re-born in different species of animals.

ततो जन्मशतं मर्त्ये सर्व्वजन्तुषु काश्यप॥
जायते नात्र सन्देहः समीभूते शुभाशुभे॥२९॥

After passing through these births men and women are re-born in human form when their merit and demerit are equalized.

स्त्रीपुंसयो प्रसङ्गेन निरुद्धे शुक्रशोणिते॥
समुपेतः पञ्चभूतैर्जायते पांचभौतिकः॥३०॥

When men and women unite in sexual act and both the semen and the blood are mixed,

the child born will be nourished with all the elements in proper proportion,

इन्द्रियाणि मनः प्राणा ज्ञानमायुः सुखं धृतिः॥
धारणा प्रेरणं दुःखं मिथ्याहङ्कार एव च॥३१॥
प्रयताकृतिवर्णस्तु रागद्वेषौ भवाभवौ।
तस्येदमात्मनः सर्वमनादेरादिमिच्छतः॥३२॥

The receptivity, the inducement, misery, desire, death, effort, feature, complexion, love, hatred, birth, death—these are attributed to the beginningless soul that seeks for its beginning (by entering the womb).

स्वकर्म्म बद्धस्य तदा गर्भवृद्धिर्भवेदिति॥
पुरा यथा मया प्रोक्तं तव जन्तोर्हि लक्षणम्॥३३॥
एवं प्रवर्त्तितं चक्रं भूतग्रामे चतुर्विधे॥
समुत्पत्तिर्विनाशश्च जायते तार्क्ष्य देहिनाम्॥३४॥

Bound by its own action the soul takes up body after body and undergoes series of births. This is what (have told you already. This is how the circle whirls in the four species of being. Thus, O Garuḍa, do the birth and death of living beings rotate. The rise in the course is due to virtue and the fall is due to evil.

स्वधर्म्मेणैवोर्द्धगतिरधर्म्मेणाप्यधोगतिः॥
जायते सर्ववणानां स्वधम्मचलनात् खग॥३५॥

O bird, all these take place in all castes according to their previous actions. In deityhood or manhood the acts of benevolence and indulgence recur due to their previous karman.

देवत्वे मानुषत्वे च दानभोगादिकाः क्रियाः॥
या दृश्यन्ते वैनतेय तत्सर्वं कर्म्मजं फलम्॥३६॥
अकर्म्मविहिते घोरे कामक्रोधार्ज्जितेऽशुभे॥
पतेद्वै नरके भूयो तस्योत्तारो न विद्यते॥३७॥

O son of Vinatā, whatever is observed is the fruit of action. If a person indulges habitually in evil actions due to passion, it is certain that he will fall into a terrible hell from which there is no escape.

॥इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे जीवस्य शुभाशुभगतिनिरूपणं नाम षट्चत्वारिंशोध्यायः॥ ४६॥

अध्यायः ४७ / Chapter 47

गरुड उवाच

भगवन्देवदेवेश कृपया परया वद॥
दानं दानस्य माहात्म्यं वैतरण्याः प्रमाणकम्॥१॥

O lord of gods, please tell me the mode of gifts, their glory and greatness and the I magnitude of Vaitaraṇī.

श्रीकृष्ण उवाच

या सा वैतरणी नाम यममार्गे महासरित्॥
अगाधा दुस्तरा पापैर्दृष्टमात्रा भयावहा॥२॥

Listen to the magnitude of the dreadful Vaitaraṇī, the mighty river at the threshold of Yama's city.

पूयशोणिततोयाढ्या मांसकर्दमसंकुला॥
पापिनञ्चगतान्दृष्ट्वा नानाभयसमावृता॥३॥

That river is hundred yojanas wide. It is impassable and foul-smelling. To the sinner it is terrifying even at the very first sight

क्वाथ्यते सत्वरं तोयं पात्रमध्ये घृतं यथा॥
क्रिमिभिः सङ्कुलं पूयं वज्रतुण्डैः समावृतम्॥४॥

It is full of putrid blood with sediments and marshy deposits of flesh. On seeing a sinner it assumes the form of melted ghī in a vessel. It abounds in worms and flesh brought by vultures.

शिशुमारैश्च मकरैर्वज्रकर्त्तरिकायुतैः॥
अन्यैश्च जलतीवैश्च हिंसकैर्मांसभेदिभिः॥५॥

It is full of crocodiles, fishes with adamantine blade-like tails. It abounds in aquatic creatures capable of piercing through the flesh.

उद्यान्ति द्वादशादित्याः प्रलायान्ते तथा हि ते॥
तपन्ति तत्र वै मर्त्याः क्रन्द मानास्तु पापिनः॥६॥

There blaze as many as twelve suns as it were the time of Deluge. The sinful people groan aloud and fall into it.

हा भ्रातः पुत्र तातेति प्रलपन्तिमुहुर्म्मुहुः।
विचरन्ति निमज्जन्ति ग्लानिं गच्छन्ति जन्तवः॥७॥

"Alas brother, alas son, alas mother", I they shout frequently. They try to swim about but sink in it.

चतुर्विधैः प्राणिगणैदृष्ट्वा व्याप्ता महानदी॥
तरन्ति गोप्रदानेन त्वन्यथा च पतन्ति ते॥८॥

It is incumbent on all mortals to witness the mighty river. Persons who had made gifts in their life-time can cross it easily, otherwise they sink into it.

मां नरा येऽवमन्यन्ते चाचार्य्यं गुरुमेव च॥
वृद्धानन्यांश्चापि मूढास्तेषां वासस्तु तत्र वै॥९॥

Those who have slighted their mothers, preceptors or priests can stay there permanently.

पतिव्रतां साधुशीलामूढां धर्म्मेषु निश्चलाम्॥
परित्यजनित ये मूढास्तेषां वासस्तु सन्ततम्॥१०॥

So also those who forsake their chaste, virtuous and noble wives without any fault.

विश्वासप्रतिपन्नानां स्वामिमित्रपस्विनाम्॥
स्त्रीबालविकलादीनां वधं कृत्वा पतन्ति हि॥
पच्यन्ते तत्र मध्ये तु क्रन्दमानास्तु पापिनः॥११॥

Those who deceive their credulous masters, friends and sages, women, children, cripples and others get submerged in the putrid slough and groan there painfully.

शान्त बुभुक्षितं विप्र यो विघ्नायोपसर्पति॥
क्रिमिभिर्भक्ष्यते तत्र यावदाभूतसंप्लवम्॥१२॥

One who attacks a hungry Brahmin or reproaches him is eaten up by worms so long as this world lasts.

ब्राह्मणाय प्रतिश्रुत्य यमार्थं न ददाति तम्॥
आहूय नासित यो ब्रूयात्तस्य वासस्तु तत्र वै॥१३॥
अग्निदो गरदश्चैव कूटसाक्षी च मद्यपः॥
यज्ञविध्वंसकश्चैव राज्ञीगामी च पैशुनः॥१४॥
यथाभङ्करश्चैव स्वयंदत्तापहारकः॥
क्षेत्रसेतुविभेदी च परदारप्रधर्षकः॥१५॥

One who promises a Brahmin to give him a sum but does not give, one who defiles a sacrifice, one who rapes a noble woman, one who slanders others, one who interrupts religious discourses, one who is guilty of perjury, one who is a wine-addict or one who invites Brahmins but refuses to feed them these stay there permanently.

ब्राह्मणो रसविक्रेता तथा यो वृषलीपातः॥
गोधनस्य तृषार्त्तस्य वाप्या भेदं करोति यः॥१६॥
कन्यादिवदूषकश्चैव दानं दत्त्वानुपातकः॥
शूद्रस्तु कपिलापायी ब्राह्मणो मांसभोजनः॥१७॥
एते वसन्ति सततं मा विचारं कृथाः क्वचित्॥
कृपणो नास्तिकः क्षुद्रः स तस्यां निवसेत्खग॥१८॥

One who acts as an incendiary, one who poisons others, one who seizes what is given, one who destroys fields and breaks bonds, one who defiles other men's wives or being a Brahmin sells wine or marries a slave girl, one who harasses cattle oppressed by thirst, one who outrages the modesty of a virgin, one who terrorises persons worthy of receiving gifts, a sudra drinking the milk of a brown cow, a Brahmin eating at—these stay there permanently.

सदामर्षी सदा क्रोधी निजवाक्यप्रमाणकृत्॥
पारोत्तयुच्छेदको नित्यं वैरण्यां वसेच्चिरम्॥१९॥
यस्त्वहंकारवान्पापी स्वविकथनकारकः॥
कृतघ्नो गर्भसन्तापी वैतरण्यां स मज्जति॥२०॥

A miser, an atheist, a worthless wretch, a person extremely furious and irritated, a person who considers his own words authoritative, a person who contradicts what others say, haughty egotist, a swaggerer, an ungrateful, treacherous. fellow-all these persons stay at Vaitaram for an indefinite period.

कदापि भाग्ययोगेन तरणेच्छा भवेद्यदि॥
सानुकूला भवेद्येन तदाकर्णय काश्यप॥२१॥

O son of Kaśyapa, if one is fortunate to cross it, it is due to these reasons which are favourable. To these you will listen now

अयने विषुवे पुण्ये व्यतीपाते दिनोदये॥
चन्द्रसूर्य्यापरागे वा संक्रान्तौ दर्शवासरे॥२२॥
अन्येषु पुण्यकालेषु दीयते दानमुत्तमम्॥
यदा तदा भवेद्वापि श्रद्धा दानं प्रति ध्रुवम्॥२३॥

In the equinoxes, in the holy Vyatipāta, at the end of a day, during eclipses, during the transit of the sun to a different zodiacal sign,

on. the new moon day and other auspicious occasions if a thing is gifted to a Brahmin it is laudable. Whenever gifts are made with faith the riches becomeeverlasfing.

तदैव दानकालः स्याद्यतः सम्पत्तिर स्थिरा॥
अनित्यानि शरीराणि विभवो नैव शाश्वतः॥ २४॥

Bodies are perishable, riches are transitory, death. is ever present. Hence, virtue should be accumulated.

नित्यं सन्निहितो मृत्युः कर्त्तव्यो धर्म्मसंग्रहः॥
कृष्णां वा पाटलां वापि कुर्य्याद्वैतरणीं शुभाम्॥ २५॥
स्वर्णे शृगीं रौप्यखुरां कांस्यपात्रोपदाहनीम्॥
कृष्णवस्त्रयुगाच्छन्नां सप्तधान्यसमन्विताम्॥ २६॥
कार्पासद्रोणशिखरे आसीनं ताम्रभाजने॥
यमं हैमं प्रकुर्व्वीत लोहदण्डसमन्वितम्॥
इक्षुदण्डमयं बद्ध्वा प्लवं सुदृढबन्धनैः॥ २७॥
उडुपोपरि तां धेनुं सूर्य्यदेहसमुद्भवाम्॥
कृत्वा प्रकल्पयेद्विप्रश्छत्रोपानहसंयुतम्॥ २८॥
अंगुलीयकवासांसि ब्राह्मणाय निवेदयेत्॥
इममुच्चारयेन्मन्त्रं संगृह्य सजलान्कुशान्॥ २९॥

The gift of Vaitaraṇī cow should be made as follows :

The colour of the cow should be either black or tawny. Its horns should be covered in gold, its hoofs in silver. A copper vessel should be given representing the milking vessel. Two. black clothes should adorn the cow. Seven kinds of grains. should be kept in vessels for gift. A golden idol of Yama should be made with a copper rod in hand. A canoe should be made with sugar cane. The cow should be brought over that raft. It should be meditated as born out of the sun. An umbrella, a pair of sandais, a ring and a pair of clothes should be gifted, to a Brahmin. Holding the kuśa grass and water in the hand. the person should recite the following mantra—

यमद्वारे महाघोरे श्रुत्वा वैतरणीं नदीम्॥
तर्तुकामो ददाम्येनां तुभ्यं वैतरणीं नमः॥ ३०॥
गावो मे अग्रतः सन्तु गावो मे सन्तु पार्श्वतः॥
गावो मे हृदये सन्तु गवां मध्ये वसाम्यहम्॥ ३१॥
विष्णुरूप द्विजश्रेष्ठ मामुद्धर महीसुर॥
सदक्षिणा मया दत्ता तुभ्यं वैतरणीं नमः॥ ३२॥

"I have heard that there is a river Vaitaraṇī at Yama's abode. I wish to cross it. Hence I give you this symbolic Vaitaraṇī cow. O Brahmin, in the form of Viṣṇu, thou sanchtifiest the cow, thou art a god on earth. This Vaitaraṇī cow is given to thee along with dakṣiṇā. May cows stand in front of me. May cows stand at my back. May cows abide in. my heart. I stay in the midst of cows."

धर्म्मराजञ्च सर्व्वेशं वैतरण्यख्यधेनुकाम्॥
सर्व्वं प्रदक्षिणीकृत्य ब्राह्मणाय निवेदयेत्॥ ३३॥

The person circumambulates the idol of Yama and the Vaitaraṇī cow and gives it to the Brahmin.

पुच्छं संगृह्य धेन्वाश्च अग्रे कृत्वा तु वै द्विजम्॥
धेनुके त्वं प्रतीक्षस्व यमद्वारे महाभये॥ ३४॥
उत्तारणाय देवेशि वैतरण्ये नमोऽस्तुते॥
अनुव्रजेत्तु गच्छन्तं सर्व्वं तस्य गृहं नयेत्॥ ३५॥

The Brahmin stands in front while the householder holds the tail of the cow saying "O cow, you wait for me at the terrific threshold of Yama for lifting me up Obeisance to Vaitarani, Obeisance". Thereafter, he follows the Brahmin with the articles of gift to his house.

एवं कृते वैनतेय सा सरित्सुतरा भवेत्॥
सर्व्वान्कामानवाप्नोति यो दद्याद्भुवि मानवः॥ ३६॥

O son of Vinatā, by making gifts, the river becomes. easy to cross and the giftmaker obtains all that he wishes to possess.

सुकृतस्य प्रभावेण सुखञ्चेह परत्र च॥
स्वस्थे सहस्त्रगुणितमातुरे शतसम्मितम्॥ ३७॥

As a result of his noble actions one obtains pleasure here and hereafter. Its efficacy is increased a thousandfold if a healthy man makes this gift. If a sick man makes the gift its efficacy is only a hundredfold.

मृतस्यैव तु यद्दानं परोक्षे तत्समं स्मृतम्॥
स्वहस्तेन ततो देयं मृते कः कस्य दास्यति॥ ३८॥

If a thing is gifted on behalf of the dead by his son or descendent, the gift is indirect and its efficacy is rendered normal. Hence, gifts should be made by one's own self. After death who will care al gift for him ?

दानधर्म्मविहीनानां कृपणैर्जीविवितेक्षितैः॥
अस्थिरेण शरीरेण स्थिरं कर्म्म समाचरेत्॥३९॥
अश्वमेव यास्यन्तिम प्राणाः
प्राघुणि (घूर्णि) का इव ॥४०॥

The life of a person devoid of gifts and virtue is pitiable. Then why not achieve a permanent fruit with the help of perishable body Vital airs are only guests and they go away for certain sooner or later.

इतीदमुक्तं तव पक्षिराज
विडम्बनं जन्तुगणस्य सर्व्वम्॥
प्रेतस्य मोक्षाय तदौर्द्ध्वदैहिकं
हिताय लोकन्य चरेच्छुभाय तु॥४१॥

O lord of birds, thus I have told you all about the delusion of living beings. The rites of obsequies are performed, for the redemption of the dead. If men understand this auspicious advice it bestows benefit on them.

सूत उवाच

एवं विप्राः समादिष्टो विष्णुना प्रभविष्णुना॥
गरुड प्रेतचरितं श्रुत्वा सन्तुष्टिमागतः॥४२॥
व्रततीर्थादिकं सर्व्वं पुनः पप्रच्छ केशवम्॥
ध्यात्वा मनसि सर्व्वेशं सर्व्वकारणकारणम्॥४३॥

O brahmins, this is what the omnipotent Viṣṇu has ordained Garuḍa was delighted on hearing the details of the dead- He asked the lord again about various rites and holy centres after meditating on the lord who is the cause of all causes.

ऋषयः सर्व्वमेवैतज्जन्तूनां प्रभवादिकम्॥
मरणं जन्म च तथा प्रेतत्वञ्चौद्ध्र्वदैहिकम्॥ ४४॥

O sages, these details on the origin of creatures which I have mentioned to you are conducive to salvation, as also the rites of obsequies. I shall now mention the great panacea for the removal of ills and sufferings of this mortal world.

मया प्रोक्तं वै मुक्त्यै निदानं चैव सर्वशः॥
लाभस्तेषां जयस्तेषां कुतस्तेषां पराजयः॥
येषामिन्दीवरश्यामो हृदयस्थो जनार्द्दनः॥४५॥

Profit is theirs, success is theirs whose heart is set on Viṣṇu whose body has the hue of a blue lotus. How can there be a failure in store for those persons ?

धर्म्मो जयति नाधर्म्मः सत्यं जयति नानृतम्॥
क्षमा जयति न क्रोधो विष्णुर्जयति नासुराः॥४६॥

Dharma wins, not adharma; truth wins not falsehood; forgiveness wins not anger; Viṣṇu wins not demons.

विष्णुर्माता पिता विष्णुर्विष्णुः स्वजनबान्धवाः॥
येषामेव स्थिरा बुद्धिर्न तेषां दुर्गतिर्भवेत्॥४७॥

Viṣṇu is mother, Viṣṇu, is father, Viṣṇu is kin. No mishap accrues to those whose heart is set on Viṣṇu.

मङ्गलं भगवान्विष्णुर्मङ्गलं गरुडध्वजः॥
मंगलं पुण्डरीकाक्षो मंगलायतनं हरिः॥४८॥

Auspicious is lord Viṣṇu. Auspicious is the lord who has Garuḍa for his banner. Auspicious is the lord whose eyes resemble the blue lotus. The lord is the store-house of suspiciousness.

हरिर्भागीरथी विप्रा विप्रा भागीरथी हरिः॥
भागीरथी हरिर्विप्राः सारमेतज्जगत्त्रये॥४९॥

Meditation on lord Viṣṇu, worship of the holy river Gaṅgā and the Brahmins–the three constitute the quintessence of merit in the three worlds.

इति सूतमुखोद्गीर्णं सर्वशास्त्रार्थमण्डिताम्॥
वैष्णवीं वाक्सुधां पीत्वा ऋषयस्तुष्टिमाययुः॥५०॥

On drinking the nectar in the form of hearing the lord's sermon breathing the essence of all śāstras, through the-mouth of Śūta sage Śaunaka and others were highly satisfied.

प्रशशंसुस्थान्योन्यं सूतं सर्वार्थदर्शिनम्॥
प्रहर्षमतुलं प्रापुर्मुनयः शौनकादयः॥५१॥

They lauded Sūta, well-versed in the brahmanical scriptures and were highly delighted on hearing the Puranic lore.

अपवित्रः पवित्रो वा सर्वावस्थां गतोपि वा॥
यः स्मरेत्पुण्डरीकाक्षं स बाह्याभ्यन्तरं शुचिः॥५२॥

A person achieves purity externally as well as internally if he meditates on the lotuseyed Viṣṇu, no matter an whatever state, pure or impure he may be passing through.

॥ इति श्रीगारुडे महापुराण उत्तरखण्डे द्वितीय धर्मका॰ प्रेत॰ श्री कृष्णगरुडसंवादे कर्मविपाकादिनिरूपणं नाम सप्तचत्वारिंशोऽध्यायः॥ ४७॥

अध्यायः ४८ / Chapter 48

ताक्ष्यं उवाच

ये मर्त्यलोके निवसन्ति मानवास्ते
सर्व्वजातौ निधनं प्रयान्ति॥
काले स्वकीये निजपुण्यसंख्यया
वदन्ति लोक कथयस्व तन्मे॥१॥

The people of all castes who live in this mortal world die at their own time and obtain different worlds according to the magnitude of their pious deeds.

गच्छन्ति मार्गेण सुदुस्तेण
विधातृनिष्पादितवर्त्मनि स्थिताः॥
केनैव पुण्येन मुदं प्रयान्ति
तिष्ठन्ति केनैव कुलं बलं वयः॥२॥

They go on different paths ordained by God. Through what virtue they obtain pleasure and through what merit they get family, strength and age ? Tell me O lord.

सूत उवाच

श्रुत्वाथ देवो गरुडं त्ववोचत्
स्मृत्वा वपुः कर्म्मभयञ्च रूपम्॥
सृष्टा धरा येन चराचरं जगत्स
येन शस्ता विहितो यमो विभुः॥३॥

On hearing this, the lord said to Garuḍa, explaining in detail how the body functions, how it is bound by actions, how this world mobile and immobile-goes how it is created. and how and by whom it is administered.

श्रीभगवानुवाच

धर्म्मार्थकामं चिरमोसञ्चयमन्यं
द्वितीयं यममार्गगामिनाम्॥
प्रविश्यचाऽङ्गुष्टसमे स तत्र वै
तं प्राप्य देहं स्वपुरं स्वमन्दिरम्?॥४॥
गृहीतपाशो रुदते पुनःपुनर्देशे
सुपुण्ये द्विज देहसंस्थितः॥
देवेन्द्रपूजा पितृन्द्रेव तृप्तिदं
मोहान्नं चेष्टं न च पुत्रसन्ततिः॥५॥
न मेऽस्ति बन्धुर्यममार्गगामिनो
मया न कृत्व्यं द्विजदेहलिप्सया॥
सम्प्राप्य विप्रत्मतीव
दुर्लभं नाधीतवान्देवपुराणसंहिताः॥
प्राप्तं सुरत्नं करसंस्थितं गतं
देहिन्क्वाचिन्निस्तर यत्त्वया कृतम्॥६॥

For those walking on the path of Yama, the four vargas—dharma, artha, kāma and mokṣa—are secondary. Having entered the body measuring a thumb of his own hand and being held by the noose, he weeps again and again and cries: "I was having the body of a brahmin in the pious country of, Bharata, yet due to infatuation I did not worship lord Indra or perform rites for propitiating the manes and deities. I had no relations, no sons and no progeny. Due to fondness for my body, I did not act in right direction. I got the rare brāhmaṇa-hood yet 1 did not .study the Vedas and Purāṇas. The gem that I got and which I hold in my palm was lost. O my soul, now suffer for whatever I have done in

यः क्षत्रियो बाहुबलेन संयुगे
ललाटदेशाद्रुधिरं मुखे पपौ॥
तत्सोमपानं हि कृतं महामखे
जीवन्मृतः सोऽपि हि याति मुक्तिम्॥७॥

The ksatriya who has drunk blood from his forehead in the battle, has as well drunk Soma in die sacrifice; dead or alive he gets, release.

स्थानान्यनेकानि कृतानि तानि
पीतान्यनेकान्यपि गर्हितानि॥
शस्त्रं गृहीत्वा समरे रिपुणां
यः सम्मुखं याति स मुक्तपापः॥८॥

Though he may have done many impious acts and drunk many undesirable drinks, if he takes weapons and faces the enemy in the war he is released from sins immediately.

क्षत्रान्वयो वापि विशोन्वयो वा
शूद्रन्वयो वापि हि नीचवर्णः॥
संग्राम देवद्विजबालघाती
स्त्रीवृद्धि दीनतपस्विहन्ता॥९॥
उपद्रुतेष्वेषु पराङ्मुखो यः
स्युस्तस्य देवाः सकलाः पराङ्मुखाः॥

तिलोदकं नैव पिबन्ति पूर्व्वे हुतं
न गृह्णाति हुताशनोपि तत्॥१०॥

One may be a kṣatriya or a vaiśya or a śūdra or one may belong to a low caste, if he kills in war the nobles of the cultured, children, women or old men, the poor or the ascetics or remains indifferent when these are in trouble, the deities become indifferent to him. The manes do not receive his libations of gingelly water and the fire does not receive his offering of oblation.

द्वेषाद्भयाद्वा समरे समागते
शस्त्रं गृहीत्वा परसैन्यसम्मुखः॥
न याति पक्षीन्द्र मृतश्च
पश्चात्क्षात्रं बलं तस्य गतं तथैव॥
द्विजाय दत्त्वा कनकं महीमिमां
भूयः स पश्चाद्भवतीह लोके॥११॥

Due to policy or fear, if a person does not face the foe in war, O bird, know it for certain that he is sure to die one day afterwards but before that his ksatrahood goes in vain. If he donates gold or earth to a brāhmaṇa, he is born in human form. in this world in a noble and illustrious family.

दानं प्रदत्तं ग्रहणे द्विजेन्द्र
स्नानं कृतं तेन सदा सुतीर्थे॥
गत्वा गयायां पितृपिण्डदानं
कृतं सदा यो म्रियते तु युद्धे॥१२॥

He who dies in war is deemed to have given gifts during eclipse, to have bathed in a holy place, to have gone to Gayā and offered rice-ball to the manes.

यः क्षात्रदेहन्तु विहाय शोचते
रणाङ्गणे स्वामिवधे च गोग्रहे ॥
स्त्रीलघाते पथि सार्थहेतवे मया
स्वकोशं न हतं न पातितकम्॥१३॥

A kṣatriya repents that in the battlefield, at the-time of his master's murder or when the cows were seized or forcibly carried away by the foe, when women and children were killed or when his companions were in trouble he did not use his sword.

वैश्यः स्वकर्म्मणि विशोचते तदा
गृहीतपाशो न मयापि सञ्चितम्॥
सत्यं न चोक्तं क्रय विक्रयेण
मोहाद्विमूढेन कुटुम्बहेतवे॥१४॥

When a vaiśya is caught in the noose, he repents that he did not cherish truth in business transactions due to greed in support of his family.

शूद्रं वपुः प्राप्य यशस्करं सदा दानं
द्विजेभ्यो न कृतं द्विजार्च्चनम्॥
जलाशयो नैव कृतो धरातले
असंस्कृतो विप्रवरो न संस्कृतः॥१५॥

A śūdra repents that having obtained body he neither gave reputable gifts to the brāhmaṇas nor worshipped them nor built a tank on the earth.

त्यक्त्वा स्वकर्माणि मदेन सुस्थितं
मया सुतीर्थे स्ववपुर्न चोज्झितम्॥
धर्म्मोर्ज्जितो नैव न देवपूजनं कृतं
मया चैव विमुक्तिहेतवे॥१६॥

[The Jīva that has left the body thinks thus:] "I abandoned my Family profession. I lived in pride. I did not give up my ghost in a holy place. I did not earn virtue or worship God for release."

देहं समासाद्य तथैव पिण्डजं
वर्णांस्तथैवाऽन्त्यजम्लेच्छसंज्ञितान्॥
मरुन्मयं देहमिमे विशन्ति
नैवेहमानाः पथि धर्म्मसंकुले॥१७॥

Such people are born as mlecchas, outcastes, etc. Having given up their physical bodies they enter into airy bodies and become averse to religious activities.

परस्परं धर्म्मकृतं स्वकीयं
सम्पाद्य लक्ष्यं पथि सञ्चरंत्सवम्॥
पक्षीन्द्र वाक्यानि शृणुष्व
तानि मनोरमाणि प्रवदन्ति यानि॥१८॥

Whatever religious acts they have done keeping them in view and moving in the way, hear O bird, what they speak about among themselves.

सारा हि लोकेषु भवेत्रिलोकी
द्वीपेषु सर्व्वेषु च जम्बुकाख्यम्॥

देशेषु सर्व्वेष्वपि देवदेशः
जीवेषु सर्व्वेषु मनुष्य एव॥१९॥

The three in the world are the best of all : Jambū-dvīpa among the dvīpas, the land of the bright among the countries of the world and human beings amongst all creatures on the earth.

वर्णाश्च चत्वार इह प्रशस्ताः
वर्णेषु धर्म्मिष्ठनराः प्रशस्ताः॥
धर्म्मेण सौख्यं समुपैति सर्व्वं
ज्ञानं समाप्नोति महापथे स्थितः॥२०॥

There are four castes : brāhmin, kṣatriya, vaiśya and śūdra Among these' the brahmin caste is the best. People can derive pleasure from religion. When they start on the High way, leaving their bodies after death, they revive their previous assoiciatfons.

देहं परित्यज्य यदा गतायुः
पक्षिन् स्थितोऽहं कृमिकीटसंस्थितः॥
सरीसृपोऽहं मशको हं मशको
वनिर्म्मितश्चतुष्पदोऽहं वनसूकरोऽम्॥२१॥

'I stayed as worm and insect. I was a reptile. I was a mosquito. I was a quadruped. I was a wild boar.'

सर्व्वं विजानाति हि गर्भसंस्थितो
जातश्च सद्यस्तदिदञ्च विस्मरेत्॥
यच्चिन्तितं गर्भसमागतेन
वै बालो युवा वृद्धवया बभूव॥२२॥

Staying in the womb, he recollects everything. But coming out of the womb he forgets whatever he thought while he was in the womb. After birth he passes through three stages : childhood, youth and old age.

मोहाद्विष्टं यदि गर्भचिन्तितं
स्मृतं पुनर्मृत्युगते च देहे॥
तस्मिन्प्रनष्टे हृदि चिन्तितं
गतं स्मृतं पुनर्गर्भगते च देहे॥२३॥

Through infatuation the thoughts of the womb are soon forgotten but they revive when the body succumbs to death. When the body is destroyed, thoughts remain with the self. They revive when the self enters into the womb and takes up another body.

तस्मिन्प्रवृष्टे हृदि चिन्तितं
पुर्मया स्वकोशे परवञ्चनं कृतम्॥
द्यूतै श्छले नापि च चौर्य्यवृत्त्या
धर्म्मं व्यतिक्रम्य शरीररक्षणे ॥२४॥

When that is again destroyed, thoughts remain in the self. The process goes on till the eternal release is accomplished.

"In my body I cheated others, gambling, cheating and stealing. I lived by transgressing religion."

कृच्छ्रेण लक्ष्मीः समुपार्ज्जिता
स्वयं मया न भुक्तं मनसेप्तिं धनम्॥
ताम्बूलमन्नं मधुरं सगोरसं
दत्त्वाग्दिवातिथिबन्धुवर्गे॥२५॥

"I struggled hard for earning money. I did not enjoy riches to my satiety. I did not offer betel, corn, milk to fire, deities, guests and relatives."

सोमग्रहे सूर्य्यसमागमेपि वा
न सेवितं तीर्थवरिष्ठमुत्तमम्॥
कोशं स्वकीयं मलमूत्रपूरितं
देहिन्क्वचिन्निस्तर यत्त्वया कृतम्॥२६॥

"Even during the solar or lunar eclipse I did not visit holy places. My body was full of waste and urine. Now, O soul, suffer for what you did in your previous body."

मया न दृष्टा न नता न पूजिता
त्रैविक्रमी मूर्त्तिरिह स्थिता भुवि॥
प्रभासनाथो न च भक्तिसंस्तुतो
देहिन्क्क चिन्निस्तर कृतम् ॥२७॥

"I did not see nor bowed to nor worshipped lord Viṣṇu's idoi on the earth. I also did not devoutly praise the lord of Prabhāsa, Hence, O soul, suffer for what you did in your previous body."

गत्वा वरिष्ठे भुवि तीर्थसन्निधौ
धनं न दत्तं विदुषां करे भया॥
आप्लुत्य देहं विधिना द्विजे गुरौ
देहिन्कचिन्निस्तर यत्त्वया कृतम्॥ २८॥

"Having gone to the admirable land near a holy place, I did not put money in the scholar's hand, nor gave it to a preceptor after taking ablution in the holy water. Hence, O soul, now suffer for what you did in your previous body."

न मातृपूजा न च विष्णुशङ्करो
गणेशचण्ड्यौ न च भास्करोऽपि वा॥
यञ्चोवचारैर्बलियुक्तचन्दनैर्देहिन्क-
चिन्निस्तर यत्त्वया कृतम्॥२९॥

"I did not worship the mother Goddess, nor Viṣṇu nor Śaṅkara, nor Gaṇeśa, nor Caṇḍī nor the sun with due rites by offering sandal paste, etc. Now, O soul suffer for what you did in your previous body."

न मातृपूजा न च विष्णुशङ्करौ
गणेशचण्ड्यौ न च भास्करोऽपि वा॥
यञ्चोपचारैर्बलियुक्तचन्दनैर्देहि-
न्क्वाचिन्निस्तर यत्त्वया कृतम्॥३०॥

"I obtained the title of deity even as a man. But due to infatuation I lost that glory. I was 4 fool not to own my infirmities. O soul, now suffer for what you did in your previous body."

एतानि पक्षिन्मनसा विचिन्त्य
वाक्यानि धर्म्मार्थयशस्कराणि॥
मुक्तिं समायान्ति मनुष्यलोके
वसन्ति ये धर्म्मरताः सुदेशे॥३१॥

Having thought over these points, O bird, which grant virtue, wealth and fame, man obtains release perpetually.

इति ब्रुवाणैर्यमदूतवर्गैर्विहन्यते
कालमयैश्च मुद्गरैः॥
हा दैव हा दैव इति स्मरन्
वै धनं न दत्तं स्वयमर्ज्जितं यत्॥३२॥

Being addressed thus by the messengers of Yama the dead are struck with clubs. They cry 'O fate, O fate' and curse themselves that the money earned by them was not gifted to the deserving brahmins.

न भूमिदानं न च गोप्रदानं
न वारिदानं न च वस्त्रदानम्॥
फलं सताम्बूलविलेपनं वा त्वया
न दत्तं भुवि शोचसे कथम्॥३३॥

The emissaries of Yama tell again 'you neither gifted the earth nor cow nor water nor cloth nor fruit nor betel nor ointment in your life on this earth. Then why do you lament?

पिता मृतस्ते च पितामहः
सा यया धृतो वाप्युदरे स्वकीये॥
मृतोऽप्यसौ बन्धुजनः समस्तो
दृष्टं त्वया सर्व्वमिदं गतायुः॥३४॥

Your father died, your grandfather died. She also died who bore you in her womb. Your relations also died. You saw them all dead.

कोशं त्वदीयं ज्वलितञ्च वह्निना
पुत्रैर्गृहीतो धनधान्य सञ्चयः॥
सुभाषितं धर्म्मचयं कृतञ्च
यत्तदेव गच्छेत्तव पृष्ठसंस्थम्॥३५॥

Your body has been burnt by fire. Your wealth and corn are taken over by your sons. Whatever good and virtuous actions you did those only will go along with you.

न दृष्यते कोऽपि मृतः समागतो
राजा यतिर्वा द्विजपुङ्गवोऽपि वा॥
यो वै मृतः साहसिकः स मर्त्यको
नाशं गतो योऽपि धरातले स्थितः॥३६॥

None who is dead can ever come back, may he be a king, a mendicant or a brāhmaṇa. He who dies in the battle-field is also dead and he who survives is also dead.

एवं गणास्ते ब्रुवते सकिन्नरा
धैर्य्यं समालम्ब्य विषादपूरितः॥
श्रुत्वा गणानां वचनं महाद्भुतं
ब्रवीति पक्षीन्द्र मनुष्यतां गतः॥३७॥

Thus speak those gaṇas along with the kinnaras and he though sad at heart hears but patiently their strange utterances. Envested with an aerial body and sitting in the aerial car due to the influence of gifts, he gives out in speech his impassioned thought.

दानप्रभावेण विमानसंस्थितो
धर्म्मः पिता मातृदयानुरूपिणी॥
वाणी कलत्रं मधुरार्थभाषिणी
स्नानं सुतीर्थे च सुबन्धुवर्गः॥३८॥

"Dharma is father, compassion is mother, speech is sweet-tongued wife, bath in a holy place is equal to relatives.

करार्पितं यत्सुकृतं समस्तं
स्वर्गस्तदा स्यात्तव किङ्करोपमः॥
यो धर्म्मवान् प्राप्स्यति सोऽतिसौख्यं
पापी समस्तं विविधञ्च दुःखम्॥ ३९॥

Whatever good is done by hand the same is heaven. A religious person is a symbol of happiness and a sinner is all misery.

यो धर्म्मशीलो जितमानरोषो
विद्याविनीतो न परोपतापी॥
स्वदारतुष्टः परदारदूरस्स
वै नरो नो भुवि वन्दनीयः॥ ४०॥

That man on the earth deserves praise who is religious, who has conquered pride and anger, who is humble though learned, who does not trouble others in vain, who is satisfied with his wife and keeps away from unlawful sexual desire.

मिष्टान्नदाता चरिताग्निहोत्रो
वेदान्तविच्चन्द्रसहस्त्रजीवी॥
मासोपवासी च पतिव्रता च
षड् जीवलोके मम वन्दनीयाः॥ ४१॥

He who offers sweets, he who performs Agnihotra, has studied Vedānta, has performed religious rites fasts for a month within a year and remains chaste-these six in this world are worthy of honour.

एवं समाचारयुतो नरोऽपि
वापीं सकूपां सजलं तडागम्॥
प्रपाशुभं हृद्गृहदेवमन्दिरं कृतं
नरेणैव स धर्म्म उत्तमः॥ ४२॥

A man of good conduct can also be put in this category. A Vāpī (an oblong reservoir of water) a well, a tank, a cistern and temple of a deity in the heart of a devotee constitute

वर्षाशनं वेदविदे च दत्तं
कन्याविवाहस्त्वृणमोचनं द्विजे॥
भूमिः सुकृष्टापि तृषार्त्तिहेतोस्त-
देवमंतं सुकृतत् समस्तम्॥ ४३॥

Feeding a Vedic scholar for a year, arranging the marriage of a Brahmin's daughter, freeing a brahmin family from debt, tilling land and digging well to meet the need of a thirsty and hungry person constitutes a virtuous act.

अध्यायमेनं सुकृतस्य सारं
शृणोति गायत्यपि भावशुद्ध्या॥
स वै कुलीनः स च धर्म्मयुक्तो
विश्वालयं याति परं स नूनम्॥ ४४॥

Whosoever with a pure mind hears or recites this chapter on the essence of virtue is considered to be noble and religious. He goes to the highest world after death.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे श्रीकृष्णगरुडसंवादे मनुष्यस्य सुखदुःप्रापकधर्माधर्मनिरूपणं नामाष्टचत्वारिंशत्तमोऽध्यासयः॥ ४८॥

अध्यायः ४९ / Chapter 49

गरुड उवाच

श्रुता मया दयासिन्धो ह्यज्ञनाज्जीवसंसृतिः॥
अधुना श्रोतुमिच्छामि मोक्षोपायं सनातनम्॥ १॥

O ocean of mercy ! I have heard that this world of creatures is born out of ignorance. Now, I wish to hear the infallible method of Final Release.

भग वन्देवदेवेश शरणागतवत्सल॥
असारे घोरसंसारे सर्व्वदुःखमजलीमसे॥ २॥

O God, O deity of deities, O lover of refugees in this insignificant world filled with the filth of sorrows !

नानाविधशरीरस्था अनन्ता जीवराशयः॥
जायन्ते च म्रियन्ते च तेषामन्तो न विद्यते॥ ३॥

There arc creatures staying in many bodies, being born and dying. There is no end to this process.

सदा दुःखातुरा एव न सखी विद्यते क्वचित्॥
केनोपायेन मोक्षेश मुच्यन्ते वद मे प्रभो॥ ४॥

They are always suffering, none of them is

happy. O lord of mokṣa, tell me how one is released.

श्रीभगवानुवाच

शृणु तार्क्ष्य प्रवक्ष्यामि यन्मां त्वं परिपृच्छसि॥
यस्य श्रवणमात्रेण संसारान्मुच्यते नरः॥५॥

Hear, O bird, I shall tell you what you ask about. Simply by hearing the same, you will get release from the world of mortals.

अस्ति देवः परब्रह्मस्वरूपो निष्कलः शिवः॥
सर्व्वज्ञः सर्व्वकर्त्ता च सर्व्वेशो निर्म्मलोऽद्वयः॥६॥
स्वयं ज्योतिरनाद्यन्तो निर्व्विकारः परात्परः॥
निर्गुणः सच्चिदानन्दस्तदंशा जीवसंज्ञकाः॥७॥

There is God, transcendental self, indivisible Śiva, all-knowing, all-doing, lord of all, pure, without a second, self-luminous, without beginning, without end, unchangeable the highest of the high, attribuleless and of the nature of existence, consciousness and bliss.

अनाद्यविद्योपहाता यथाग्नौ विस्फुलिङ्गकाः॥
देहाद्युपाधिसम्भिन्नास्ते कर्म्मभिरनादिभिः॥८॥

The creatures are his parts and parcels. Like sparks of fire being struck by the beginning less knowledge, they separate into different bodies, through beginningless actions.

सुखदुःखप्रदैः पुण्यपापरूपैर्नियन्त्रिताः॥
तत्तज्जातियुतं देहमायुर्भोगञ्च कर्म्मजम्॥९॥

They are controlled by virtues and vicc,s in the form of bliss and sorrow. Their bodies have different castes, age and enjoyment born of their different actions.

प्रतिजन्म प्रपद्यन्ते तेषामपि परं पुनः॥
ससूक्ष्मलिंगशारीरमामोक्षादक्षरं खग॥१०॥

Then again in every birth, O bird, they obtain subtle bodies and after attaining mokṣa they acquire indestructible frame.

स्थावराः कृमयश्चाजाः पक्षिणः पशवो नगः॥
धार्म्मिकास्त्रिदशास्तद्वन्मोक्षिणश्च यथाक्रमम्॥११॥

The departed souls enter into insentient objects, worms, birds, animals, men, deities but after release do not enter into any object or any body at all.

चतुर्व्विधशरीराणि धृत्वा मुक्त्वा सहस्त्रशः॥
सुकृतान्मा नवो भूत्वा ज्ञानी चेन्मोक्षमाप्नुयात्॥१२॥

Passing through four types of bodies in order of their karman and leaving are body after the other a thousand limes, taking birth in human form and acquiring knowledge due to good acts one obtains release.

चतुरशीतिलक्षेषु शरीरेषु शरीरिणम्॥
न मानुषं विनान्यत्र तत्त्वज्ञानन्तु लभयते॥१३॥

In the eightyfour lacs of bodies of creatures one does not acquire true knowledge anywhere unless one is born as man.

अत्र जन्मसहस्त्राणां सहस्रैरपि कोटिभिः॥
कदाचिल्लभते जन्तुर्मानुष्यं पुण्यसञ्चयात्॥१४॥

Here, after thousands of crores of births a creature obtains human form only sometime due to the aggregate of virtue.

सोपानभूतं मोक्षस्य मानुष्यं प्राप्य दुर्लभम्॥
यस्तार यति नात्मानं तस्मात्पापतरोऽत्र कः॥१५॥

Having obtained a rare human form he should endeavour for mokṣa. If he does not endeavour for it, there can be no greater sinner in the world,

नरः प्राप्येतरज्ज लब्ध्वा चेन्द्रियसौष्ठवम्॥
न वेत्त्यात्महितं यस्तु स भवेद्ब्रह्मघातकः॥१६॥

Born in the most beautiful human form he incurs the sin of slaying a brahmin if he neglects his self.

बिना देहेन कस्यापि पुरुषार्थौ न विद्यते॥
तस्माद्देहं धनं रक्षेत्पुण्यकर्म्माणि साधयेत्॥१७॥

Without human body it is not possible to obtain the supreme goal. One should be, therefore, very cautious to guard wealth in the form of his body and perform good actions.

रक्षेच्चसर्व्वदात्मानमात्मा सर्व्वस्य भाजनम्॥
रक्षणे यत्नमा तिष्ठेज्जीवन् भद्राणि पश्यति॥१८॥

One should always protect self which is the receptacle of virtue. One should always try to look after the body at any cost.

पुनर्ग्रामः पुनः क्षेत्रं पुनर्वित्तं पुनर्गृहम्॥
पुनः शुभाशुभं कर्म्म न शरीरं पुनःपुनः॥१९॥

If a live, he may reap the result of his good actions. He may get a village, a field, a house or a wealth. But he may not get human body again.

शरीररक्षणोपायाः क्रियन्ते सर्व्वदा बुधैः॥
नेच्छन्ति च पुनस्त्यागमपि कुष्ठादिरोगिणः॥ २०॥

A wise man finds out means to preserve his body. Even a leper does not wish to discard it.

तद्गोपितं स्याद्धर्म्मार्थं धर्म्मो ज्ञानार्थमेव च॥
ज्ञानं तु ध्यानयोगार्थमचिरात्प्रविमुच्यते॥ २१॥

Body is useful for Dhanna, Dharma for knowledge, knowledge fur meditation and meditation for immediate release.

आत्मैव यदि नात्मानमहितेभ्यो निवारयेत्॥
कोऽन्यो हितकरस्तस्मादात्मानं सुखयिष्यति॥ २२॥

If a person cannot protect himself from evil then who else will do the same ?

इहैव नरकव्याधेश्चिकित्सां न करोति यः॥
गत्वा निरौषधं देशं व्याधिस्थः किं करिष्यति॥ २३॥

If he cannot treat the disease here itself how shall he cure himself hereafter, at a place where there is no medicine ?

व्याघ्रीवास्ते जग चायुर्याति भिन्नघटम्बुवत्॥
निघ्नति रिपुवद्रोगास्तस्माच्छ्रेयः समभ्यसेत्॥ २४॥

Old age is like a tigress. Age runs away like water from a leaking pot. The disease kills like an enemy. Hence, one should practice virtue alone.

यावन्नाश्रयते दुःखं यावन्नायान्ति चापदः॥
यावन्नेन्द्रियवैकल्यं तावच्छ्रेयः समभ्यसेत्॥ २५॥

So far as sorrow does not come, calamities do not approach, organs do not defunct, one should practice virtue.

यावष्ठिति देहोऽयं तावत्तत्त्वं समभ्यसेत्॥
सन्दीप्तकोशभवने कूपं खनति दुर्म्मतिः॥ २६॥

So far as this body remains intact he should practice virtue. One is a perfect fool who digs a well only when the house is on fire.

कालो न ज्ञायते नानाकार्य्यैः संसारसम्भवैः॥
सुखं दुःखं जनो हन्त न वेत्ति हितमात्मनः ॥ २७॥

Time fleets while man is ignorant due to the pressure of work he is engrossed. People do not realize what is harmful or what is wholesome for them. They are deaf to their own interest.

जातानार्त्तान्मृतानापद्भ्रष्टान्दृष्ट्वा च दुःखितान्॥
लोको मोहसुरां पीत्वा न बिभेति कदाचन॥ २८॥

Even after seeing the distressed, the dead, the fallen and the aggrieved people do not ever fear having drunk the wine of infatuation.

सम्पदः स्वप्नसंकाशा यौवनं कुसुमोपमम्॥
तडिच्चपलमायुष्यं कस्य स्याज्जानतो धृतिः॥ २९॥

Wealth is evanescentlike a dream, youth is fading like a flower, age h fickle like a lightning. Knowing this who can entertain fortitude?

शतं जीवितमत्यल्पं निद्रोलस्यैस्तदर्द्धकम्॥
बाल्यरोगजरादुःखैरल्पं तदपि निष्फलम्॥ ३०॥

A life of hundred years is too little. Half of that goes in sleep or idleness. Whatever little is left is wasted due to childhood, disease, old age and sorrows.

प्रारब्धव्ये निरुद्योगी जागर्त्तव्ये प्रसुप्तकः॥
विश्वस्तश्च भयस्थाने हा नरः को न हन्यते॥३१॥

Alas ! Is not that man dead who is idle at a place of action, sleeps at a place of awakening and is confident at a place of fear.

तोयफेनसमे देह जीवनाक्रम्य संस्थिते॥
अनित्याप्रयसवास कथ तिष्ठंति निर्भयः॥३२॥

When the soul comes and stays in the body like the foam of water, when the company of the beloved is but temporary, how can a person stay fearless

अंहिते हितसंज्ञः स्यादध्रुवे ध्रुवसंज्ञकः॥
अनर्थे चार्थविज्ञानः स्वमर्थं यो न वेत्ति सः॥ ३३॥

He who does not know reality calls as useful what is useless, as permanent what is impermanent and as meaningful what is meaningless.

पश्यन्नपि प्रस्खलति शृण्वन्नपि न बुध्यति॥
पठन्नपि न जानाति देवमायाविमोहितः॥ ३४॥

Being infatuated by divine illusion he falters even seeing, misunderstands even. hearing and misses sense even reading.

तन्निमज्जज्जगदिदं गम्भीरे कालसागरे॥
मृत्युरोग जराग्राहैर्न कश्चिदपि बुध्यते॥३५॥

Even when the crocodiles in the form of death, disease, old age are drowning this world in the ocean of time, he does not realize the Truth.

प्रतिक्षणभयं कालः क्षीयमाणो न लक्ष्यते॥
आमकुंभ इवांभःस्थो विशीर्णो न विभाव्यते॥३६॥

He does not observe that Time is running out at every moment, just as a pot of unbaked clay is not seen as broken inside water.

युज्यते वेष्टनं वयोगकाशस्य च खण्डनम्॥
ग्रथनञ्च तरंगाणामास्था तायुषि युज्यते॥३७॥

It may be possible to wrap the wind," rend the ether, knot the waves but it is not possible to maintain perpetuity of the age.

पृथिवी दह्यते येन मेरुश्चापि विशीर्य्यते॥
शुष्यते सागरजलं शरीरस्य च का कथा॥३८॥

Since even this wide earth is burnt, even the lofty Meru is shattered, even the deep water of the ocean is dried, what can be said about the insignificant body ?

अप्रत्यं मे कलत्रं मे धनं मे बान्धवाश्च मे॥
जल्पन्तमिति मर्त्त्याजं हन्ति कालवृको बलात्॥३९॥

I have a son, wife, wealth and relations. Thus, while the goat of man thinks, the wplf of time takes him away by force.

इदं कृताभेदं कार्य्यमिदमन्यत्कृताकृतम्॥
एवमीहासमायुक्तं कृतान्तः कुरुते वशम्॥४०॥

This has been done, this is to be done, this other is half done. Thus thinking one is taken by Yama.

श्वःकार्य्यमद्य कुर्व्वीत पूर्वाह्णे चापराह्णिकम्॥
न हि मृत्युः प्रतीक्षेत कृतं वाप्यक्ष वाऽकृतम्॥४१॥

One shall do to-day what is to be done tomorrow, before noon what is to be done afternoon-but whether done or not done. Death does not wait whether a person has completed the task or left it incomplete.

जरादर्शितपन्थानं प्रचण्डव्याधिसैनिकम्॥
अधिष्ठितो मृत्युशत्रुं त्रातारं किं न पश्यति॥४२॥

Death-fire is there. Old age has shown him the way. Fierce diseases are his accompanying soldiers. The man attacked sees no protection.

तृष्णासूचीविनिर्भिन्नं सिक्तं विषयसर्पिषा॥
रागद्वेषानले पक्वं मृत्युरश्नाति मानवम्॥४३॥

Split with the needle of greed, soaked in. the oil of passions, cooked in the fire of angel and envy, man is eaten up by death.

बालांश्च यौवनस्थांश्च वृद्धान् गर्भगतानपि॥
सर्व्वा नाविशते मृत्युरेवम्भूतमिदं जगत्॥४४॥

Death takes away even children, young people, old men and those in womb-such is this world.

स्वदेहमपि जीवोऽयं मुक्त्वा याति यमालयम्॥
स्त्रीमातृपितृपुत्रादिसम्बन्धः केन हेतुना॥४५॥

Not to speak of wife, mother, father, son and other relatives, the soul leaves even his own body and goes to the abode of Yama.

दुःखमूलं हि संसारः स यस्यास्ति स दुःखितः॥
तस्य त्यागः कृतो येन स सुखी नापरः क्वचित्॥४६॥

This world has sorrow as the root. Whosoever possesses the same is sorrowful. Whosoever leaves it is happy.

प्रभवं सर्व्वदुःखानामालयं सकलापदाम्॥
आश्रयं सर्व्वपापानां संसारं वर्जयेत्क्षणात्॥४७॥

So leave in a moment this world which is the source of all sorrows, abode of all calamities and shelter for all sins.

लोहदारुमयैः पाशैः पुमान्बद्धो विमुच्यते॥
पुत्रदारमयैः पाशैर्मुच्यते न कदाचन॥४८॥

Man can get rid of fetters of iron and wood but not the fetters in the form of his son and wife.

यावतः कुरुते जन्तुः सम्बन्धान्मनसः प्रियान्॥
तावन्तोऽस्य निखन्यन्ते हृदये शोकशाङ्कवः॥४९॥

So far as a being makes relations dear to heart, the cones of sorrow are being ypegged in his; heart.

वञ्चिताशेषवित्तैस्तैर्नित्यं लोको विनाशितः॥
हा हन्त विषयाहारैर्देहस्तेन्द्रियतस्करैः॥५०॥

Eternally this world is destroyed by the

thieves in the form of organs staying in the body who feed on the objects of pleasure and take away all wealth by deception.

मांसलुब्धो यथा मत्स्यो लोहशंकुं न पयति॥
सुखलुब्धस्तथा देही यमबाधां न पश्यति॥५१॥

just as the fish tempted by flesh does not see the iron-cone, so also a creature, tempted by enjoyment does not anticipate Yama's torture.

हिताहितं न जानन्तो नित्यमुन्मार्गगामिनः॥
कुक्षिपूरणनिष्ठा ये ते नरा नारकाः खग॥५२॥

The people going on the wrong path do not distinguish between good and evil. These men deserve hell, O bird, who are engaged only in filling up their bellies.

निद्राभीमैथुनाहाराः सर्व्वेषां प्राणिनां समाः॥
ज्ञानवान्मानवः प्रोक्तो ज्ञानहीनः पशुः स्मृतः॥५३॥

Sleep, fear, sex and food are equal for all creatures. fie who possesses knowledge is a man and he who is without knowledge is ăn animal.

प्रभाते मलमूत्राभ्यां क्षुत्तृड्भ्यां मध्यगे रवौ॥
रात्रौ मदननिद्राभ्यां बाध्यन्ते मूढमानवाः॥५४॥

Foolish people are troubled by natural call in the morning, by hunger and thirst at midday and by sex and sleep at night.

स्वदेहधनदारादिनिरताः सर्व्वजन्तवः॥
जायन्ते च म्रियन्ते च हा हन्ताज्ञानमोहिताः॥५५॥

People love their bodies, wealth, wives, etc. Alas! being infatuated by ignorance they are born and they die.

स्मात्सङ्गः सदा त्याज्यः सचेत्त्युक्तं न शक्यते॥
महद्भिः सह कर्त्तव्यः सन्तः सङ्गस्य भेषजम्॥५६॥

Therefore, one should always shun company. If it is not possible, one should associate with the great.

सत्सङ्गश्च विवेकश्च निर्म्मलं नयनद्वयम्॥
यस्य नास्ति नरः सोऽन्धः कथं न स्यादमार्गगः॥५७॥

Association with the good and discrimination are two clear eyes. Whosoever lacks them is a blind man who can go astray from the right path.

स्वस्ववर्णाश्रमाचारनिरताः सर्व्वमानवाः॥
न जानन्ति परं धर्म्मं वृथा नश्यन्ति दाम्भिकाः॥५८॥

Men are busy with their own affairs devolved on them by their ancestral profession or by their paticular stage in life. They do not know about true religion. Being deceitful they perish.

किमायासपराः केचिद्व्रतचर्य्यादिसंयुताः॥
अज्ञानसंवृतात्मानः सञ्चरन्ति प्रचारकाः॥५९॥

Why should many preachers practising vows, but with their vision blinded by ignorance laboriously move here and there.

नाममात्रेण सन्तुष्टाः कर्म्मकाण्डरता नराः॥
मन्त्रोच्चारणमोहमाद्यैर्भ्रामिताः क्रतुविस्तरैः॥६०॥
एकभुक्तोपवासाद्यैर्नियमैः कायशोषणैः॥
मूढाः परोक्षमिच्छन्ति मम मायाविमोहिताः॥६१॥

Men engaged in ritual practices are satisfied with very little; being misguided they conduct sacrifices accompanied by mantras and oblations. Some fools infatuated by my illusion wish for mokṣa by torturing their bodies by fasts, taking cores but once in a day.

देहदण्डनमात्रेण का मुक्तिरविवेकिनाम्॥
वल्मीकताडनादेव मृतः किन्नु महोरगः॥६२॥

Can the ignorant fools get release by torturing their body ? Can a serpent die simply by beating the hole wherein it dwells 9

जटाभाराजिनैर्युक्ता दाम्भिका वेषधारिणः॥
भ्रमन्ति ज्ञानिवल्लोके भ्रामयन्ति जनानपि॥६३।

The imposters who guise themselves with matted hair and deer-skins and pretend to be pious move about deceiving people.

संसारजसुखासक्तं ब्रह्मज्ञोऽस्मीतिवादिनम्॥
कर्म्मब्रह्मोभयभ्रष्टं तं त्यजेदन्त्यजं यथा॥६४॥

For him who takes delight in the pleasures of the world and pretends that he knows Brahman, both Korman and Brahman are far distant.

गृहारण्यसमा लोके गतीव्रडा दिगम्बराः॥
चरन्ति गर्द्दभाद्याश्च विरक्तास्ते भवन्ति किम्॥६५॥

Alike at home and in forest, naked and shameless, the donkeys move here and there. Do they become unattached ?

मृद्भस्मोद्धूलनादेव मुक्ताः स्युर्यदि मानवाः॥
मृद्भस्मवासी नित्यं श्वास किं मुक्तां भविष्यति॥६६॥

If men achieve release by anointing mud and ash will they be released ?

तृणपर्णोदकाहाराः सततं वनवासिनः॥
जम्बूकाखुमृगाद्याश्च तापसास्ते भवन्ति किम्॥६७॥

jackal, mouse and dear live in the forest and consume grass, leaves and water. Are they also ascetics ?

आजन्ममरणानतञ्च गङ्गादित टिनीस्थिताः॥
मण्डूकमत्स्यप्रमुखा योगिनस्ते भवन्ति किम्॥६८॥

From their birth to their death, frogs and fish stay in the river such as Gaṅgā. Do they become Yogins ?

पारावताः शिलाहाराः कदाचिदपि चातकाः॥
न पिबन्ति महीतोयं व्रतिनसते भवन्ति ॥६९॥

Doves, Śilāhāras and Cātakas do not drink water from the earth. Are they Vratins ?

तस्मान्नित्यादिकं कर्म्म लोकरञ्जनकारकम्॥
मोक्षस्य कारणं साक्षातत्त्वज्ञान खगेश्वर॥७०॥

People are content with their routine work. But that does not help them to reach the goal. It is the knowledge of truth or reality that effects release.

षड्दर्शनमहाकूपे पतिताः पशवः खग॥
परमार्थं न जानन्ति पशुपाशानियन्त्रिताः॥७१॥

O lord of birds, ignorant fools, fallen in the dark well of six darśanas and bound by the noose of attachment, fail to realize the truth in the form of para-brahman.

वेदशास्त्रार्णवैर्घोरैरुह्यमाना इतस्ततः॥
षडूर्म्मिमनिग्रहग्रहस्तास्तिष्ठन्ति हि कुतार्किकाः॥७२॥

Floating on the surface of the ocean in the form of Veda-śāstra and caught by the waves of six mgrahas the bad logicians suffer miserably.

वेदागमपुराणज्ञः परमार्थं न वेत्ति यः॥
विडम्बकस्य तस्यैव तत्सर्व्वं काकभाषितम्॥७३॥

A person well versed in the Vedas, Agamas and Purāṇas but ignorant of Reality is not distinct from a magician whose utterances resemble the caw-caw sound of a crow.

इदं ज्ञानमिदं ज्ञेय मिति चिन्तासमाकुलाः॥
पठन्त्यहर्निशं शास्त्रं परतत्त्वपराङ्मुखाः॥७४॥

Those who are worried about the sources and objects of knowledge take recourse to Śastras which they study day and niht but they are miles away from the goal of Ultimate Truth.

वाक्यच्छन्दोनिबन्धेन काव्यालङ्कारशोभिताः॥
चिन्तया दुःखिता मूढास्तिष्ठन्ति व्याकुलेन्द्रियाः॥७५॥

Literary compositions arc decorated by the figures of speecli, syntactical arrangement of words and by variety of meters. The fools who are worried cannot derive any solace from them.

अन्यथा परमं तत्त्वं जनाः क्लिश्यन्ति चान्यथा।
अन्यथा शास्त्रसद्भावो व्याख्यां कुर्व्वन्ति चान्यथा॥७६॥

Reality is something else and people suffer due to something else. The meaning of the scriptures is something else and people define something else.

कथयन्त्युन्मनीभावं स्वयं नानुभवन्ति च॥
अहङ्कारस्ताः केचिदुपदेशादिवर्ज्जिताः॥७७॥

A few proud people without traditional knowledge misinterpret the Vedas which they do not rightly understand.

पठन्ति वेदशास्त्राणि बोधयन्ति परस्परम्॥
न जानन्ति परं तत्त्वं दर्व्वी पाकरसं यथा॥७८॥

They study the Vedas and discuss. But they do not realize the Ultimate Reality just as a spoon does not know the taste of food.

शिरो वहति पुष्पाणि गन्धं जानाति नासिका॥
पठन्ति वेदाशास्त्राणि दुर्लभो भावबोधकः॥७९॥

The head carries i he flowers, the nose knows the scent. The people study the Vedas. But. very few persons understand the same.

तत्त्वमात्मस्थमज्ञात्वा मूढः शास्त्रेषु मुह्यति॥
गोपः कक्षागते च्छागे कूपं पश्यति दुर्म्मतिः॥८०॥

Not knowing the Reality of the self, a fool is infatuated by the śāstras. When the goat stands in the shed, the shepherd seeks for it in the well in vain.

संसारमोहनाशाय शाब्दबोधो न हि क्षमः॥
न निवर्त्तत तिमिरं कदाचिद्दीपवार्त्तया॥८१॥

The knowledge of the Śāstras is not competent to destroy the infatuation accruing from worldly affairs. The wick of a lamp cannot remove darkness which light alone can do.

प्रज्ञाहीनस्य पठनं यथान्धस्य च दर्पणम्॥
अतः प्रज्ञावतां शास्त्रं तत्त्वज्ञानस्य लक्षणम्॥८२॥

For the ignorant person the study of śāstras is useless as a mirror is useless for the blind. But for the wise the same works as the means of true knowledge.

इदं ज्ञानमिदं ज्ञेयं सर्व्वन्तु श्रोतुमिच्छति॥
दिव्यवर्षसहस्राच्च शास्त्रान्तं नैव गच्छति॥८३॥

Śāstras arc the source of knowledge which one desires to attain. But that is not an easy affair. One may not achieve knowledge even in one thousand divine years.

अनेकानि च शास्त्राणि स्वल्पायुर्विघ्नकोटयः॥
तस्मात्सरं विजानीयात्क्षीरं हंस इवाम्भसि॥८४॥

Scriptures arc many, age is short. Obstacles come in battalion. One should pick up truth from falsehood as a goose picks up milk from water.

अभ्यस्य वेदशास्त्राणि तत्त्वं ज्ञात्वाथ बुद्धिमान्॥
पलालमिव धान्यार्थी सर्व्वशास्त्राणि सन्त्यजेत्॥८५॥

Having studied the Vedas and realized their essence the wise man should leave all the śāstras just as one desiring corn leaves the husk.

यथामृतेन तृप्तस्य नाहारेण प्रयोजनम्॥
तत्त्वज्ञस्य तथा तार्क्ष्य न शास्त्रेण प्रयोजनम्॥८६॥

just as one satiated with nectar has no use of food, no one who is in search of Reality has anything to do with the Mstras.

न वेदाध्ययनान्मुक्तिर्न शास्त्रपठनादपि॥
ज्ञानादेव हि कैवल्यं नान्यथा विनतात्मज॥८७॥

One cannot obtain release by reading the Vedas or the śāstras. Release comes from experience, not otherwise, O son of Vinata.

नाश्रमः कारणं मुक्तेर्दर्शनानि न कारणम्॥
तथैव सर्व्वकर्म्माणि ज्ञानमेव हि कारणम्॥८८॥

A particular stage (āśramd) in life is not conducive to release; nor any system of philosophy, nor any ritual nor the combined.

मुक्तिदा गुरुवागेका विद्याः सर्व्वा विडम्बिकाः॥
शास्त्रभारसहस्रेषु ह्येकं सञ्जीवनं परम्॥८९॥

The word of Guru alone can grant release. All knowledge is in vain. Among thousands of scriptures the word of Guru alone is vivifying.

अद्वैतं हि शिवं प्रोक्तं क्रिययापरिवार्ज्जितम्॥
गुरुवक्त्रेण लभ्येत नाधीगतमकोटिभिः॥९०॥

The knowledge of the non-dual entity derived from the word of Guru can eti ect release. The practice of the ritual or the study of the crores of scriptures is quite in vain.

आगमोक्तं विवेकोत्थं द्विधा ज्ञानं प्रचक्षते॥
शब्दब्राह्मागममयं परं ब्रह्म विवेकजम्॥९१॥

Knowledge is twofold : One arising from the study of scriptures, the other arising from discrimination. Śabda-brahna is known from the scriptures and Parabrahma is known from discrimination

अद्वैतं केचिदिच्छन्ति द्वैतमिच्छन्ति चापरे॥
समं तत्त्वं न जानन्ति द्वैतर्द्वतविवर्ज्जितम्॥९२॥

Some seek for the knowledge of nondual brahman (i.e. brahman without Māyā) and some for that of the Dual (brahman with Maya). But they do not realize reality devoid of dvaita and advaita.

द्वे पदे बन्धमोक्षाय नममेति ममेति च॥
ममेति बध्यते जन्तुर्नममेति प्रमुच्यते॥९३॥

Two words mine (mama) and not mine (na mama) signify bondage and release. By mine the person is bound and by not mine he is released.

तत्कर्म्म यन्न बन्धाय सा विद्या या विमुक्तिदा॥
आयासापरं कर्म्म विद्यान्या शिल्पनैपुणम्॥९४॥

That is the right action which does not put one into bondage. That is the right knowledge which brings him release. All oilier action is but a labour and all other knotledge is but an artisanship.

यावत्कर्म्माणि दीप्यन्ते यावत्संसारवासना॥
यावदिन्द्रियचापल्यं तावतत्त्वकथा कुतः॥९५॥

So far as actions thrive, so far as desire subsists, so far as organs are active, there can be little talk of realizing the Self.

यावद्देहाभिमानश्च ममता यावदेव हि॥
यावत्प्रयत्नवेगोऽस्ति यावत्संकल्पकल्पना॥९६॥

So far as one takes pride in body, so far as affection for worldly objects is there, so far there is persistence in efforts, so far as desire to do is there.

यावन्नो मनसः स्थैर्य्यं न यावच्छास्त्रचिन्तनम्॥
यावन्न गुरुकारुण्यं तावत्तत्त्वकथा कुतः॥९७॥

So far as mind is not steady, so far as one does not meditate on scriptures, so far as Guru's blessing is not there, there can be little talk of realizing the Self.

तावत्तपो व्रतं तीर्थं जपहोमार्च्चनादिकम्॥
वेदशास्त्रागमकथा यावत्तत्त्वं न विन्दति॥९८॥

Penance, vow, pilgrimage, muttering of mantras sacrifice, worship, talk of the Vedas and Śāstras are meaningful only when one knows Reality.

तस्मात्सर्व्वप्रयत्नेन सर्व्वावस्थासु सर्व्वदा॥
तत्त्वनिष्ठो भवेत्तार्क्ष्य यदीच्छेन्मोक्षमात्मनः॥९९॥

Therefore, by all efforts and in all conditions, focus your attention on atman, O bird, if you desire řelease.

धर्म्मज्ञानप्रसूनस्य स्वर्गमोक्षफलस्य च॥
तापत्रयादिसन्तप्तश्छायां मोक्षतरोः श्रयेत्॥१००॥

Tortured by the threefold suffering one should take shelter in the shade of the tree of mokṣa which has blossoms of dharma and knowledge and fruits of heaven and release.

तस्माज्ज्ञानेनात्मतत्त्वं विज्ञेयं श्रीगुरोर्मुखात्॥
सुखेन मुच्यते जन्तुर्घोरसंसारबन्धनात्॥१०१॥

Therefore, one should derive knowledge of Reality from one's preceptor. Thus one is easily released from the bondage of one's actions.

तत्त्वज्ञस्यान्तिमं कृत्यं शृणु वक्ष्यामि तेऽधुना॥
येन मोक्षमवाप्नोति ब्रह्म निर्वणसंज्ञकम्॥१०२॥

Now, hear, I shall tell you the last step by which one can attain the final goal.

अन्तकाले तु पुरुष आगते गतसाध्वसः॥
छिन्द्यादसंगशस्त्रेण स्पृहां देहेऽनु या च तम्॥१०३॥

When the hour of great departure arrives he should without fear cut off all attachments with the weapon of detachment.

गृहात्प्रव्राजितो धीरेः पुण्यतीर्थजलाप्लुतः॥
शुचौ विविक्त आसीनो विधिवत्कल्तिासने॥१०४॥

The calm man should leave the house, start on pilgrimage and bathe in the holy waters. Then having prepared a seat as prescribed he should sit upon it with detachment.

अभ्यसेन्मनसा शुद्धं त्रिवृद्ब्रह्माक्षरं परम्॥
मनो यच्छेज्जितश्वासो ब्रह्म बीमविस्मरन्॥१०५॥

With a pure mind he should meditate upon the pure, three-syliabled Om signifying brahman. Without forgetting the brahma-bīja one should conquer the breath and control

नियच्छेद्विषयेभ्योऽक्षान्मसा बुद्धि सारथिः।
मनः कर्म्मभिराक्षिप्तं शुभार्थे धारयेद्धिया॥१०६॥

He should control the organs from the objects of senses with intellect as his companion. The mind drawn away by the actions should be possessed for the good by the intellect.

अहं ब्रह्म परं धाम ब्रह्मां परमं पदम्॥
एवं समीक्ष्य चात्मानमात्मन्याधाय निष्कले॥१०७॥

"1 am brahman the supreme shelter, I am brahman the highest stage," having thus concluded he should concentrate his personal self on the universal self.

ओमित्येकाक्षरं ब्रह्म व्याहरन्मामनुस्मरन्॥
यः प्रयाति त्यजन्देहं स याति परमां गातिम्॥१०८॥

Pronouncing Om the one-syllabled brahman and remembering me whosoever leaves his body obtains the highest state.

न यत्र दाम्भिका यान्ति ज्ञानवैराग्यवर्ज्जिताः॥
सुधियस्तां गतिं यान्ति तानहं कथयामि ते॥१०९॥

Wiere the hypocrites devoid of knowledge and self-control do not reach, the wise obtain that state.

निर्मानमोहा जितसंगदोषा
अध्यात्मनित्या विनिवृत्तकामाः॥
द्वन्द्वैर्विमुक्ताः सुखदुःखसंज्ञैर्गच्छ-
त्यमूढाः पदमव्ययं तत्॥११०॥

The wise who are without ego and

infatuation who have left attachment and vices, who contemplate on soul, whose desires have turned back, who are free from eas the effects of joy and sorrow, attain that imperishable state.

ज्ञानह्रदे सत्यजले रागद्वेषमलापहे॥
यः स्नाति मानसे तीर्थे स वै मोक्षमवाप्नुयात्॥ १११॥

He obtains release who bathes in the holy tīrtha of mind whose pond is knowledge, water is truth and which is devoid of filth of attachment and envy.

प्रौढवैराग्यमास्थाय भजते मामनन्यभाक्॥
पूर्णदृष्टिः प्रसन्नात्मा स वै मोक्षमवाप्नुयात्॥ ११२॥

Whosoever meditates on me with full devotion without attachment for any worldly object, who has imbibed complete awareness and whose mind is all pleasure.

त्यक्तवा गृहं च यस्तीर्थे निवसेन्मरणोत्सुकः॥
मुक्तिक्षेत्रषु म्रियते स वै मोक्षमवाप्नुयात्॥ ११३॥

With a desire to die whosoever leaves his house and stays in a holy place where he breathes his last, can obtain release.

अयोध्या मथुरा माया काशी काञ्ची अवन्तिक॥
पुरी द्वारवती ज्ञेयाः सप्तैता मोक्षदायिकाः॥ ११४॥

Ayodhyā, Mathura, Māyā, Kāśī, Kāñcī, Avantikā Purl and Dvāravati–these seven places of pilgrimage can grant release

इति ते कथितं तार्क्ष्य मोक्षधर्म्मं सनातनम्॥
ज्ञानवे राग्यसहितं श्रुत्वा मोक्षमवाप्नुयात्॥ ११५॥

Thus I have told you, O Garuḍa, about the ways of release. Preaching the same with knowledge and control, one may obtain release.

मोक्षं गच्छन्ति तत्त्वज्ञा धार्म्मिकाः स्वर्गतिं नराः॥
पापिनो दुर्गतिं यान्ति संसरन्ति खगादयः॥ ११६॥

Those who have realized self can get release. Those who resort to the ritual can go to heaven. Those who commit sins go to hell. Others rotate on the wheel of birth and death.

सूत उवाच

स्वप्रश्नोतरराद्धान्तमेवं भगवता सुखात्॥
श्रुत्वा हृष्टतनुस्तार्क्ष्यो ननाम जगदीश्वरम्॥ ११७॥

Thus, having received the answer of his queries from the mouth of the lord, Garuḍa was delighted and he bowed to the lord of the world.

सन्देहो मे महान्नष्टो भवद्वाक्यविरोचनात्॥
इत्युक्त्वा विष्णुमामन्त्र्य स रातः कश्यपाश्रमम्॥ ११८॥

"My doubts have been cleared, O lord, by your words"-so saying he took leave of Viṣṇu and went to the hermitage of Kaśyapa

सद्यो देहान्तरं याति यथा याति विलम्बतः॥
अनयोरुभयोश्चैव न विरोधस्तथैव वः॥ ११९॥

One may assume body sooner or later after death. There is no inconsistency in tins approach.

सर्व्वमाख्यातवांस्तात श्रुतो भगवतो यथा।
मारीचोऽपि मुदं लेभे श्रुत्वा वाक्यं रमापतेः॥ १२०॥

Garuḍa repeated what he had heard from the lord. Mārīca was also delighted on hearing the words of Lord Viṣṇu.

अपाकृतस्तु सन्देहो ब्राह्मणा भवतां मया॥
उक्तं सुपर्णसंज्ञन्तु पुराणं परमाद्भुतम्॥ १२१॥

O Brāhmaṇas, I have removed your doubts and told you the most wonderful Purāṇa known as Garuḍa.

इदमाप हरेस्तार्क्ष्यस्तार्क्ष्यादाप ततो भृगुः॥
भृगोर्वसिष्ठः संप्राप वामदेवस्ततः पुनः॥ १२२॥
पराशरमुनिः प्राप तस्माद्व्यासस्तो ह्यहम्।
मया तु भवतां प्रोक्तं परं गुह्यं हरेरिदम्॥ १२३॥

Garuḍa got it from Viṣṇu. Bhṛgu. got it from Garuḍa, Vasistha from Bhrgu, Vamadcva from Vasiṣṭha Parāśara from Vāmadeva, Vyasa from Parāśara and I from Vyāsa, Thus I have told you the secret of lord Viṣṇu.

य इदं शृणुन्मर्त्यो यो वाप्यभिदधाति च॥
इहामुत्र च लोके स सर्व्वत्र सुखमाप्नुयात्॥ १२४॥

A man who hears the same or narrates the same is blessed with pleasure here as well as hereafter.

व्रजतः संयमन्यां यद्दुःखमत्र निरूपितम्॥
अस्य श्रवणतः पुण्यं तन्मुक्तो जायते ततः॥ १२५॥

Whatsoever sorrows having been told about them who go to the city of Yama, whosoever hears about them gets release

अत्रोक्तकर्म्मपाकादिश्रवणाच्च नृणामिह॥
वैराग्यमावहेद्यस्मात्तस्माच्छ्रोतव्यमेव च॥१२६॥

After hearing about the results of actions described here, men may become averse to pleasures. The account is, therefore, meaningful for the listener.

भजत जितहृषीकाः कृष्णमेनं मुनीशं
समजनि बत यस्माद्गीः सुधासारधारा॥
पृषतमपि यदीयं वर्णरूपं निपीय
श्रुतिपुटचुलुकेन प्राप्नुयादात्मनैक्यम्॥१२७॥

O ye that have controlled your organs, praise the lord from whom this voice has come out like a stream of nectar, by drinking (or hearing) even a drop or a handful of syllables of which a man may attain union with Paramātman.

व्यास उवाच

इति सूतमुखोद्गीर्णसर्व्वशास्त्रार्थमण्डिताम्॥
वैष्णवीं वाक्सुधा पीत्वा ऋषस्यतुष्टिमाययुः॥१२८॥

The sages were fully satisfied having drunk the Vaiṣṇavī nectar of words coming out of the mouth of Sīta, replete with the essence of scriptures.

प्रशशंसुस्तथान्योन्यं सूतं सर्व्वार्थदर्शिनम्॥
प्रहर्षमतुलं प्रापुर्मुनयः शौनकादयः॥१२९॥

They praised the Seta who knew the essence of the sastras.

इति हरिवचनानि सूतवाचा
खगपतिसंशयेभेदकानि यानि॥
स मुनिरपि निशम्य शौनकेन्द्रो
बहुतरमानयति स्म चात्मनि स्वम्॥१३०॥

Thus having heard through the mouth of Sīta the words of lord Viṣṇu allaying the doubts of Garuḍa the sage Śaunaka was fully safisfied.

अपूजयंस्ते मुनयस्तदानीमुदारवाग्भिर्मुहुरेव सूतम्॥
धन्योऽसि सूत त्वमिहेत्युदैरयन्व्यसर्ज्जयंस्तं च
निवर्त्तितेऽध्वरे॥१३१॥

The sages honoured Sūta with liberal praise saying, "O Sūta you deserve a very high praise." Then they bade him farewell, the sacrifice being over.

पुराणं गारुडं पुण्यं पवित्रं पापनाशनम्॥
शृण्वतां कामनापूरं श्रोतव्यं सर्व्वदैव हि॥१३२॥

This holy Garuḍa Purāṇa destroys sins committed by the listeners. This should be heard therefore.

श्रुत्वा दानानि देयानि वाचकायाखिलानि च॥
पूर्व्वोक्तशयनादीनि नान्यथा सफलं भवेत्॥१३३॥

Having heard the Purāṇa, gifts of bed, etc., should be given in charity or else it would not be fruitful.

पुराणं पूजयेत्पूर्व्वं वाचकं तदनन्तरम्॥
वस्त्रालङ्कारगोदानैर्दक्षिणाभिश्च सादरम्॥१३४॥

First of all, this Purāṇa should be worshipped, then the reciter with the fee in cash, clothes, ornaments and cows.

अन्नदानैर्हेमदानैर्भूमिदानैश्च भूरिभिः॥
पूजयेद्वाचकं भक्त्या बहुपुण्यफलाप्तये ॥१३५॥

To obtain merit the reciter should be honoured devoutly with gifts of gold, corn, earth and other things.

यश्चेदं शृणुयान्मर्त्त्यो यथापि परिकीर्त्तयेत्॥
विहाय यातनां घोरां धूतपापो दिवं व्रजेत्॥१३६॥

The man who hears it or narrates it gets rid of fierce tortures in hell and shaking off his sins aside enters heaven where he enjoys the company of celestial nymphs.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे श्रीकृष्णगरुडसंवादे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे मोक्षोपायनिरूपणं नामैकोनपञ्चाशत्तमोऽध्यायः॥ ४९॥

॥ समाप्तोयमुत्तरखण्डं द्वितीयाशो धर्मकाण्डाः प्रेतकल्पः॥ २॥

॥ इति श्रीगारुडे महापुराणे द्वितीयो धर्मकाण्डः समाप्तः॥

ब्रह्मकाण्ड (मोक्षकाण्ड)
Brahma Kāṇḍa (Mokṣa Kāṇḍa)

अध्यायः १ / Chapter 1

श्रीगणेशाय नमः॥ श्रीलक्ष्मीनृसिंहाय नमः॥
श्रीदत्तात्रेयाय नमः॥ श्रीवेदव्यासाय नमः॥

अथ गारुडे ब्रह्मकाण्डस्तृतीयं आरभ्यते॥
ॐ मल्लानामशनिर्गृणां नरवरः स्त्रीणां स्मरो मूर्त्तिमान् गोपानां स्वजनोऽसतां क्षितिभृतां शास्ता स्वपित्रोः शिशुः॥
मृत्युर्भोजपतेर्विधातृविहित स्तत्त्वं परं योगिनां वृष्णीनां च पतिः सदैव शुशुभे रंगेऽच्युतः साग्रजः॥ १॥

The lord of Yādavas, accompanied by his elder brother Balarāma, looked splendid in the battle-field-the lord who was a thunderbolt to the enemy, the best and the noblest among men, cupid incarnate to the women, kith and kin of the cowherds, chastiser of the wicked kings, a loving child to his parents, Yama to the lord of Bhojas as ordained by fate, the transcendental soul for meditation on the part of Yogins.

नमो नारायणायेति तस्मै वै मूलरूपिणे ॥
नमस्कृत्य प्रवक्ष्यामि नारायणकथामिमाम्॥ २॥

Salutation to lord Nārāyaṇa, the source of the universe. After paying due homage to the lord, I shall narrate his story.

शौनकाद्या महात्मानो ह्यृषयो ब्रह्मवादिनः॥
नैश्मषाख्ये महापुण्ये महापुण्ये तपस्तेपुर्महत्तरम्॥ ३॥

The great sages, Śaunaka and others preached spirituality and practised penance in the holy region of Naimiṣa.

जितेन्द्रिया जिताहाराः संतः सत्यपरायणाः॥
यजंत् परया भक्त्या विष्णुमाद्यं जगद्गुरुम्॥ ४॥

They had conquered their senses, regulated their diet, were devoted to truth. They worshipped Viṣṇu, the primeval preceptor of the universe with supreme devotion.

गृणतः परमं ब्रह्म जगच्चक्षुर्महौजसः॥
सर्वशास्त्रार्थतत्त्वज्ञास्तेपुर्नैमिष कानने॥ ५॥

Versed in the knowledge of śāstras, invested with supreme glory they meditated on Brahman—the eye of the universe and practised penance in the Naimiṣa region.

यज्ञैर्यज्ञपतिं केचिज्ज्ञानैर्ज्ञानात्मकं परम्॥
केचित्परमया भक्त्या नारायणमपूजयन्॥ ६॥

Some worshipped the lord of sacrifices with sacrifices. Some worshipped the lord incarnate of knowledge through knowledge. Some worshipped him with supreme devotion.

एकदा तु महात्मानः समाजं चक्रुरुत्तमाः॥
धर्मार्थकाममोक्षणामुपायं ज्ञातुमिच्छवः॥ ७॥

Once upon a time, the sages held a council with a desire to ascertain the means of Dharma, Artha, Kāma and Mokṣa.

षड्विंशतिसहस्राणि मुनानामूर्ध्वरेतसाम्॥
तेषां शिष्यप्रशिष्याणां संख्या वक्तुं न शंक्यते॥ ८॥

Twenty-six thousands of sages reputed for their self-control gathered there. They were accompanied by their disciples and disciples of disciples who could not be counted in number.

मुनयो भावितात्मानो मिलितास्ते महौजसः॥
लोकानुग्रहकर्त्तारो वीतरागा विमत्सराः॥ ९॥

The pure-souled sages of great lustre who were devoid of malice and attachment assembled there to devise ways for the welfare of the people.

कथं हरौ मनुष्याणां भक्तिव्यभिचारिणी॥
केन सिध्येत्तु सकलं कर्म त्रिविधमात्मनः॥ १०॥

How can we create the people's firm devotion for lord Hari? How could our threefold activity bear fruit for the welfare of the world?

इत्येवं प्रष्टुमात्मानमुद्यतान्प्रेक्ष्य शौनकः॥
साजंलिर्वाक्यमाम स्म विनयावनतः सुधीः॥ ११॥

The sages were eager to put up such queries to Śaunaka. He, the wise man, could very well guess their anxiety. With hands joined in reverence and head bent as a token of modesty he said in reply.

शौनक उवाच

आस्ते सिद्धाश्रमे पुण्ये सूतः पौराणिकोत्तमः॥
स एतदखिलं वेत्ति व्यासशिष्यो यतीश्वरः॥ १२॥

In the holy hermitage of the Siddhas there abides Sūta who is well versed in the Purāṇic lore. He, the best of the selfcontrolled, is the disciple of Vyāsa. He will answer the queries to your entire satisfaction.

तस्मात्तमेव पृच्छाम इत्येवं शौनको मुनिः॥
अथ ते ऋषयो जग्मुः पुण्यं सिद्धाश्रमं ततः॥ १३॥

Let us put our queries to him. Thus, Śaunaka, accompanied by the sages, went to the hermitage of the Siddhas.

पप्रच्छुस्ते सुखासीनं नैमिषरण्यवासिनः॥

Śaunaka and the Naimiṣa sages approached Sūta and put their queries to him when they found him in proper mood.

ऋषय ऊचुः

वयं त्वतिथयः प्राप्तास्त्वातिथेयोसि सुव्रत्॥ १४॥

O you of good vow, please know that we have come to you as guests and we expect that you will receive us as such.

स्नानदानोपचारेण पूजयित्वा यथाविधि॥
केन विष्णुः प्रसन्नः स्यात्स कथं पूज्यते नरैः॥ १५॥

By what means and in what manner with sacred ablution, gifts, etc. shall lord Viṣṇu be worshipped so that he may be gratified thereby.

मुक्तिसाधनभूतं च ब्रूहि तत्त्वविनिर्णयम्॥

Please tell us your conclusive, answers to our query so that they may serve as the means of our final release.

सूत उवाच

शृणुध्वमृषयः सर्वे हरिं तत्त्वविनिर्णयम्॥ १६॥

O sages, listen, I am going to tell you my conclusive answers to your queries.

नत्वा विष्णुं श्रियं वायुं भारतीं शेषसंज्ञकम्॥
द्वैपायनं गुरुं कृष्ण प्रवक्ष्यामि यथामति॥ १७॥

Having paid homage to lord Viṣṇu, Lakṣmī, Vāyu, Bhāratā, Śeṣa the preceptor Vyāsa and lord Kṛṣṇa I shall answer your queries as far as I understand.

नास्ति नारायणसमं न भूतं न भविष्यति॥
एतेन सत्यवाक्येन सर्वार्थान्साधयाम्यहम्॥ १८॥

There is nothing equal to Nārāyaṇa, nor has it been nor would it be. In this faith, 1 accomplish my task, achieving purpose.

शौनक उवाच

किमर्थं नमनं विष्णोर्ग्रंथादौ मुनिसत्तम॥
कर्त्तव्यं ब्रूहि मे ब्रह्मन्कृपया मम सुव्रत॥ १९॥

O noble Sūta, please tell us why homage is paid to lord Viṣṇu at the very beginning. O you of good vow, do also tell us about the proper procedure of reciting a Purāṇa

ततः श्रियं ततो वायुं भारतीं च ततः परम्॥
अंते व्यासं किमर्थं च त्वं नमस्कृतवानसि॥
सूतसूत महाभाग ब्रूहि कारणमत्र च॥ २०॥

You have paid homage to lord Viṣṇu, Lakṣmī, Vāyu, Bhāratī and Vyāsa. Why this order in paying homage ? O Sets of blessed virtue, let us know the reason thereof.

सूत उवाच

आदौ वेद्यः सर्ववेदैकवेद्यो
वेदे शास्त्रे सेतिहासे पुराणे॥
सत्तां प्रायो विष्णुरेवैक एव
प्रकाशतेऽतो नम्य एको हरिर्हि॥ २१॥

Viṣṇu shall be worshipped at the outset-He who is knowable through the Vedas, Śāstras and Purāṇas. He alone is the source of energy and lumination. He alone is worthy of our praise.

सर्वत्र मुख्यस्त्वधिकोन्यतोपि
स एव नम्यो न च शंकराद्याः॥
नमंति येऽविनयाच्छंकरं तु
विनायकं चंडिका रेणुकां च॥ २२॥

तथा सूर्यं भैरवं मातरिश्व तथा
वाणीं गिरिजां वै श्रियं च॥
सर्वेपि ते वैष्णवा नैव लोके
न तद्भक्त वेति चार्या वदन्ति॥ २३॥

He is the supreme deity, superior to the gods. He alone is worthy of adoration, not Śiva or others. The arrogant people who by pass Viṣṇu and pay homage to Śiva, Gaṇeśa, Caṇḍikā, Reṇukā, Sūrya, Bhairava, Vāyu, Sarasvatī Pārvatī and Lakṣmī are a Vaiṣṇavas, i.e. averse to the worship of Viṣṇu. The sages have proclaimed thus.

न पार्थिक्यान्नमनं कार्यमेव
प्रीणंति नैता देवताः पूजनेन॥
पूजां गृहीत्वां देवताश्चैव सर्वाः
किंचिद्दत्वा फलादानेन तांश्च॥ २४॥
संतर्प्य तुष्टैः स्वमनोनुसारात्तैः
कारितां काम्यपूजां तथैव॥
निवेदयित्वा परदेवतायां
विष्णौ हरौ श्रीपुरुषादिवंद्ये॥ २५॥

Hence, one should not bow to each deity separately, for they are not satiated by individual worship. Whatever worship is rendered unto them they reciprocate partially and at the same time dedicate that worship to the supreme lord Viṣṇu adored by Lakṣmī and others.

इहापरत्रापि सुखेतराणि दास्यन्ति
पश्चादधरं वै तमश्च॥
अतो ह्येते नैव पूज्या न नम्या
मोक्षेच्छुभिर्ब्राह्मणाद्यैर्द्विजेन्द्रं॥ २६॥

O lord of birds, these deities should neither be worshipped nor saluted by Brahmins and other castes desirous of salvation, for they are the source of trouble here and hereafter. They can grant the worshipper the dark, inferior regions.

तथैव सर्वाश्रमिभिश्च नित्यं
महाविपत्तावपि विप्रवर्याः॥
श्रीकाम्यया ये तु भजंति
नित्यं श्रीब्रह्मरुद्रेद्रयमादिदेवान्॥ २७॥
इहैव भुंजति महच्च दुःखं
महापदः कुष्ठभगंदरादीन्॥
नमंति येऽवैष्णवान्ब्रह्मरुद्रायु
प्रतीकान्नैव ते विष्णुभक्ताः॥ २८॥

People in any stage of life should not worship them even in adverse circumstances. Those who for the accomplishment of desire worship Lakṣmī, Brahmā, Śiva, Indra, Yama, undergo great hardships, great calamities, foul diseases such as leprosy, fistula. Those who vow to Brahmā, Rudra, V āyu and other gods, excluding Viṣṇu are called–Vaiśṇavas.

अभिप्रायं त्वत्र वक्ष्ये मुनींद्राः परं
गोप्य हृदि धार्यं हि तद्धि॥
वायोः प्रतीकं पूज्यमेवेह
विप्रा न ब्रह्मरुद्रादिप्रतीकमेव॥ २९॥

O great sages, I shall tell you an important secret which you should keep close to the heart and not divulge to any other. O Brahmins, you should worship the image of Vāyu and not the image of Brahmā, Rodra or other deity.

पूजाकाले देवदेवस्य विष्णोर्वायोः
प्रतीकं योग्यभागे निधाय॥
अंतर्गतं तस्य वायोर्हरिं च
लक्ष्मीपतिं पूजयित्वा हि सम्यक्॥ ३०॥
पश्चाद्वायोः सुपतीकं च सम्यङ्
निर्माल्यशेषेण हरेः समर्चयेत्॥
पृथक्च स्रग्धूपविलेपनादिपूजां
प्रकुर्वंति च ये विमूढाः॥ ३१॥
तेषां दुःखमिह लोके परत्र
भविष्यते नात्र विचार्यमस्ति॥
प्रायश्चित्तं स्वस्ति विप्राः कथंचित्त-
त्कुर्वंतु स्मरणं नाम विष्णोः॥ ३२॥

When at worship, you should set up an image of Vāyu, the symbol of Viṣṇu at an appropriate place. You should worship Viṣṇu, the lord of Lakṣmī, in the appropriate manner. You should thereafter worship the image of Vāyu with the remains of gifts. The stupid people who worship Vāyu and the rest with freh garlands, incense and sandal but not with the remains considerably suffer here and

hereafter. There is no doubt in this. As an expiation, they should recite Svāsti mantras and meditate upon Viṣṇu.

पाषण्डरुद्रादिकसं प्रतिष्ठितो-
न्हरेर्वायोः शंकरस्य प्रतीकान्॥
नमंति ये फलबुद्ध्या विभूढास्तेषां
फलं शाश्वतं दुःखमेव॥ ३३॥

The stupid who bow to the images of Śiva, Vāyu and others set up by the hypocrites, the followers of Tāmasa god Rudra for the attainment of desire suffer eternally.

वायोः प्रतीकं यदि विप्रवर्यैः
प्रतिष्ठितं चेन्नमनं हि कार्यम्॥
नैवेद्यशेषेण हरेश्च विष्णो पूजा
कृता चेन्न हि दोषलेशः॥ ३४॥

If the best of Brahmins have set up an image of Vāyu,one should pay homage to the same. If with the remains of offering made to Viṣṇu, Vāyu is worshipped, there is not in the least any fault.

गुरुर्हि मुख्यो हनुमज्जनिर्महा-
त्रामांघ्रिभक्तो हनुमान्सदैव॥
एवं विदित्वा परमं हिरं च
पुत्रं पुनर्मुख्यदेवस्य वायोः॥ ३५॥

Vāyu, the father of Hanūman, is the should pay homage to Viṣṇu as well as Hanumān, the offspring of the great god Vāyu.

नमस्कारो नान्यथा विप्रवर्या
आधीयतां हृदि सर्वैं रहस्यम्॥
ये वैष्णवा वैष्ण वदासभृत्याः
सर्वेपि ते सर्वदा विष्णुमेव॥ ३६॥
नमंति ये वै प्रतिपादयंति
तथैव पुण्यानि च सात्त्विकानि॥
नमंति ये वासुदेवं हरिं च
सम्यक् स्वशक्त्या प्रतिपादयंति॥ ३७॥

There is no other way of paying homage, O best of Brahmins, you all should keep this as a guarded secret.

The devotees of Viṣṇu or the followers of the sect should pay homage to Viṣṇu and Viṣṇu alone. By doing so, in an appropriate manner they can acquire virtue.

प्रवृत्तिमार्गेण न पूजयंति
ह्यापत्काले परदैवं तदन्यम्॥
ते वैष्णवा वैष्णवदासभृत्या
अन्ये च सर्वेऽवैष्णवमात्रकाः स्मृताः॥ ३८॥

Those who do not worship, even in adversity, any god other than Viṣṇu are the true devotees of the lord. Those whose minds are diverted to other gods are not the real devotees in any sense. You should not entertain any doubt in this respect.

उपक्रमैरुपसंहारस्य
लिंगैहरि गुरुं ह्यंतरेणैव यांति॥
तानेवाहुः सत्पुराणानि विप्राः
कलौ युगे नाभ्यसूयंति सर्वे॥ ३९॥

The learned declare those Purāṇas to be I sacred or worth hearing which preach the cult of Viṣṇu from beginning to the end. In the iron age, such Purāṇas are welcome to attain popularity among the masses, '

यतो हितान्ये प्रतिपादयंति
प्रवृत्तिधर्मान्स्वस्ववर्णानुरूपान्॥
अतो ह्यसूयंति सदा विमूढाः
कलौ हि विप्राः प्रचुरा हि तेपि॥ ४०॥

There are a number of Pūraṇas, which preach respective dharms to the four castes. Stupid people accept their verdict and feel jealous of one another.

च चास्ति विष्णोः सदृशं च
दैवतं न चास्ति वायोः सदृशो गुरुश्च॥
न चास्ति तीर्थं सदृशं विष्णुपद्याः
न विष्णुभक्तेन समोस्ति भक्तः॥ ४१॥

There is no deity equal to Viṣṇu, no preceptor equal to Vāyu, no place of pilgrimage holier than the bank of the Ganges, no devotee of gods equal to the devotee of Viṣṇu

अन्यानिविष्णोः प्रतिपादकानि
सर्वाणि ते सात्त्विकानीति चाहुः॥
श्राव्याणि तान्येव मनुष्यलोके
श्रव्याणि नान्यानि च दुःखदादि॥ ४२॥

The Purāṇas devoted to Viṣṇu are called sāttvikas. These should be preached to the people but not others which cause suffering.

कलौ युगे सर्व पुराणमध्ये
त्रीण्येव मुख्यानि हरिप्रियाणि॥
मुख्यं पुराणं हि कलौ नृणां च
श्रेयस्करं भागवतं पुराणम्॥ ४३॥

In the Kali age, only three principal purāṇas are devoted to Viṣṇu. Among these the Bhāgavata Purāṇa renders more good to the people.

पूर्वं हि सृष्टिः प्रतिपाद्यते
यतो ह्यतो भागवतं परं स्मृतम्॥
यस्मिन्पुराणे कथयंति सृष्टिं
ह्यादौ विष्णोर्ब्रह्मरुद्रादिकानाम्॥ ४४॥

The Bhāgavata Purāṇa opens with the description of the origin of the universe; Viṣṇu, Brahmā, Rudra and others.

नानार्थमेव कथयन्ति विप्र
नीचोच्चरूपं ज्ञानमाहुर्महान्तः॥
तेनैव सिद्धं प्रवदंति सर्वं ह्यतः
परं भागवतं पुराणम्॥ ४५॥

The wise declare knowledge to be manifold, consisting of various grades—high, low and middling. All that knowledge is found in the Bhāgavata Purāṇa. Hence, Bhāgavata is the highest of all Purāṇas.

ततः परं विष्णुपुराणमाहुस्ततः
परं गारुडसंज्ञकं च॥
त्रीण्येव मुख्यानि कलौ नृणां तु
तथा विशेषा गारुडे किंचिदस्ति॥ ४६॥

The Viṣṇu Purāṇa comes next then comes Garuḍa. The three are principal Purāṇas in the Kali age. Garuḍa contains some additional matter.

शृणुध्वं वै तं विशेषं च
विप्रास्त्र्यंशैर्युक्तं गारुडाख्यं पुराणम्॥
आद्यांश वै कर्मकांडं वदंति
द्वितीयांशं धर्मकाण्डं तमाहुः॥ ४७॥
तृतीयांशं ब्रह्मकांडं वदंति तेषां
मध्ये त्वन्तिमोयं वरिष्ठः॥
तृतीयांशश्रवणात्पुण्यमाहुस्तुल्यं
पुण्यं भागवतस्य विप्राः॥ ४८॥

O Brāhmaṇas, listen to that speciality the Garuḍa Purāṇa is divided into three parts. The first part is called Karma Kaṇḍa, the second Dharma Kāṇḍa and the third Brahma Kāṇḍa. Among these the third part is the best Listening to this part grants virtue which is equal to the virtue of listening to complete Bhāgavata.

तृतीयांशे पठिते वेदतुल्यं
फलं भवेन्नात्र विचार्यमस्ति॥
तृतीयांशश्रवणादेव विप्राः
फलं प्रोक्तं पठतोप्यर्थमेवम्॥ ४९॥

When the third part is recited one obtains merit equal to the merit of reciting the Vedas. There can be no second thought in this respect.

तृतीयांशश्रवणादर्थतश्च पुण्यं
चाहुः पठतो वै दशांशम्॥
ततो वरं मत्स्यपुराण-
माहुस्ततो वरं कूर्मपुराणमाहुः॥ ५०॥

O Brahmins by listening to the third part of the Purāṇa one obtains merit equal to that one obtains by reciting and understanding the same. Mere recitation awards one-tenth of the merit which accrues to the person who listens to and understands the same.

तथैव वै वायुपुराणमाहुस्त्रीण्येव
चाहुः सात्त्विकानीति लोके॥
तत्रापि किंचिद्वेदितव्यं भवेच्च
पुराणष्ट्के सत्त्वरूपे मुनींद्राः॥ ५१॥

Next in order of merit is the Matsya Purāṇa, then comes Kūrma Purāṇa, then Vāyu. These three are also Sattvika Purāṇas. O best of sages, in the sixfold series of Sattvika Purāṇas, there is lot of knowledge to be discovered.

सत्त्वाधमे मात्स्यकौर्मे तथाहुर्वायु
चाहुः सात्त्विकं मध्यमं च॥
विष्णोः पुराणं भागवतं पुराणं
सत्त्वोत्तमं गारुडं चाहुरार्याः॥ ५२॥

Among the Sattvika Purāṇas, Matsya and Kūrma are inferior, Vāyu is middling. Viṣṇu and Bhāgavata are superior.

स्कांदं पाद्मं वामनं वै वराहं
तथाग्नेयं भविष्यं पर्वसृष्टौ॥
एतान्याहू राजसानीति
विप्रास्तत्रैकदेशः सात्त्विकस्तामसश्च॥ ५३॥

Skanda, Padma, Vāmana, Varāha, Agni and Bhaviṣya are Rajasa Purāṇas. Each of these contains sections on the Rajasa and Tamasa material.

रजःप्राचुर्यार्सद्राज़सानीति च
हुः श्राव्याणि नैतानि मुमुक्षुभिः सदा॥
तेषां मध्ये सात्त्विकांशाश्च संति
तेषां श्रुतेर्गारुडीयं फलं च॥५४॥

They are Rajasa, Rajas being prominent in them. Those seeking for release should not listen to these sections. Only the Sattvika part among these Purāṇas should be listened tothat provides merit equal to that of listening to Garuḍa.

ब्रह्मांडलैंग्ये ब्रह्मवैवर्त्तकं वै
मार्कंडेय ब्राह्ममादित्यकं च॥
एतान्या हुस्तामसानीति विप्रास्त-
त्रैकदेशः सात्त्विको राजसश्च॥५५॥

Brahma, Brahmāṇḍa, Brahmavaivarta, Linga, Mārkaṇḍeya and Āditya are the Tamasa Purāṇas. Parts of these Purāṇas are Sāttvika and Rajasa.

श्राव्याणि नैतानि मनुष्यलोके
तत्त्वेच्छुभिस्तामसानीत्यतो हि॥
तेषु स्थिताः सात्त्विकांशा
मुनींद्रास्तेषां श्रुतिर्गारुडैकांघ्रितुल्या॥५६॥

They should not be listened to by the seekers of truth, for they are Tāmasa. O best of sages, there are Sāttvika portions in them, listening to which accords merit equal to the merit of listening to Garuḍa (in part).

अल्पान्युपपुराणानि वदंत्यष्टादशानि च॥
विष्णुधर्मोत्तरं चैव तंत्रं भागवतं तथा॥५७॥
तत्त्वसारं नारसिंहं वायुप्रोक्तं तथैव च॥
तथा हंसपुराणं च षडेतानि मुनीश्वराः॥५८॥
सात्त्विकान्येव जानीध्वं प्रायशो नात्र संशयः॥
एतेषां श्रवणादेव गारुडार्धफलं श्रुतम्॥५९॥

Smaller in size are the Upapurāṇas which are eighteen in number. Among these, Viṣṇudharmottara, Bhāgavata, Tattvasāra, Nṛsiṁha, Vāyu and Haṁsa are Sāttvika, undoubtedly. By listening to these one secures half of the merit one would receive by listening to Garuḍa.

भविष्योत्तरनामानं बृहन्नारदमेव च॥
यमनारदसंवादं लघुनारदमेव च॥६०॥
विनायकपुराणं च बृहद्ब्रह्मांडमेव च॥
एतानि राजसान्याहुः श्रवणाद्भुक्तिरुत्तमा॥६१॥
गारुडात्पादतुल्यं च फलं चाहुर्मनीषिणः॥
पुराणं भगवतं शैवं नंदिप्रोक्तं तथैव च॥६२॥
पाशुपत्यं रैणुकं च भैरवं च तथैव च॥
एतानि तामसान्याहुर्हरितत्त्वार्थवेदिनः॥६३॥

Bhaviṣya, Bṛhannārada and Laghunārada consisting of a dialogue between Yamā and Nārada, Kārttika Purāṇa and Bṛhad Brahmāṇḍa are the Rājasa Purāṇas. By listening to these one gels full enjoyment. One gets one-fourth of the merit one would obtain by listening to Garuḍa. The wise have declared thus. Bhāgavata, Śiva, Nandī, Pāśupata, Raiṇuka, Bhairava are Tāmasa Purāṇas—so declare the wise who are conversant with the cult of Viṣṇu.

एतेषां श्रवणाद्विप्रा गारुडाङ्घ्रयर्धमेव च॥
सर्वेष्वपि पुराणेषु श्रेष्ठं भागवतं स्मृतम्॥६४॥

Listening to these Purāṇas imparts merit equal to of the merit accruing from listening to Garuḍa. Bhagavata is the best of all Purāṇas.

वेदैस्तुल्य समं पाठे श्रवणे च तदर्धकम्॥
अर्थतः श्रवणे चास्य पुण्यं दशगुणं स्मृतम्॥६५॥

By reciting the Purāṇa one gets merit equal to that one would get by reciting the Vedas. One who hears the Purāṇa recited gets half of the merit one gets by hearing the Vedas. If one hears the Purāṇa recited and understands what he hears gets tenfold the merit of the one who hears the Vedas and understands them.

वक्तुः स्याद्द्विगुणः पुण्यं
व्याख्यातुश्च तथाधिकम्॥
अनंतवेदैस्याम्यमाहुर्महांतः
भारान्महत्त्वाद्भारतस्यापि विप्राः॥६६॥
वेदोभ्योस्य त्वर्थतश्चाधिकत्वं
वदंति वै विष्णुरहस्यवेदिनः॥६७॥

The reciter (who understands the meaning)

gets twice that merit and the commentator or expositor gets even more.

The wise declare that the Purāṇa is equal to the Vedas in the weightiness of purpose and the greatness of glory. It is more valuable than the Vedas so far as the meaning is concerned. This is declared by those who understand the mystery of Viṣṇu.

तत्र श्रेष्ठां गीतिकामाहुरार्यास्तथैव
विष्णोनामैकसाहस्रकं च॥
तयोस्तत्र श्रवणाद्भारतस्य
दशाधिकं फलमाहुर्महांतः॥६८॥

The wise declare that the praise of Viṣṇu and the thousand appellations of the deity recorded in this Purāṇa are the best among those who can bestow merit. Listening to the two obtains tenfold or more merit one earns by hearing the Bhārata.

दैत्या सर्व विप्रकूलेषु भूत्वा
कृते युगे भारते षट्सहस्याम्॥
निष्कास्य कांश्चिन्नवनिर्मितानां
निवेशनं तत्र कुर्वंति नित्यम्॥६९॥

In Bhāratavarṣa, in the golden age (Satya yuga), the daityas are born in the Brahmin families. They take some Verses out of the Bhārata consisting of 6000 verses and replace them by new ones.

मत्वा हरिं भगवान्व्यासरूपी
चक्रे तदा भागवतं पुराणम्॥
तथा समाख्याय च वैष्णवं
तत्ततः परं गारुडाख्यं स चक्रे॥७०॥

The sage Vyāsa (the author of this Purāṇa) paid homage to Viṣṇu and composed among the Purāṇās the Bhagavata Purāṇa, at first, in the glorification of Lord Viṣṇu. Thereafter he composed Garuḍa.

अतो हि गारुडं मुयं पुराणं शास्त्रसंमतम्॥
गारुडेन समं नास्ति विष्णुधर्मप्रदर्शने॥७१॥

Garuḍa is one of the principal Purāṇas as declared in the Śāstras. There is no Purāṇa equal to Garuḍa in the exposition, of Vaiṣṇava cult.

यथा सुराणां प्रवरो जनार्दनो
यथायधानां प्रवरः सुदर्शनम्॥
प्रथाश्वमेधः प्रवरः क्रतूनां
छिन्नेषु भक्तेषु तथैव रुद्रः॥७२॥

As Viṣṇu is the best of Gods, as Sudarśana is the best of missiles, as the horse sacrifice is the best of sacrifices, as Rudra is the best among the inferior deities.

नदीषु गंगा जलजेषु पद्ममच्छिन्नभक्तेषु तथैव वायुः॥
तथा पुराणेषु च गारुडं च मुख्यं तदाहुर्हरितत्त्वदर्शनं॥७३॥

As the Ganges is the best among the rivers, lotus among the water-plants, Vāyu among the superior deities, so Garuḍa is the best of all Purāṇas devoted to the cult of Viṣṇu

गारुडाख्यपुराणे तु प्रतिपाद्यो हरिः स्मृतः॥
अतो हरिर्नमस्कार्यो गम्यो योग्यो हरिः स्मृतः॥७४॥

In the Garuḍa Purāṇa, Viṣṇu is the principal deity. Being worthy of praise and easy to approach he should be honoured and worshipped at first.

भाग्यात्मकत्वाच्छ्रीदेव्या नमनं तदनु स्मृतम्॥
परो नरोत्तमो वा स साधकेशोपि च स्मृतः॥७५॥
अतो नम्यो वायुरपि पुराणादौ द्विजोत्तमाः॥
भारती वाक्यरूपत्वान्नम्या वायोरनंतरम्॥७६॥

After Viṣṇu comes the blissful Lakṣmī who is equally worthy of honour. ?.nd worship.

O best of Brahmins, then comes Vāyu, the noblest and the best among the Brahmins and the lord of aspirants of Viṣṇu. He should be worshipped when the recitation of a Purāṇa begins.

Next, the Goddess Bhāratī should be worshipped as she represents the Goddess speech itself.

उपसाधको नरः प्रोक्तो यतोतस्तदनंतरम्॥
नम्य इत्यच्यते सद्भिस्तारतम्येन सर्वदा॥७७॥

Next, among men, the sage Vyāsa, the author of the Purāṇas should be worshipped. Being the devotee of Viṣṇu he is entitled to worship.

अतो व्यासं नमस्कुर्याद्ग्रंथकर्तृत्वहेतुतः॥

शौनक उवाच

व्यासस्य नमनं ह्यंत कथं कार्यं महात्मनः॥ ७८॥

अंते च वन्दने तस्य कारणं ब्रूहि सुव्रत॥

सूत उवाच

विष्णोरनंतरं व्यासमनं मुख्यमेव हि॥७९॥

How is it that the Sage Vyāsa comes last in the list of those who are worthy of worship. O you of good vows, tell us the reason thereof.

हरिरेव यतो व्यासो वाच्यचक्रमस्वरूपकः॥
व्यासो नैव समत्वेन प्रोक्तो भगवतो हरेः॥८०॥

Homage should be paid to Vyāsa at the end while homage is rendered to Viṣṇu at the beginning. Viṣṇu is the principal deity in the Purāṇas and Vyāsa the incarnation of speech-words and their meaning. Vyāsa cannot be equated with Viṣṇu

तत्रापि कारणं वक्ष्ये सादरेण मुनीश्वराः॥
व्यासस्तु कश्चन ऋषिः पुराणे तामसे स्मृतः॥८१॥

O best of sages, out of regard for you, 1 shall tell you the reason thereof. In the Purāṇas dominated by Tamoguṇa, Vyāsa is eulogized as a great sage.

इति ज्ञानावलंबेन दैत्या दैत्यानुगैः समाः॥
प्रविशंति ह्यन्धतम इति त्वंते नमस्कृतः॥८२॥

Enticed by the knowledge of this fact the asuras arid their followers who worship Vyāsa at first in preference to Viṣṇu emer the i region of pitch darkness. Hence, Vyāsa is worshipped at the end. This knowledge is the secret of secrets which should be kept close to the heart.

यदिदं परमं गोप्यं हृदि धार्यं न संशयः॥
पराणां नम्यमेवोक्तं प्रतिपाद्यं यतोत्र हि॥८३॥
समासव्यासभावाद्धि पराणां तत्प्रतीयते॥
वास्तवं तं न जानीयुरुपजीव्यो यतो हरिः॥८४॥

Whoever is said to be worthy of homage, should not be accepted as such, for Viṣṇu alone is worthy of worship.

हरिर्व्यासस्त्वेक एव व्यासस्तु हरिवत्स्मृतः॥
उपजीव्यतदीशत्वे तयोरेव न संशयः॥८५॥

Viṣṇu and Vyāsa are identical. The Smṛtis declare that Vyāsa resembles Viṣṇu in many respects.

ईशकोटिप्रविष्टत्वाच्छ्रियः स्वामित्वमीरितम्॥
त्रयाणामुपजीव्यत्वात्सेव्यत्वात्स्वामिता स्मृताः॥८६॥

The three—Vāyu, etc., are declared to be worthy of worship.

वाय्वादीनां त्रयाणां च सेव्यत्वासेव्यता स्मृता॥
भूभारहणे विष्णोः प्रधानांगं हि मारुतिः॥८७॥

In lightening the burden of the earth, Hartman the son of Maruti is the principal organ of Viṣṇu,

वाक्यरूपा भारती तु द्वितीयांगे हि सा स्मृता॥
तृतीयांग हरेः शेषो न नम्याः साम्यतो हरेः॥८८॥

Bhāratī (also called Sarasvatī), identical with speech, is the second organ. Śeṣa is the third organ. The trio is not treated on equal' terms with Viṣṇu.

प्रतिपाद्या मुख्यतया नम्या एव समीरिताः॥
अवांतराश्च वाय्वाद्या न नम्यास्तेन ते स्मृताः॥८९॥

They who are declared to be principal deities are worthy of worship. Vāyu and the rest are secondary, hence they are not to be worshipped (on equal terms with Viṣṇu).

भीष्मद्रोणादिनामानि भीमादिष्वेव मुख्यतः॥
वाच कानि यतो नित्यं तन्नम्यास्ते मुनीश्वराः॥९०॥
पराणामेव नम्यत्वं प्रतिपाद्यत्वमेव हि॥
एतत्सर्वं मयाख्यातं किमन्यच्छ्रोतुमिच्छथ ॥९१॥

Among Bhīma and others Bhīṣma and Droṇa are me principal. The noblest of men they are worthy of worship. Thus I have told

॥ इति श्रीगारुडे महापुराणे सूतशौनकसंवादे उत्तरखण्डे तृतीयांशे ब्रह्मकांडे सात्त्विकादिपुराणविभागनम्यानम्यदेवविभागादिविषयनिरूपणं नाम प्रथमोऽध्यायः॥ १॥

अध्यायः २ / Chapter 2

श्रीशौनक उवाच

कथं ससर्ज भगवांस्जत्तत्तत्त्वाभिमानिनः॥
सृष्टिक्रमं न जानामि देवानां ह्यन्तरं मुने॥१॥

Śaunaka said :—please tell us how the lord created gods out of the constituents. O sage, I am not aware of the serial order of creation and their traits distinguishing one another.

शौनकेनैव मुक्तस्तु सूतो वचनमब्रवीत्॥

Thus spoken to by Śaunaka, Sūta said in reply.

सूत उवाच

सम्यग्व्यवसिता बुद्धिस्तव ब्रह्मर्शिसत्तम॥२॥

Sūta said :—O best of Brahmanic sages, you have put a pertinent question to me.

एवमेव कृतः प्रश्नो हरौ तु गरुडेन वै॥
यदुक्तवान्हरिस्समैतद्वः क्ष्यामि तवानघ॥

Garuḍa had put the same question to Viṣṇu. I shall tell you, O pious one, what Viṣṇu had proclaimed to Garuḍa.

गरुड उवाच

सृष्टिं ब्रूहि महाभाग सच्चिदानन्दविग्रह॥३॥

Garuḍa said :—O blessed one, of the nature of existence, consciousness and bliss, please tell us how this universe came into being ?

सृष्टौ ज्ञाते तवोत्कर्षो ज्ञातप्रायो भविष्यति॥
ब्रह्मादीनां तारतम्यज्ञानं मम भविष्यति॥४॥

When the process of creation is revealed, your excellence is manifested. I shall like to know the relative superiority of the gods, Brahmā, Viṣṇu and others.

मोक्षोपायम्यः स वोक्त मिततरत्तस्य साधनम्॥
गरुडेनैव मुक्तस्तु कृष्णो वचनमब्रवीत्॥५॥

What are the means whereby one can attain mokṣa. Thus questioned by Garuḍa lord Kṛṣṇa spoke in reply.

श्रीकृष्ण उवाच

मूलरूपो ह्यतो ज्ञेयो विष्णुत्वाद्विष्णुरव्ययः॥६॥

Sri Kṛṣṇa said :—The eternal, indeclinable Viṣṇu is of the basic fohai. Because he is all-pervasive, his incarnation as Kṛṣṇa is known as complete.

अवतारमिदं प्रोक्तं पूर्णत्वादेव सुव्रत॥
अनेको ह्येकतां प्राप्यं संशेते प्रलयाय वै॥७॥

Manifested in multiforms he becomes one at the time of dissolution.

तत्रापि च विशेषोस्ति ज्ञातव्यं तत्वमेव सः॥८॥

There too, there is a demarcating line. He, the supreme reality, should be known by all means.

भेदेन दर्शनाद्वापि भेदाभेदेन दर्शनात्॥
विष्णोर्गुणानां रूपाणां तदंगानां सुखादिनाम्॥
तत्रैव दशनाद्वापि क्षिप्रमेव तो व्रजेत्॥९॥

By knowing him as many, in different forms or fmany and-one or by observing his different traits, forms or components such as existence, consciousness and bliss, one is absolved of lamas immediately.

पुरुषांतरमारभ्य कल्पिता ये द्विजोत्तम॥
हरिरूपास्तु ते ज्ञेया एकीभूता हि तेन ते॥१०॥
प्रलये समनुप्राप्ते जीवाः स यांति मामकाः॥
विराड्रूपे हरेः संति तदा ते च ह्यनेकधा॥११॥
एकीभावं प्राप्नुवंति मूलेन प्रलये द्विज॥
बिंबेन तु स्वयं विष्णुरेकीभावं व्रजेद्यदि॥१२॥
प्रतिबिंबः कथं जीवो भवेन्नारायणस्य च॥
तदधीनस्तत्सदृशो हरेर्जीवो न संशयः॥१३।

When the hour of dissolution arrives, O best of birds, the forms of Viṣṇu that were manifest in different individuals assemble in the all-embracing body of Viṣṇu. O bird, they are united with the root.

Viṣṇu becomes one with his reflection jīva, then how can Jīva remain dependent on Viṣṇu.

प्रतिबिंबस्य शब्दार्थो ह्ययमेवमुदाहृतः।
तस्माच्च बिंबरूपाणामेकीभावं न चिंतयेत्॥१४॥

Thus they explain the meaning of *pratibimba.* The difference between the two and reflection is obvious therefore.

कृष्णरामादिवच्चैवं त्वेकी भावो विवक्षितः॥
बिंबानां मूलरूपस्य भेदो नात्र विवक्षितः॥१५॥

Kṛṣṇa, Rāma and others of equal cadre are the emanations of basic reality. Though they manifest in different forms, they are not to be thought'of as separate.

तत्रापि च विशेषोस्ति ज्ञातव्यस्तत्त्वमिच्छुभिः॥
एकांशेन तु तुबिंबैस्तु चैकीभावं व्रजंति ते॥१६॥
एकांशेन तु जीवत्वे संस्थिता नात्र संशयः॥
बिंबमूलं न जानंति ते जना ह्यसुराः स्मृताः॥१७॥

Those who are in search of reality should note a special point. Jīvas arc related to the root only partially. They stand as Jīvas distinct from the root.

एक एव हरिः पूर्वं ह्यविद्यावशतः स्वयम्॥
अनेको भवति ह्यारादादर्शप्रतिबिंबवत्॥ १८॥

The knowledge of the root is essential. Those who are not aware of the root are asuras. They think that by illusion, the nondual entity shows many forms as reflections in the mirror.

एवं वदंति ये मूढास्तेपि यांत्यधरं तमः॥
उपाधिर्द्विविधः प्रोक्तः स्वरूपो बाह्य एव च॥ १९॥

But this sort of thinking takes them to the region of pitch darkness. The marks that distinguish Self from Supreme self are twofold: internal and external.

बाह्योपाधिर्लये याति मुक्तावन्यस्य संस्थितिः॥
सर्वोपाधिविनाशे हि प्रतिबिंब कथं भवेत्॥ २०॥

The external marks disappear as the material dissolves. The internal difference remains even in the state of release. If both the internal and external differences disappear (there being non-dua! brahman in existence), how can there be a difference due to reflection and the thing reflected ?

चिद्रूपाख्यो ह्युपाधिस्तु मोक्षे येप्यधिकारिणः॥
दुःखरूपो ह्युपाधिस्तु तमसो येधिकारिणः॥ २१।

The distinguishing mark of the self going to be released is consciousness or awareness (cit). The distinguishing mark of the Self to hell (region of darkness) is suffering.

मिश्ररूपो ह्युपाधिस्तु नित्य संसारिणी मतः॥
बाह्योपाधिर्लिंगदेहः सर्वेषां नात्र संशयः॥ २२॥

For the jiva who is prone to migrate,the distinguishing mark is mixed *(cidrūpa* and *duḥkharūpa).* The grass body is an external appendage for the seeker.

दैत्याः दुःखायते यस्मात्तस्मादुःखी हरिः स्वयम्॥
तत्तदुःस्वरूपत्वाद्दैत्यानां बिंबरूपकः॥ २३॥

As the evil-minded asuras of ten cause distress, Viṣṇu feels distressed on that account. Thus the nature of the lord being none other than distress itself, the lord acquires nature of reflection.

दैत्यस्थितानां बिंबानां मूलरूपस्य वै प्रभोः॥
परस्परं तथा भेदं ह्यंतरं वा न चिंतयेत्॥ २४॥

One should note the distinguishingmark of the lord's reflection in the daityas.

श्रीभूदुर्गादिरूपाणां तथा सीतादिरूपिणाम्॥
अन्योन्यं नाणुमात्रं च भेदो बाह्यांतरेपि च॥ २५॥

Among the divine forms as that of Sūrya or of human forms as that of Sītā, there is not in the least any difference internal or external.

चिंतनीयः कथमपि ज्ञात्वा यांत्यधरं तमः॥
प्रतिबिंबस्थितो बिंबः स्त्रीरूपो ह्यस्ति सर्वदा॥ २६॥

He who ponders over the difference goes to hell. The image of an object or a person reflected in the mirror is always akin to the object or person reflected.

प्रलये समनुप्राप्ते लक्ष्मया सह खगोत्तम्॥
एकीभावं नाप्नुवंति बिवंबेन सह संस्थिताः॥ २७॥

At the hour of dissolution, O best of birds, the was in the form of lord's reflection do not merge into lord.

बिंवस्थितानां रूपाणां लक्ष्म्याश्च विनतासुत॥
भेदस्तु नाणुमात्रं च शंकनीयः कथंचन॥ २८॥

Not even the slightest doubt be entertained, O son of Vinatā, about the nondifference between reflection and the object reflected.

यदा हि शेते प्रलयार्णवे
विभुर्जीवांश्च सर्वानुदरे निवेश्य॥
मुक्तांश्च ब्रह्मेद्रमरुद्गणादीन्प्रात्पव्य-
मुक्तींश्च सुतौ? च संस्थितान्॥ २९॥
प्राप्तांधकूपादिसमस्तजीवांस्थैव प्राप्तव्यकलीनथापरान्॥
तथैव नित्यं सृतिसंस्थिताञ्जनानचेतनानृक्षरूपादि
जीवान्॥ ३०॥

When the hour of dissolution arrives the lord sleeps in the ocean keeping jīvas in his belly, also the released souls, Brahmā, Maruts, etc, as well as those going to be liberated, those present in hell, those who are likely to fall, those who are stationary, those who rotate on the wheel of life and death, those who are wild

beasts, bears, etc. Keeping all these in the belly the lord sleeps in waters for duration of a Kalpa.

एवं जनाञ्जठरे संनिधाय सम्यक्
शेते ह्यंभसि वै स कल्पे॥
लक्ष्मीस्तु सा सर्ववेदात्मिका च
भक्त्या हरौ नित्यसंवार्धतापि॥३१॥

Lakṣmī corresponds knowledge embodied in the Vedas, She is nourished by devotion to Viṣṇu. She exhibits devotion to Viṣṇu by the movements of her body and offers homage to the lord.

अत्यादरं दर्शयतीव सा तु
ईडे विष्णुं भक्तिसंवर्धितापि॥
चेष्टादिरूपेण तदा न किंचिदा-
सीद्विना विष्णुमथ श्रियं च॥३२॥

There was nothing but Viṣṇu and Lakṣmī as the creation came into being.

पर्यंकरूपेण बभूव देवी
वासस्वरूपेण रमा विरेजे॥
सर्वं रम सैव तदेव चासीत्सैका
देवी बहुरूपा बभाषे॥३३॥

The goddess Lakṣmī served as a couch to the lord. She was her lord's abode. Among the females she was the first who praised the lord thus.

वमुत्कृष्टः सर्वदेवोत्तमत्वान्न
त्वसमः कश्चिदेवाधिको वा॥
त्वं ब्रह्म एको न चतुर्मुखश्च
नाहं रुद्रो न बृहस्पतिश्च॥३४॥

In your excellence, you exceed all. None is comparable to you, none excels you. You alone are the non-dual Brahma. The term is applicable neither to Brahma nor to Lakṣmī nor to Rudra nor to Bṛhaspati.

विष्णावेव ब्रह्मशब्दो हि मुख्यो
ह्यन्येष्वमुख्यो ब्रह्मरुद्रादिकेषु॥
अनंतगुणपूर्णत्वाद्ब्रह्मेति हरिरुच्यते॥३५॥

The term is applicable primarily to Viṣṇu. It is secondarily applicable to Brahmā, Rudra and others. Being the store-house of endless merits Viṣṇu is caged Brahma.

गुणादिपूर्णताभावान्न्ये ब्रह्मेत्युदाहृताः॥
देशानंत्यं गुणतः कालतो वा
नास्त्यसानंत्यं क्वापि देशे च काले॥३६॥

Other gods contain no fulness of merits, hence they are not called Brahma.

यदानंत्यं किमु वक्तव्यमत्र
गुणानंत्यं नास्ति ब्रह्मादिकेषु॥
यद्यप्यहं देशतः कालतश्च
समस्तदा वासुदेवन सार्धम्॥३७॥
तथापि मे गुणतो नास्त्यनंतं
ततो धर्मा गुणतोनंततश्च॥
संति श्रुतावविरुद्धाश्च देव
चिंत्या ह्यचिंत्या बहुधा ते ह्यनंताः॥३८॥

They are non-eternal in relation to space or time. No problem couid have arisen, were they found eternal in all respects. But the problem stands, for Brahmā and other gods are not eternal due to the shortage of their merits.

Though I am comparable to lord Vāsudeva, in respect of eternality in relation to time and space, I am not equal to him in the fulness of merit. The Vedas declare your manifold merits which in all authoritative texts remain uncontradicted. Your merits are endless, some being manifest and some hidden.

अतो गुणांस्तव देवस्य विष्णो
स्तोतुं सदा स्मो न हरेः कदापि॥
नाहं न केशौ न च गीर्न रुद्रो
न दक्षकन्या न च मेनकासुता॥३९॥
न वै बिडौजा न च वा पुलामजा
न चेध्मवाहो न यमो न चान्यः॥
न नारदो नापि भृगुर्वसिष्ठो
न विघ्नपो नापि बल्यादयश्च ॥४०॥
न वै विराटो नापि भीमः शनिश्च
न पुष्करो न कशेरुस्तथैव॥
न किन्नराः पितरो नैव देवा
गंधर्वमुख्या नापि वा तुष्यसंज्ञाः॥४१॥
न वै क्षितीशा न च मानुषाश्च
विष्णोर्न जानंति किमत्र चान्ये॥
मत्तोधमः कोटिगुणेन ब्रह्मा समो हि
तस्य ब्रह्मणो मातरिश्वा॥४२॥

तौ वै विरागे हरिभक्तिभावे
धृतिस्तितिप्राणबलेषु योगे॥
बुद्धौ समानौ संसृतौ मोक्षकाले
परस्पराधार समन्वितौ च॥४३॥

Therefore, we are unable to evaluate your merits. Neither I, nor Sarasvatī, Śiva, Rudra, Satī, the daughter of Dakṣa, Pārvatī the daughter of Menakā or Menā, Indra, Indrāṇī, Agni, Yama, Nārada, Bhṛgu, Vasiṣṭha, Gaṇeśa, Bali, Virāṭa, Bhūman, Śamī, Kaseru, Kinnara, manes, gods Gandharvas, Tuṣyas, kings and their proteges can praise your Virtue..

Brahmā is inferior to me by crones of merits. Vāyu being equal to Brahmā is inferior to me by the same number.

The two are equal to each other in the matter of detachment, in their devotion to Viṣṇu, in their courage, stability, life strength, restraint and intellect from the origin to the dissolution of the universe. The two are inseparable in the exercise of their power or support.

अन्नाभिमानं ब्रह्म चाहुर्मुरारि
जीवाभिमानं वायुमाहुर्महातः॥
न शक्तोसौ ब्रह्मदेवो विवस्तुं
वायुं विना संसृतावेव नित्यम्॥४४॥

The Vedas equate Viṣṇu with Brahmā in support of the universe. They declare Vāyu as Jīva the life principle of the universe. Brahmā cannot function as the creator without the support of Vāyu.

न तं विना मातरिश्वा च
वस्तुमन्योन्यमाप्तिः कालतो न्यूनता च॥
यदा महत्तत्त्वनि यामकोभूद्-
ब्रह्मांण्डांतस्थूलसृष्टौ महात्मा॥४५॥
तदा वायुर्नाशकद्वै महात्मा
बाह्ये सृष्टौ कालभेदेन चास्ति॥
सरस्वती भारती ब्रह्मणस्तु
संवत्सरानंतरं संबभूव॥४६॥

Vāyu cannot function without the support of Brahmā. They support each other in activating the universe. Their mutual superiority can very well be evaluated by taking recourse to time.

When lord Brahma controlled the principle of intellect from activating material creation lying dormant in the universal egg, Vāyu was unable to set it in motion. The evolution of the universe was the event of later date.

यदा दशाब्दाः समतीता
महात्मा तदावयुः समभूल्लोकपूज्यः॥
किंचिन्नयूनत्वं स्थूलसृष्टौ
महात्मन्नैतावता वानयोः धौम्य हानिः॥४७॥

The honourable Sarasvatī was born after Brahmā had completed his one year. When ten years were completed, the honourable Vāyu came into being. In the material world, Vāyu is inferior to Viṣṇu. But, their coordination does not suffer by this inferiority.

सरस्वती वत्सरात्संबभूव
ह्यनंतरं ब्रह्मणो जन्मकालात्॥
गिरः सकाशात्कालतो न्यूनास्ति
वायोस्तदा ह्यधमत्त्वे क्षतिः का॥४८॥

Sarasvatī was born after Brahmā completed a year. Sarasvatī is therefore inferior to Viṣṇu in respect of time. Vāyu is much more inferior in the same respect.

वायेरनंतरं वाणी ह्यभूत्संवरात्परम्॥
यात्वपश्चाज्जनिस्तात्वपूर्णदेहक्षयो भवेत्॥४९॥

After Vāyu had completed a year Vāk was born. As it was born after, it perished early.

शेषस्त्विंद्रो रुद्र एते त्रयश्च
समा ह्येते ज्ञानबलादिकेष्वपि॥
तथापि तेषां कालतो न्यूनतास्ति
कालोपि तेषां द्विव्येसहस्रवर्षम्॥५०॥

Śeṣa, the lord of snakes, Indra, and Rudra– the three arc equal in knowledge, strength and spirit. Still they are inferior to each other in respect of time. They last for two thousand divine years.

अनंतरुद्रो ब्रह्मवायू यथा वा
तथा ज्ञेयो नैव हानिः स्वरूपे॥
स्थूलस्य सृष्टौ बाह्यसृष्टौ महात्मन्
कालान्न्यूनत्वं स मया नैव चिंत्यः॥५१॥

Śeṣa, Rudra, Brahmā and Vāyu are of equal cadre and equal efficacy in the process of

evolving the material creation. They are inferior to one another only in respect of time. But this inferiority should be totally ignored.

तेषां सकाशाद्वारुणी पार्वती च
सौपर्णीनाम्नी तिस्र एता महात्मन्॥
दशाब्देभ्योनन्तरं संबभूवुः
सरस्वती भारतीवच्च बोध्या॥५२॥

Vāruṇī, Pārvatī and Sauparṇā—the three were born after ten years. They should be treated at par with Sarasvatī and Bhāratī.

इंद्रो वरो रुद्रभार्यादिकेभ्य
एवं ज्ञानं सर्वदा देह्यमंदम्॥
एवं ज्ञानं यस्य भवेच्च लोक
स वै ज्ञानी वेदवेद्यः स एव॥५३॥

Indra. is superior to Rudrani (wife of Rudra). This knowledge is always gainful. Possessed of this knowledge one is called the knower. He alone has the knowledge of the Vedas,

न वै ज्ञानीत्यंतरं यो न वेद स वेदवादी
न च वेदवादी न च वेदपाठकः॥५४॥

One who is ignorant of different traits of gods is not the knower of the Vedas. He is merely a Veda-vādin, not a Veda-pāṭhaka.

वेदाक्षराणि यावन्ति पठितानि द्विजातिभिः॥
तावंति हरिनामानि प्रियाणि च हरेस्सदा॥५५॥

Whatever syllables of the Vedas are repeated by men of three castes, constitute the very names of Hari which are ever dear to him.

मम स्वामी हरिर्नित्यं दासोहं सर्वदा हरेः॥
ब्रह्माद्या देवताः सर्वा गुरवो मे यथाक्रमम्॥५६॥

Hari is my master. I am a life-long slave of Hari. Brahmā and other gods are my life-preceptors.

एतेषां च हरिः स्वामी वेदे सर्वत्र गीयते॥
एवं जानंस्तु यो वेदान्संपठेत्स द्विजोत्तमः॥५७॥

The Vedas declare Hari as the lord of all. He who learns the Vedas with this knowledge is the best of the twice-born.

स वेदपाठको ज्ञेयस्तदन्ये वेदवादिनः॥
वेदभारभराक्रांतः स वै ब्राह्मणगर्दभः॥५८॥

He alone is the knower of the Vedas. Other than him is only a Veda-vādin who carries the burden of the Vedas on his shoulders.

ज्ञानाभिमानी वेदमानी उभौ तु
परस्परं ह्यूचतुः सर्वदैव॥
जलं वेदो यत्र वासो
मुरारेराचार्य्याणां संगदोषाद्द्विजानाम्॥५९॥
महापराधाः संति लोके
महात्मन्सहस्रशः शतशः कोटिशश्च॥
हरिश्च तान्क्षमते सर्वदैव
नामत्रयस्मरणाद्वै कृपालुः॥६०॥

Men possessing knowledge of Brahman (Supreme reality) and that of the supreme text (viz., the Vedas) speak to each other thus Veda is water wherein abides Viṣṇu. Men of teaching and other professions incur countless sins which out of compassion, he condones if they utter his three names.

सर्वापराधाद्रहितं दानमानैर्युक्तं
सदा तारतम्याच्च हीनम्॥
दृष्ट्वापराधं तस्य विष्णुर्महात्मा
हाहाकारं कुरुते क्रोधबुद्ध्या॥६१॥

The Supreme lord, when he observes that a guiltless person, with an honourable place in society, has committed a sinful deed, is extremely irritated and howls at him.

उत्तिष्ठ गोविद सुवेदवेद्य
सोव्यात्कृताख्यो मयि सम्यक् प्रसीद॥
भो केशवोत्तिष्ठ सुखस्वरूप
सृष्टौ व्यये वर्तयितु समर्थः॥६२॥

O Govinda, you can be realized only by means of true knowledge, not by any other means. You are of the nature of bliss. Rise, O Keśava and be favourable to me. O lord, you have the power to create as well as dissolve the Universe.

सृष्ट्वा ब्रह्माणं प्रेरयेत्पूज्यसृष्टौ
सृष्ट्वा रुद्रं प्रेरयेत्संहृतौ च॥
प्राप्तव्ययोग्यान्ब्रह्मशेषादिदेवान्
दृष्ट्वादृष्ट्वा देहि मोक्षं च सम्यक्॥६३॥

You generate Brahmā and urge him to create the Universe. You generate Rudra and urge him

to dissolve it. You observe god Brahmā, Śeṣa and the rest who are worthy of approach.

हरे मुरारे स्वापहीनाद्य तिष्ठ कल्पादि-
कान्तरज्ञान (रं बुद्धि) (जान) हीनात्॥
सम्यग् दृष्ट्वा कर्मदृष्ट्या महात्मल्लँब्धं
तमो दाहि दुःखस्वरूपम्॥६४॥

Rise up, O Hari, that are ever watchful. Deprived of true knowledge and engrossed in worldly affairs from kalpa to kalpa, I undergo tortuous pains of unbearable suffering, O lord.

दैतयादिकान्दुःखमतीन्ह
यस्मात्तमस्यंधेसर्वदा चित्स्वरूपी॥
हरिस्त्वं दुःखस्वरूपात्त्वं च दुःखी हरे त्वम्॥६५॥

O Hari, you are of the nature of consciousness (cit śakti). You throw sinful daityas and evil minded persons in the dungeon full of intense darkness. They say you are of the nature of suffering, O Hari, since you are distressed by that act of yours.

उत्तिष्ठ नारायण वासुदेव
ह्युत्तिष्ठ कृष्णाच्युत माधवेति॥
उत्तिष्ठ वैकुण्ठ दयार्द्रमूर्ते
उत्तिष्ठ लक्ष्मीश नमोनमस्ते॥६६॥

Rise, O Nārāyaṇa, Vāsudeva, Kṛṣṇa, Acyuta, Mādhava, Vaikuṇṭha, lord of Lakṣmī, of compassionate nature. Homage to you.

उत्तिष्ठ मध्वेशः सरस्वतीश
उत्तिष्ठ रुद्रेश तथांबिकेश॥
उत्तिष्ठ चंद्रेश तथा शचतीश
विप्रेश भक्तेष गवेश नित्यम्॥६७॥

Rise, O lord of Madhu, lord of Sarasvatī, Lord of Rudra, lord of Ambikā, lord of the moon, lord of Śacī, lord of the Brahmins, lord of devotion, lord of cows. Rise, O lord.

शास्त्रप्रियात्तिष्ठ ऋचि प्रियस्त्वं च
तथा मुरारे अथर्ववेदप्रिय सर्वदा त्वम्॥६८॥

You that are fond of śāstras, rise up. You that are fond of Ṛk hymns rise up. You that are fond of Yajuṣ rise up. You that are a primary cause and fond of Sāman, rise up. You that are the enemy of Mura and fond of Atharva lore, rise up.

गद्यप्रियस्त्वं च पुराणमूर्ते
स्तुतिप्रियोत्तिष्ठ विचित्रमूर्त्ते॥
सुगायनप्रीतिकरस्त्वमेव ह्युतिष्ठ
शीघ्रं कमलापतिस्त्वम्॥६९॥
एवं स्तुतो विष्णुरजः पुराणो
ह्यतित्वरावानुत्थितो नित्यबद्धः॥७०॥

You that are of primeval form, you that are fond of prose, you that are of variegated form, you that are fond of praise, you that are lord of Lakṣmī we please you with melodious song. Rise, O lord, rise immediately.

॥ इति श्रीगारुडे महापुराणे कृष्णगरुडसंवादे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे ब्रह्माविष्णुमहेश्वरादिदेवतातारम्यनिरूपणं नाम द्वितीयोऽध्यायः॥ २॥

अध्यायः ३ / Chapter 3

श्रीकृष्ण उवाच

बभूवेच्छा मम देवस्य विष्णोः
स्रष्टुं सृज्यान्मोक्षयोग्यांश्च मोक्तुम्॥
इच्छाशक्तिः सर्वदैवास्ति विष्णोस्तथापि
तद्व्याहरणं च लौकिकम्॥१॥

God Viṣṇu had a desire to create beings worthy of creation, to release beings worthy of release. Viṣṇu ever cherishes such desires, though the expression of such desires is expressedly material.

तदा हरिर्जगृहे लौकिकं च
तमःपानं तेन रूपेण चक्रे॥
तद्रूपमाहुः प्राकृतं वै तदज्ञा ह्यंधं
तमः प्रविशन्त्येव सर्वे॥२॥

Hari assumed a material form and swallowed darkness. That form of the lord they declare to be material. Those who do not know this enter the pitch dark region.

अवतारा महाविष्णोः सर्वे पूर्णाः प्रकीर्त्तिताः॥
पूर्णं च तत्परं रूपं पूर्णात्पूर्णाः समुद्गताः॥३॥

The incarnations of lord Viṣṇu are perfect. Perfect is that supreme form. Perfection begets perfection.

परावरत्वं तेषां तु व्यक्तिमात्रविशेषतः॥
न देशकालसामर्थ्यात्पारावर्यं कथंचन॥४॥

Superiority and inferiority rest on personality, not on the facilities of Space and Time.

पूर्वरूपं च पूर्णं च पूर्णं पदवितारगम्?॥
रूपं तदात्मन्यदाय पूर्णमेवावशिष्यते॥५॥

The Supreme lord is full. The Superimposed universe is full. When the Superimposed full is taken off that which remains is also full.

लौकिकव्यवहारोयं भूभारक्षपणादिकः॥
तस्य दृष्टिं विना नान्यो लयः कृष्णादिना क्वचित्॥६॥

It has become a custom to say that he incarnates in the person of Kṛṣṇa for lightening the burden of the earth. There can be no dissolution of the world without his wishes.

तत्त्वे पीडा न कर्त्तव्या तया दुःखानि विंदति॥
अत्यंतपीडनात्तस्य रोगस्तस्य न संशयः॥७॥

Too much effort should not be made for realizing Self. Too much effort made for self-realization occasions trouble. Too much effort leads to certain disease, it is certain.

ज्ञातव्यांशे तु पीडा तु कर्तव्या गुरुणा सह॥
तमंतेवासिनं चाहुः स एव च गुरुः स्मृतः॥८॥

The teacher and the disciple should mcke common effort to know what it is possible to know. The teacher and the disciple who work together in that direction can rightly be called by those designations.

ये कुर्वंति हरेस्तत्त्वविचारं तु परस्परम्॥
तावेव गुरुशिष्यौ तु विनतानंदसंयुत॥९॥

O son of Vinatā, those who think upon the lord as Supreme Reality are the teacher and the taught in the right sense of the word.

गुरुणापि समं हास्यं कर्तव्यं कुटिलं विना॥
हर्षामर्षयुतः शिष्यो गुरुः कौटिल्यसंयुतः॥१०॥

They say there is no harm to cut jokes with the teacher, if the joke is simple enough.

उभौ तौ निरयं यातो यावदाचंद्रतारकम्॥

साक्षाद्धरिः पुरुषः पिंगलाक्षः
स्वमायायां गुणमय्यां महात्मा॥
स्वपौरुषेणैव सुमंगलेन
अधात्तु वीर्यं भगवान्वीर्यवांश्च॥११॥

If the disciple cuts joke with the teacher out of ridicule or rage, if the teacher makes an ironical remark-the disciple and the teacher go to hell where they stay as long as the moon and the stars shine in the sky.

The High-Souled red-eyed Hari, possessed of strong semen, deposited his energy in Māyā consisting of three guṇas with an auspicious force.

गरुड उवाच

वीर्यस्वरूपं ब्रूहि मे वासुदेव वीर्ये
त्वदीये संशयो मे विभाति॥
किं वीर्यमीशस्य स्वरूपभूतं
किं वा विभिन्नं वद साधु वेत्सि॥१२॥

Garuḍa said :—O Hari, please tell us about the nature of your energy and its constituents. Is that energy the very nature of yours or is it a separate entity

श्रीकृष्ण उवाच

यद्वीर्यमाधत्त हरिः प्रभुर्मायाभिधायां विनतातनूज॥
तद्वीर्यमाहुर्नृहरेः स्वरूपं विपश्चितो निश्चिततत्त्वदर्शिनः॥१३॥

Śrī Kṛṣṇa said :—O son of Vinatā, the energy which lord Hari deposited in Māyā is the very nature of the lord. The wise who know the truth have declared thus.

भिन्नं तदाहुः प्राकृतेव चाहुः
स्वनाभिपद्मादिकवच्च बोध्यम्॥
नैतावता ज्ञानरूपस्य विष्णोर्न
वीर्यहानिरिति चिंतनीयम्॥१४॥

They have also declared that the energy being material is a separate entity, like the lotus in the navel of Viṣṇu. This fact is not detrimental to the concept of the lord being full of energy, as the lord is the very form of knowledge.

वीर्यस्वरूपी भगवान्वा सुदेवः
सर्वत्र देशेपि च सर्वकाले॥

सर्वार्थवान्यदि न स्यात्खगेंद्र
तर्हीश्वरः पुरुषो नैव स स्यात्॥ १५॥

Lord Vāsudeva is of the nature of energy everywhere and in all times. O lord of birds, if he were not possessed of energy he would not be both Īśvara and Puruṣa.

अचिंत्यवीर्यौश्चित्यवीर्यैर्द्विरूपः
स्त्रीरूपमेकं पपुरुषं तथा परम्॥
उभे रूपे वीर्यवती खगेंद्र
तयोरभेदश्चिंतनीयो हि सम्यक्॥ १६॥

The people in general regard him as twofold : of the form of male and of the form of female. The two should not be considered to be separate entities, O lord of birds.

स्त्रीरूपवान्यदि न स्यात्खगेंद्र
स्त्रीणां कथं प्रतिबिंबत्वमेव॥ १७॥

If the lord were separate from the female form, O lord of birds, how could the woman be his reflection.

स्त्रीरूपमस्माद्ब्रह्मजं (द्वास्तवं)
चिंतनीयं स्वरूपमेतन्नान्यथा चिंतनीयम्॥
स्त्रीरूपवन्नैव विंचितनीयं
नपुंसकं त्वस्य जन्यं हि विद्धि॥ १८॥

Hence, the female is inseparable from' the male form. The two forms constitute the very nature of the lord. This should not be taken otherwise.

नपुंसकं नैव स्वरूपभूतमतो
हरौ नास्ति विंचतिनयीम्॥
स्त्रीबिंबभूते हरिरूपे खगेंद्र
श्रीरूपमस्तीति विचिंतनीयम्॥ १९॥

The neutral form is alien to his nature. It is the effect and not his real nature. It is not present in Hari, O lord of birds. Know

I that in the form of Hari there is reflected the form of Lakṣmī.

गरुड उवाच

स्त्रिया स्त्रियश्च संयोगं व्यथमाहुर्मनीषिणः॥
स्त्रीरूपभूते बिंबे तु स्त्री रूपाः सन्ति सर्वदा॥ २०॥
स्थितौ तत्र निमित्तं च ब्रूहि कृष्ण मम प्रभो॥ २१॥

Garuḍa said :—The contact of a woman with a woman is futile. So say the wise. The female form being the mirror, how can there be reflected another female form? Mow could the female form abide in the female form. What is the reason there of. Tell me, O lord.

श्रीकृष्ण उवाच

स्त्रीबिंबभूतस्त्रीरूपे लक्ष्मीर्न स्यात्खगेश्वर॥
नित्यावियोगिनी देवी कथं स्यात्परमात्मनः॥ २२॥
हरेरनंतरूपाणां स्त्रीरूपाणां खगेश्वर॥
अनंतानंतरूपेण नित्यं शुश्रूषणे रता॥ २३॥

Lord Viṣṇu assumes different female forms, O lord of birds. How can it be possible that Lakṣmī (a female form herself) may not be reflected therein, since she, the eternal one, being inseparable from the lord is always at his service in her many forms.

अतो लक्ष्म्या वियोगस्तु शंकनीयः कथंचन॥
नारायणो नाम हरिः स्वतंत्रः
श्रिया विना नास्ति कदापि तार्क्ष्य॥
हरेर्मुकुंदस्य पदारविंदे शुश्रूषमाणा परमादरेण॥ २४॥

Hence, it is the separation from her lord (and not her union with him) that can be the object of doubt on the part of the disciple.

O Garuḍa, lord Viṣṇu can never remain without Lakṣmī who is ever devoted to his lotus-feet.

हरिं विना श्रीरपि देशकाले
नास्तीति मोक्षेच्छुभिरेव वेद्यम्॥
यम्यामधाद्वीर्यमनुक्षणं च
सा मामिका चेंद्रजालात्मिकेति॥ २५॥

Those seeking for release should know that Lakṣmī can never remain without Viṣṇu in any space or time.

वदन्ति ये असुरा मूढरूपा
अधमतः प्रविशंत्येव सर्वे॥
माया नाम प्रकृतिस्त्वेवमाहुः
सुसूक्ष्मरूपा न तु चेंद्रजालिका॥ २६॥

Lord Viṣṇu deposits energy inher to further growth of creation. The asuras hold that energy is the magical power of the lord. But they are

fools who ignore reality and as a result enter the region of pitch darkness.

In fact what we call Māyā is nothing but Prakṛti (the primordial nature) invested with subtle form that is different from magic.

तस्याभिमानः श्रीरिति वेदितव्यो
वीर्याधानं तत्र तेषां च मेलः॥
कार्योन्मुखं मेलनं चाहुरार्या
इतो रूपं नाहुरार्य्याश्च विष्णोः॥२७॥

They should know that Lakṣmī is the very Self of Lord Viṣṇu wlio deposits energy in her. The union of the two is not without a purpose.

सानादि नित्या सत्यरूपा च
विष्णोर्मिथ्या रूपा सा कथं स्यात्खगेंद्र॥
सत्या तनुः प्रकृतेस्तन्निगूढा
सत्यत्वमाहुर्व्यवहारार्थरूपम्॥२८॥

She is beginningless, eternal and truthful. How can she be a fake, O lord of birds ? Prakṛti is eternal truth though not manifest in distinct form.

व्यवहाररूपा सत्यता चेत्प्रकृत्यास्तदा
कथं स्याद्यदनादिभूता॥
अनादिनित्या यदि न स्यात्खगेंद्र
सुसूक्ष्मरूपेण न कारणं स्यात्॥२९॥

But if she be an empirical reality, how can she be eternal and if she be non-eternal, O lord of birds, how can she be the cause of creativity in her subtle form ?

सूक्ष्मेण रूपेण च कारणं स्यात्
तर्हि प्रपंचस्य च कारणं वद॥
अविद्याया वशतो विष्णुरेव
नानारूपैर्दृश्यते विष्णुरेव॥३०॥

If she be the cause of creativity in the subtle form, who can be the cause of creativity in the gross form ?

शास्त्रज्ञानान्नाशमेति ह्यविद्या
न संशयो हरिणा चैक्यमेति॥
एवं ब्रूषे यदि वादात्खगेंद्र वक्ष्येहं
ते तत्र युक्तिं शृणु त्वम्॥३१॥

If you say : By the power of illusion, Viṣṇu manifests himself in many forms. But when illusion disappears by knowledge, the universe (of various forms) is absorbed in Viṣṇu. O lord of birds, hear, I shall produce an argument.

सर्वज्ञरूपस्य हि मे मुरारेः
कथं हरेर्घटते ह्यज्ञता च॥
सूर्ये यथा तमो तथा नारायणे हरौ॥
अज्ञानं नास्ति पक्षींद्र कथं तत्त्वं ब्रवीष्यहो॥३२॥

Hari, being omniscient, how can ignorance abide with him ? As darkness cannot co-exist with the sun, there can be no ignorance co-existing with the lord.

अतो नाहं ब्राह्मणस्त्वादि
कालादुपाधिसंबन्धवशादज्ञता चेत्॥
सर्वज्ञोसौ कुत्र पक्षीन्द्र
विष्णुरल्पज्ञजीवो ज्ञानशून्यश्च कुत्र॥३३॥

Hence, the lord is not associated with Māyā. If that were so, O lord of birds, how could we explain the difference between the omniscient lord and the lord of limited knowledge.

विरुद्धयोश्चानयोः सर्वदैव
कथं चैक्यं संवदिष्यन्ति वेदाः॥
देशे काले सर्वदा दुःखहीनो
जगत्कर्त्ता पूर्णशक्तिः सदैव॥३४॥

How could the Vedas declare the identity of the two who are of contrary nature. Not circumscribed by space and time, the creator of the universe is omnipotent and is above all sorrows.

जीवः सदा स्वल्पकर्तास्ति पूर्णः
संसाररूपे दुःखरूपे च नित्यम्॥
विरुद्धयोश्चानयोरैक्यमा
हुरीशस्य मायावशतो मायिनश्च॥३५॥

The individual soul, on the other hand, is the creator of a small world, being prone to sorrows and afflictions of births. .The two are contradictory in nature and appear to be distinct. Such is the power of illusion of the magician lord.

ये वैष्णवा वैष्णवदासवश्यास्तेषां
द्रोहं सर्वदा संचरेद्यः॥
हरिप्रीतिस्तेन भवेन्न नित्यमानन्द-
वृद्धिस्तेन भवेन्न मुक्तौ॥३६॥

The devotees of Viṣṇu and their followers are exempt from censure and reproach. He who bears malice to them cannot receive the pleasure of Viṣṇu. Even in the state of release he cannot enjoy perfect bliss.

मायी सदा मायिभृत्यस्तथापि
भेदज्ञानान्निन्द्यते कार्यते च॥
तेनापि तेषां दुःखवृद्धिर्भवेच
ह्यधं तमः पुनरावृत्तिहीनम्॥ ३७॥

Those who perceive a difference between the Supreme and the subservient Self become subject to reproach and are overpowered by suffering and afflicted by affliction. They enter the region of pitch darkness whence there can be no return.

खगेंद्रातः प्रकृतिः सूक्ष्मरूपा
सा नित्या सा सत्यभूता सदैव ॥
एवं स्वयं कालवाय्वादिकानां
परा(रमा)णवः सत्यरूपाश्च सन्ति॥ ३८॥

O lord of birds, the primordial nature (Prakṛti) is subtle in form. It has the nature of eternal truth as are the infinitesimal particles of space, time, air and other elements.

पर(माणू)नां लक्षणं वेदितव्यं
ज्ञानेच्छुभिर्नान्यथा वेदितव्यम्॥
पदार्थानां खगेंद्र विशेषाणां
चरमाख्यो विशेषः॥ ३९॥
स एव स्यात्परमाणुर्द्विजेन्द्र
योत्यावि (व) शेषोवयवश्च स स्मृतः॥ ४०॥

The seekers of eternal wisdom should know that the material objects consist of infinitesimal particles. You should know, O bird, that in the categories of the material objects there is a category caved Viśeṣa of which the final Viśeṣa is the paramāṇu.

गरुड उवाच

हे कृष्ण हे माधव सात्त्वतां पते
पदार्थानां चरमांशः पराणुः॥ ४१॥

Garuḍa said :—O Kṛṣṇa, O Mādhava, O lord of Sātvatas, you say that the ultimate particle of a substance is paramāṇu.

इति प्रोक्तं तत्र मे संशयोस्ति
योंत्यो विशेषः स तु नांशयुक्तः॥
यो ह्यंशयुक्तो न सोंत्यो विशेष
एवं ममाभाति वचस्तु तथ्यम्॥ ४२॥

It is still not clear to me. The ultimate particle is indivisible (the other particles are divisible). That which is divisible cannot be ultimate particle. This view is invariable, so it appears to me.

श्रीकृष्ण उवाच

य एव लोके संस्थिता मानुषास्तु
विशेषाणां दर्शने शक्तियुक्ताः॥
तथापि ये यस्य चाशित्वमेव
विशेषं वै नैव द्रष्टुं समर्थाः॥ ४३॥

Sri Kṛṣṇa said :—There are experts who can perceive the divisible particles of a substance but not the ultimate particle.

तमेवाहुश्चरमांशं विशेषं
ये चैवमाहुर्मुनयस्तेन चान्ये॥
ये काणादा गौतमाद्याः खगेंद्र
निरंशकं परमाणुं वदन्ति॥ ४४॥

The sages declare the ultimate particle to be Viśeṣa. Following the view of ancient sages, the philosophers Kaṇāda and Gautama.

O lord of birds, have indorsed that the ultimate Viśeṣa called Paramāṇu is indivisible.

अनंतांशैः संयुतत्वेपि संयुतत्वेपि
तांश्च निरंशिनो भ्रांतिदृष्ट्या वदंति॥
तस्मात्परा(रमा)णोः परमाणु-
त्वमस्ति तदंशाना विनतागर्भजात॥ ४५॥

The infinitesimal particles are divisible. Those who declare them indivisible are totally wrong in their view. Therefore, O son of Vinatā, the particles are divisible in many parts.

परा(रमा)णूनामेकदेशे खगेंद्र
तन्नो संति प्राणिनां राशयश्च॥
प्रत्येकशः संति रूपा हरेश्च
ह्यतश्च तत्परमाणोरणीयः॥ ४६॥

O lord of birds, the infinitesimal particles are divisible in many parts. There are, in the

same way, many forms of lord Hari. These forms are divisible while the lord himself is indivisible.

यो वा त्वणीयान्परमस्य विष्णोः
स एव रूपो महतो महीयान्॥
तेषोमन्योन्यं न विशेषोस्ति
कश्चिदचिंत्यरूपे च विचिंतनीयः॥४७॥

That which is the subtlest of the subtle forms is also the greatest of the great. No characteristic difference should be traced among the forms of the lord who is of inconceivable form.

कालकोटिविहीनत्वं कालानन्त्यं विदुर्बुधाः॥
देशकोटिविहीनत्वं देशानंत्यं विदुर्बधाः॥४८॥
गुणानामप्रमेयत्वे गुणानंत्यं विदुर्बुधाः॥
आनंत्यं त्रिविधं नित्यं हरेर्नान्त्यं कस्यचित्॥४९॥

None else but the lord is eternal in respect of time, space and quality. The wise define the eternity of time as time not circumscribed by time, the eternity of space as space not circumscribed by space, the eternity of attribute as an attribute not circumscribed by attributes

तस्य सर्वस्वरूपेषु चान्त्यं तु त्रिलक्षणम्॥
तथापि देशतस्तस्य परिच्छेदोपि युज्यते॥५०॥

Thus, the lord is characterized by his threefold eternity. Though omnifarious or all pervasive, he can still be circumscribed by space. His inconceivable and wondrous powers are manifest in the forms he takes for the welfare of the people.

परिच्छेदस्तथा व्याप्तेरेकरूपेपि युज्यते॥
तस्याचिंत्याद्भुतैश्वर्यं व्यवहारार्थमेव च॥५१॥

गुणतः कालतश्चैव परिच्छेदो न कुत्रचित्॥
व्याप्त्वं देशतो ह्यस्ति सर्वभूतेषु यद्यपि॥५२॥
न च भेदः क्वचित्तस्य ह्यणुमात्रेपि युज्यते॥
तथापि विद्यतेणुत्वं तस्मादैश्वर्ययोगतः॥५३॥

In respect of attributes and time, there is no difference in the forms of the lord. Being all-pervasive though circumscribed by space, there is no difference even in the minutest form of the lord. Still he is divisible even in subtle parts. Such is the virtue of his supreme power.

तस्माद्विद्ध्यवतारार्थं व्याप्तत्वं चापि भण्यते॥
यत्तस्य व्यापकं रूपं परं नारायणं विदुः॥५४॥

Therefore, O Garuḍa, know that he incarnates in particular forms. His allpervasive form (which does not incarnate) they call Nārāyaṇa.

अतश्च परमाणूनां पार्थिवाऽऽनन्त्यवादिनाम्॥
भेदः परस्परं ज्ञेयस्तथशस्य महात्मनः॥५५॥
जडेशयोर्जडानां च जीवानां च परस्परम्॥
तथैव जडजीवानां नित्यं भेदो जडेशयोः॥५६॥
पंच भेदा इमे नित्यं सर्वावस्थासु सर्वशः॥
एतादृश्यां तु मायायां वीयमाधत वीर्यवान्॥५७॥
पुरुषाख्यो हरिस्स्मात्रिगुणानसृजत्प्रभुः॥५८॥

Thus, in all conditions and in all entirety, there is a fivefold classification of the different forms of the lord, viz., the eternal and non-eternal, the animate and inanimate and the lord circumscribed and not circumscribed by time, space and attributes. Lord Hari, the primeval Puruṣa of mighty power, deposited energy in the primordial nature called Māyā and produced creation characterized by three gums, viz. sattva, rajas and tamas.

॥ इति श्रीगारुडे महापुराणे कृ॰ग॰सं॰उ॰खं॰ तृतीयांशे ब्रह्मकांडे भगवद्वीर्यस्वरूपतदाधानद्वारकगुणत्रय सृष्टिजडेशभेदादिनिरूपणं नाम तृतीयोऽध्यायः॥ ३॥

अध्यायः ४ / Chapter 4

श्रीकृष्ण उवाच

यथा ससर्ज भगवांस्त्रीन् गुणान्प्रकृते स्तदा॥
लक्ष्मीस्त्रिरूपा संभूता श्रीर्भूर्दुर्गेति संज्ञिता॥१॥

When the lord created the three guṇas, their composite form being *Prakṛti*, there Fs rang up Lakṣmī in her threefold form, viz., Śrī, Bhū and Durgā.

सत्त्वाभिमानिनी श्रीस्तु भूर्देवी रजमानिनी॥
तमोभिमानिनी दुर्गा ह्येवमाहुर्मनीषिणः॥२॥

Śrī was characterized by sattva, Bhū by rajas and Durgā by tamas. Thus say the wise.

अंतरं न विजानीयाद्रूपाणां च परस्परम्॥
गुणानां चैव संबंधाद्दुर्गादीनां खगेश्वर॥३॥

O lord of birds, one should not recognize any difference among Śrī, Bhū, Durgā—the three forms of Lakṣmī.

अंतरं ये विजानंति ते यांत्यंधंतमः परम्॥
पुरुषस्तु त्रिरूपोभूद्विष्णुर्ब्रह्मा भवेति सः॥४॥

Those who recognize difference among the three, by virtue of three distinct guṇas are thrown in the pitch dark regions.

Puruṣa assumed three forms : Viṣṇu, Brahmā and Śiva, each containing the respective guṇa—sattva, rajas and tamas.

सत्त्वेन लोकान्वर्धयितुं विष्णुः साक्षाद्धरिः स्वयम्॥
सृष्टिं कर्तुं च रजसा ब्राह्मणि प्राविशद्धरिः॥५॥

Viṣṇu pervaded the universe to sustain people with sattva guṇa. He inspired Brahmā to create beings with rajas guṇa.

आद्यो ब्रह्मा स विज्ञेयो न तु साक्षाद्धरिः स्वयम्॥
तमसापि समान्हंतु रुद्रे च प्राविशद्धरैः॥६॥

Brahma created the universe with rajas guṇa. Hence, Brahmā is the first creator and not Viṣṇu.

Viṣṇu inspired Rudra to annihilate the world with tamo guṇa.

रुद्रे स्थितो रुद्रसंज्ञो न रुद्रस्तु हरिः स्वयम्॥
विष्णुरेव हरिः साक्षात्तावुभौ न हरी स्मृतौ॥७॥

Viṣṇu, when he inspired Rudra, was called Rudra. But Rudra and Viṣṇu are not identical. Viṣṇu is not identifiable with Brahmā either.

आविष्टरूपौ विज्ञेयौ ब्रह्मरुद्राभिधायकौ॥
एवं ज्ञात्वा मोक्षमेति नान्यथा तु कथंचन॥८॥

Brahmā and Rudra are pervaded by Viṣṇu. This very knowledge leads one to release. It is never otherwise.

विष्णुब्रह्मादिरूपाणामैक्यं जानंति ये द्विजाः॥
ते यांति नरकं घोरं पुनरावृत्तिवर्जितम्॥९॥

They should recognize the respective functions of the three; Brahma, Viṣṇu. and Rudra. Those who do not recognize the same go to terrific hells whence there is no return.

गुणत्रयं प्रविष्टस्तु पुरुषो हरिव्ययय:॥
कार्योन्मुखं यथा भूयात्क्षोभयामास वै तथा॥१०॥

The eternal lord Viṣṇu pervaded the' gums, and activated them for the purpose of creation.

जातक्षोभाद्भगवतो महानासीद्गुणत्रयात्॥
गुणत्रये विद्यमानाद्भागादेव न संशयः॥११॥

Mien the three guṇas were activated there was evolved *Mahat* out of the constituents of the three gums.

महतो ब्रह्मवायू च जज्ञाते स्वाभिमानिनौ॥
तस्य संवत्सरात्पश्चाद्यमलौ संबभूवतुः॥१२॥

Out of Mahat were evolved Brahma and Vāyu. They were born twins after the lapse of a year since Mahat came into being.

रजःप्रधानं यत्तत्वं महत्तत्त्वमितीरितम्॥
सर्गं त्विमं विजानीयद्गुणवैषम्यनामकम्॥१३॥

Mahat being activated by rajas, the creation was evolved out of the guṇas in the state of imbalance.

गरुड उवाच

महत्तत्त्वस्वरूपस्य ज्ञानार्थं देवकीसुत॥
त्योक्ता गुणवैषम्यनामिका सृष्टिरुत्तमा॥१४॥

Garuḍa said :—O son of Devakī, you have explained to me the nature of creation evolved out of the guṇas. I have gained by your grace the correct knowledge of the principle of Mahat in imbalance.

गुणवैषम्यशब्दार्थं मम ब्रूहि महाप्रभो ॥

श्रीकृष्ण उवाच

गुणवैषम्यशब्दार्थज्ञापनाय खगेश्वर॥१५॥
अपेक्षितं च तत्रादौ गुणसाम्यं न संशयः॥
सम्यग्ज्ञापयितुं तत्र खादौ तावत्स्वगेश्वर॥१६॥
राशिभूतं गुणानां तु दर्शयिष्ये स्थितिं च वै॥
राशीभूतस्य तमसः सकाशाद्विनतासुत्॥१७॥
राशीभूतं रजो ज्ञेयं द्विगुणं तत्तु नान्यथा॥
राशीभूतस्य रजसः सकाशाद्विनतासुत॥१८॥

राशीभूतं तथा सत्त्वं द्विगुणं समुदाहृतम्॥
मूलप्रकृतिजा ह्येते न मूला प्रकृतिः स्मृता॥१९॥
यतः प्रकृतिरूपाणां परिच्छेदो न विद्यते॥
अतः प्रकृतिजा ज्ञेया न मूलास्ते खगेश्वर॥२०॥

O lord, now explain to me the significance of the guṇas in imbalance.

Lord Kṛṣṇa said :—O lord of birds, before I explain to you the guṇas in imbalance, I shall explain to you, first of all, what guṇas in equilibrium would signify and before I do that O lord of birds, I shall explain to you the portion of the guṇas in their material forms, ether, etc.

With the aggregate of tamas, O lord of birds, were joined the particles of rajoguṇa twice in proportion. With the aggregate of rajas, O son of Vinatā, were joined the particles of sattva guṇa twice in proportion.

The guṇas are evolved out of the primordial nature, they are not primary. Since forms of Prakṛti are many and not categorizabic, the guṇas are secondary, not primary.

एवं तव गुणानां च परिमाणं खगेश्वर॥
उक्तं स्वरूपं तेषां तु तव सम्यक् खगेश्वर॥२१॥

Tims I have explained to you, O lord of birds, the nature of the guṇas, their number and the way how they function.

तत्र राशित्रये सत्त्वं केवलं समुदाहृतम्॥
रजस्तमोभ्यां गरुड ह्यवि मिश्रं ह्यतस्तु तत्॥२२॥

Of the three guṇas, the sattva alone is pure. O Garuḍa, it is not mixed with rajas guna or tamas guṇa.

केवलं सत्त्वमित्युक्तं न तु श्रेष्ठत्वतः प्रभो॥
सृष्टिकाले केवलं स्यात्प्रलये मिश्रितं भवेत्॥२३॥

It is called *kevala sattva*, not that it is superior to other guṇas but because it was the only existing guṇa at the beginning of Creation which got mixed with the rest at the time of dissolution.

सर्वदाप्यविमिश्रं च सत्त्वराशि खगेश्वर॥
सर्वदापि विमिश्रं च सत्त्वराशिं द्विजोत्तम्॥२४॥
ये विजानांति ते सर्वे विशंति ह्यधरं तमः॥
रजस्तमोगुणौ वींद्र इतराभ्यां विमिश्रितौ॥२५॥

O lord of birds, the sattva remains pure at all times (except at dissolution). Those who think contrarily enter the lower regions of pitch darkness. O lord of birds, only the rajas and lamas are mixed guṇas.

सृष्टौ प्रलयकालेपि मिश्रावेव खगेश्वर॥
राशिभूतेपि रजसि रजोभागाच्छताधिकम्॥२६॥

O lord of birds, they are mixed at the beginning and at the end of creation. With the aggregate of rajas, more than a hundred part of Sattva is mixed, O best of birds, it is not otherwise

सत्त्वं च मिश्रितं ज्ञेयं नान्यथा पक्षिसत्तम॥
रजसः शतभागानां मध्ये तु विनतासुत॥२७॥
य एको भाग उद्दिष्टस्तावत्परिमितं तमः॥
राशिभूतेपि रजसि मिश्रितं परिकीर्त्तितम्॥२८॥

O son of Vinatā, of the aggregated hundred parts of rajas one part is lamas. It is mixed with the aggregated part of rajas.

रजोराशिस्थितिस्त्वेवं तात व्याप्तं तमागुणैः॥
राशिभूतेपि तमसि सत्त्वं च विनतासुत॥२९॥

O dear, such is the position of the aggregated rajas mixed with lamas. In the aggregated lamas, there is mixed sattva, O son of Vinatā.

तमःसकाशाद्गरुड दशभागाधिकेन च॥
मिश्रितं भवतीत्येवं ज्ञातव्यं नात्र संशयः॥३०॥

O Garuḍa, sattva is mixed with lamas approximately more than the tenth part of tames.

तमसो दशभागानां मध्ये तु विनतासुत॥
य एको भाग उद्दिष्टस्तावत्परिमितं रजः॥३१॥

O son of Vinatā, with the ten aggregated parts of tamas is mixed rajas in one tenth part.

राशिभूतेपि तमसि मिश्रितं भवति ध्रुवम्॥
तमोराशिस्थितिस्त्वेवं ज्ञातव्या पक्षिसत्तम॥३२॥

O best of birds, this is the position of the aggregated tamas.

गरुड उवाच

राशिभूतेपि रजसि राशिभूते तमस्यपि॥
सत्त्वांशा ह्यधिकाः संतीत्येवमुक्तं मयानघ॥३३॥

तत्र मे संशयो ह्यस्ति शृणु त्वं सात्त्वतां पते॥
यद्राश्या यद्रा शिभागा ह्यधिकाः संति यावता॥ ३४॥
तावता व्यवहारः स्यात्क्षीरनीरमिव प्रभो॥
श्रुत्वा स गरुडेनोक्तं भगवान्पुरुषोत्तमः॥ ३५॥
उवाच परमप्रीत्या संस्तुवन् गरुडं हरिः॥

श्रीकृष्ण उवाच

रजोराश्या तमोराश्या सत्त्वराश्यधिका सदा॥ ३६॥
मिश्रितं चापि पक्षींद्र न च सत्त्वमिति कीर्त्यते॥
रजोराशिस्तमोराशिरित्येवं विबुधा विदुः॥ ३७॥

Garuḍa said :—O lord of Satvatas, I have strong doubts in regard to that.

In an aggregated guṇa, whatever parts of another aggregated guṇa are found in greater or smaller proportion, the guṇa acquires that name, like the milk in water, How is that? O lord !

On hearing the query of Garuḍa, the lord spoke with great affection, appreciating the query of his devotee.

The Lord said :—O lord of birds, the aggregated sattva is greater than the aggregated rajas or aggregated tamas.

Sattva is not minted either with rajas or with tamas. The learned declare the aggregated rajas or tamas by those very names and not by any other.

विषं तु चरुदुग्धस्थं विषमित्युच्यते यथा॥
एवं मयोक्ता गरुड गुणानां निजसंस्थितिः॥ ३८॥

Poison mixed with milk or sacrificial oblation is nothing but poison, the same is the position of guṇas, O bird.

साम्यावस्थां गुणानां च शृणिवदानीं खगेश्वर॥
राशीकृताच्च रजसः जन्यं यच्च खगेश्वर॥ ३९॥
महत्तत्त्वे प्रविष्टं च यद्रजः परिकीर्त्तितम्॥
प्रलये समनुप्राप्ते महत्तत्त्वे स्थितं रजः॥ ४०॥
द्वादशांशेन तु ह्यद्धा विभक्तं भवति प्रभो।
राशीभूते हि सत्त्वे तु दशभागेन मिश्रितम्॥ ४१॥
सम्यक् भवति पक्षींद्र तथैकांशेन चांडज॥
तमोराश्या मिश्रितं च भवत्येव न संशयः॥ ४२॥
अन्यैनैकेन भागेन रजोराश्या खगेश्वर ॥
मिरितं भवतीत्येवं ज्ञातव्यं नान्यथा क्वचित्॥ ४३॥

O lord of birds, I shall now tell you of the state of equilibrium of the guṇas.

Whatever is the product of aggregated rajas, whatever has entered in the mahat principle is also called rajas. When the hour of dissolution comes, rajas remains in mahat by twelve parts. In the aggregated sattva it remains by ten parts; in the aggregated tamas by one part, O bird.

A part of aggregated rajas remains in rajas by one part.

गुणत्रयेपि भगवान्महत्तत्त्वस्य चांडज॥
एवं लयस्तु ज्ञातव्यो हृदि तत्त्वार्थवेदिभिः॥ ४४॥

Thus, O bird, the principle of mahat is dissolved in the three guṇas.

एवं गुणत्रायाणां च मिश्रितत्त्वात्खगेश्वर॥
गुणसाम्यमिति प्राहुरेवं जानीहि वै खग॥ ४५॥

O lord of birds, when the gums are mined in equal proportion, the learned declare it to be the equilibrium of guṇas

अन्यथा ये विजानांति यांति ह्यधरं तमः॥

गरुड उवाच

राशीकृतगुणानां च त्रयाणां परमेश्वर॥ ४६॥

Those who think otherwise, are placed in the pitch dark regions.

विशालानां परं ब्रह्मन्प्रलये गुणसाम्यता॥
कथं ब्रूहि महाभाग एतत्तत्त्वं समासतः॥ ४७॥

O lord, tell me, in brief, how the aggregated guṇas stand in equilibrium, at the time of final dissolution (pralaya).

श्रीकृष्ण उवाच

राशीभूतगुणानां तु त्रयाणामपि सत्तम॥
तदा विमिश्रितत्वेन ह्यवस्थानं विदुर्बुधाः॥ ४८॥

The Lord said :—The learned declare that the aggregated guṇas stand in equilibrium, being mixed together.

इदानीं गुणवैषम्यं शृणु सम्यङ् मम प्रिय॥
सृष्टिकाले तु संप्राप्ते यत्पूर्वं प्रलये खग॥ ४९॥
दशभागैश्च सत्त्वे तु मिश्रितं यद्रजस्तथा॥
तमस्यप्येकभागेन प्रविष्टं यत्तु तद्रतः॥ ५०॥
रजस्यप्येकभागेन प्रविष्टं यच्च तद्रजः॥
एवं द्वादशभागैश्च प्रविष्टं सर्वशो रज॥ ५१॥

सत्त्वस्थैर्दशभागैश्च तथैकेन रजोशिना॥
एवमेकादशैर्भागैस्तमस्थांशेन वै द्विज॥५२॥
मिरितं भवति ह्यद्धा महत्तत्त्वं तदा स्मृतम्॥
एतदन्यो विशेषश्च मन्तव्यो विनतासुत॥५३॥

O dear, now, I shall tell you about the imbalance of guṇas.

The rajas which remained mixed by ten parts with sattva, by one part with tamas, by one part with rajas at the time of dissolution, remains mixed by ten parts with sattva, by one part with rajas and by one part with tamas. Thus the twelve parts stand conjoined and constitute mahat.

O son of Vinatā, there is another speciality in this context.

एकांशस्तामसो ज्ञेयो महत्तत्त्वे न संशयः॥
एवं त्रयोदशैर्भागैर्मिश्रितं तच्च सत्तम॥५४॥

In the principle of mahat, one part is tamas. Thus the mahat principle is mixed with all guṇas.

एवमेताद्विजानीयान्नान्यथा तु कथंचन॥

गरुड उवाच

चतुमुर्खाच्छुतंपूर्व भगवन्सात्त्वतां पते॥५५॥
चतुर्भागात्समुत्पन्नं महत्तत्वमिति प्रभो॥
तत्रैदशांशेः प्रोक्तं विभागो रज एव च॥५६॥

Garuḍa said :—O lord of Satvatas, I have heard, formerly from Brahma that the mahat principle was evolved out of four components of guess, i.e. one part of tamas and three parts of rajas.

तदाहुर्ब्रह्मणो रूपं गुणवैषम्यनामकम्॥
चतुर्भागा प्रोक्तं महत्तत्त्वं श्रुतं मया॥५७॥

Thus, the principle of mahat consists of four parts, being the form of Brahma himself which the learned declare to be due to the imbalance of guṇas.

त्रयोदशांशेः संभूतमिति प्रोक्तं त्वयानघ॥
तदेतत्संशयं छिधि कृपालो भक्तवत्सल॥५८॥

It is evolved out of thirteen parts, O fond of devotees and merciful one, please clear my doubts regarding this point.

श्रीकृष्ण उवाच

ब्रह्मोक्तस्य मयोक्तस्य विवादो नास्ति सर्वथा॥
मूलसत्त्वे मिश्रितं च दशभागेन यद्रजः॥५९॥
तत्सर्वं च मिलित्वैव त्वेको भागस्तु कीर्तितः॥
मूले रजसि यच्चोक्तो रजोभागः खगेश्वर॥६०॥
भागे द्वितीये विज्ञेयस्तद्रजो नात्र संशयः॥
मूले तमसि यच्चोक्तो रजोभागस्तथैव च॥६१॥
तृतीयभागो विज्ञेयो नात्र कार्या विचारणा॥
तथा मूले च तमसि ह्येको भागस्तमः स्मृतः॥६२॥

Śrī Kṛṣṇa said :—What Brahma had stated to you and what I have said just now is not open to doubt. Rajas is mixed with primary sattva by ten parts, the total is but one constituent.

The second constituent consists of rajas extent in the primary rajas. The third constituent consists of rajas present in the primary tamas. The fourth constituent consists of one part of rajas present in the primary lamas being designated as tamas.

एवं त्रिभागो रजसः एकांशस्तमसः स्मृतः॥
तदाहुर्ब्रह्मणो देहं गुणवैषम्यनामकम्॥६३॥

Thus, the three parts of rajas and one part of tamas constitute the body of Brahma due to the imbalance of guess.

गरुड उवाच

महत्तत्त्वस्य चत्वारो भागास्तेषु रजस्त्रयः॥
तमसस्त्वेक एवेति त्वयोक्तं गरुड ध्वज॥६४॥

Garuḍa said :—Mahat consists of four parts, of which the three are rajas, one is tamas-this is what you have declared to me.

रजोभागात्मको देहोः ब्रह्मणः परमेष्ठिनः॥
इति प्रतीयते ब्रह्मन्वचनात्तव माधव॥६५॥

O lord, it appears from your statement that thebody of Brahmā is constituted of rajas.

शुद्धसत्त्वात्मको देहो ब्रह्मणः परमेष्ठिनः॥
एवं हि श्रूयते कृष्ण संशयो मेत्र बाधते॥६६॥

There is a doubt, O lord, on this point. The body of Brahmā is constituted of pure sattva, they say. How could it be formed of rajas.

तमेव संशयं छिंधि यद्धि तच्छ्रोतुमर्हति॥

श्रीकृष्ण उवाच

त्रिभागभूते रजसि तथा द्वादशधांपि च॥६७॥
रजसोपेक्षया सत्त्वं दशांशधिकमेव च॥
प्रविष्टमस्तीति खग ज्ञातव्यं तच्छृणु द्विज॥६८।

In the threefold rajas of twelvefold aggregate there exists sattva tenfold more in proportion to rajas.

तमसोपेक्षया सत्त्वं दशांशाधिकमेव वै॥
प्रविष्टमस्तीति खग वक्तव्यं नात्र संशयः॥६९॥

In the threefold rajas of twelvefold aggregate, there exists sattva tenfold more in proportion to tamas. In the threefold rajas of twelvefold aggregate there exists tamas elevenfold more in proportion to tamas.

तमसोपेक्षया तत्र तम एकादशं स्मृतम्॥
एकांशस्तु रजो ज्ञेयमेवाहुर्मनीषिणः॥
एवं च मिलितान्भागान्वक्षये शृणु महामते॥७०॥

In the threefold rajas of twelvefold aggregate there exists rajas one-fold more in proportion to tamas.

Now, I shall tell you about the mixed parts, hear, O Wise one.

महत्तत्त्वसमुत्पत्ता उपादानं खगेश्वर॥
त्रयोदशांशा विज्ञेया द्वादशाशं रजः स्मृतम॥७१॥
एकांशस्तमसो ज्ञेयस्तत्र भागाञ्छृणु द्विजा॥
आदौ तु द्वादशांशेषु भागान्वाक्ष्यामि तच्छृणु॥७२॥

The material that constitutes mahat, O lord of birds, consists of thirteen parts of guṇas of which rajas contributes twelve portions ay tamas one. I shall tell you about their sub-division. First of all, I shall tell you about the parts of guṇas.

एकांशस्तमसो ज्ञेयस्तद्दशां शाधिकं रजः॥
तच्छतांशाधिकं सत्त्वमेवमाहुर्मनीषिणः॥७३॥

Parts of rajas : One part of tamas, ten parts of rajas, one part of sattva—twelve parts in all.

एकांशतमसि ह्येवं विभागाञ्छृणु सत्तम॥
एकांशस्तु रजो ज्ञेयस्तमो ह्येका दशाधिकम्॥७४॥

Parts of tamas : One part of rajas, eleven parts of tamas.

तमोभागास्तु विज्ञेयास्तद्दशांशाधिकः स्मृतः॥
सत्त्वभाग इति ज्ञेयो महत्तत्त्वे खगेश्वर॥७५॥

Parts of sattva : Ten parts of sattva. Such is the position of sattva in the mahat principle.

सत्त्वांशो बहुलो यस्माच्छुद्धसत्त्वं चतुर्मुखः॥
उत्पत्तिर्महतश्चोक्ताएवं च विनतासुत॥७६॥

Since Brahma is constituted of more sattva parts than any other deity he is called Buddha sattva i.e. consisting of pure sāttvika quality.

तज्ज्ञानानमोक्षमाप्नोति नान्यथा तु कथंचन॥७७॥

I have thus told you about the constituents of mahat, O son of Vinatā, the knowledge whereof leads one to release from the cycle of birth.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे कृष्ण गरुडसंवादे तृतीयासंशे ब्रह्मकांडे गुणवैषम्यभेदब्रह्मदेहस्वरूपगुणसाम्यनिरूपणं नाम चतुर्थोऽध्यायः॥ ४॥

अध्यायः ५ / Chapter 5

एतादृशे महत्तत्त्वे लक्ष्म्या सह हरिः स्वयम्॥
प्रविवेश महाभाग क्षोभयामास वै हरिः॥१॥

In the mahat principle, as described above, lord Viṣṇu entered together with Lakṣmī and activated the same.

अहंतत्त्वमभूत्तस्माज्ज्ञानद्रव्यक्रियात्मकम्॥
अहंकारसमुत्पत्तावेकांशस्तमसि स्मृत॥२॥
तद्दशांशाधिकरजस्तद्दशांशाधिकं प्रभो॥
सत्त्वमित्युच्यते सद्भिर्ह्येतदात्मा त्वहं स्मृतम्॥३॥

From mahat ego was born, being continued of knowledge, substance and activity. In the constitution of ego tamas contributed one part, rajas ten and sattva contributed more. Lord become his ātman.

अहंतत्त्वाभिमानी तु आदौ शेषो बभूवह॥
सहस्राब्दाच्च पश्चात्तौ जातौ खगहरौ द्विज॥४॥

Characterized by the principle of ego, Śeṣa was evolved at thebeginning of creation. After

the lapse of a thousand years, were born Śiva and Garuḍa.

अहंतत्त्वे खग ह्येषु प्रविष्टो हरिरव्ययः॥
क्षोभयामास भगवाल्लँक्ष्म्या सह हरिः स्वयम्॥५॥

The eternal Viṣṇu entered the ego. Lord Viṣṇu and Lakṣmī activated the ego.

वैकारिकस्तामसश्च तैजसश्चेत्यहं त्रिधा॥
त्रिधा बभूव रुद्रोपि यतस्तेषां नियामकः॥६॥

I am threefold : of modified (i.e. secondary) form, born of tamas and of tejas. Lord Rudra is the controller of the three.

वैकारिकस्थितो रुद्रो वैकारिक इति स्मृतः॥
तामसे तु स्थितो रुद्रस्तामसो ह्यभिधीयते॥७॥
तैजसे तु स्थितो रुद्रो लोके वै तैजसः स्मृतः॥
तैजसे तु ह्यहंतत्त्वे लक्ष्म्या सह हरिः स्वयम्॥८॥
विशित्वा क्षोभयामास तदासौ दशधा त्वभूत्॥
श्रोत्रं चक्षुःस्पर्शनं च रसनं घ्राणमेव च॥९॥
वाक्पाणिपादं पायुश्च उपस्थेति दश स्मृताः॥
वैकारिके ह्यहं तत्त्वे प्रविश्य क्षोभयद्धरिः॥१०॥

Lord Rudra controls all secondary objects. Therefore, he is called secondary. Controlling taijasa forms he is called taijasa.

Lord Viṣṇu and Lakṣmī entered the ego which the lord set to motion. He, the lord, evolved five organs of intellect : cars, eyes, touch, taste, smell, and five organs of action, viz., tongue, hands, feet, anus and phallus.

महत्तत्त्वादिमा अदाविंद्रियाणां च देवताः॥
एकादशविधा आसन्क्रमेण तु खगेश्वर॥११॥

O lord of birds, from the mahat were evolved the presiding deities of eleven organs of sense.

मनोभिमानिनी ह्यादौ वारुणी त्वभवत्तदा॥
अनंतरं च सौपर्णी गौरोजापि तथैव च॥१२॥

In the beginning was born Vāruṇī, the presiding deity of the mind and then Gaurija.

शेषादनंतरास्तासां दशवर्षादनंरम्॥
उत्पत्तिरिति विज्ञेयं क्रमेण तु खगेश्वर॥१३॥

These were evolved from Śeṣa one after the other, within ten years serially.

मनोभिमानिनावन्याविंद्रकामौ प्रजज्ञतुः॥
तार्क्ष्य ह्यनन्तरौ ज्ञेयौ मुक्तौ संसार एव च॥१४॥

Then were evolved Indra and Kāmathe presiding deities of the mind. O Tārkṣya, bondage and release came afterwards.

ततस्त्वगात्मा ह्यभवत्सोहं कारिका ईरितः॥
ततः पाण्यात्मकाश्चैव जज्ञिरे पक्षिसत्तम॥१५॥
शची रतिश्चानिरुद्धस्तथा स्वायंभुवो मनुः॥
बृहस्पतिस्तथा दक्ष एते पाण्यात्मकाः स्मृताः॥१६॥
दक्षस्यानन्तरं जज्ञे प्रवाहो नाम चांडज॥
स एवोक्तश्चातिवाहो यापयत्यात्मचोदितः॥१७॥

Then I was evolved in the bodily form constituted of skin and called a creator. Then, O best of birds, creatures possessed of hands came into being. Śaū, Rati Aniruddha, Manu the son of self-born Brahmā, Bṛhaspatī and Dakṣa were born in human form.

O bird, after Dakṣa was born Pravaha, also called Ativāha who by self-urge causes objects to move.

हस्तादनंतरं ज्ञेयो न तु शच्यादिवत्स्मृतः॥
ततोभवन्महाभाग चक्षुरिंद्रियमात्मनः॥१८॥

Thereafter, the organ of perception came into being.

स्वायंभुवमनोर्भार्या शतरूपा यमस्तथा॥
चान्द्रसूर्यौ तु चत्त्वारश्चक्षुरिंद्रियमानिनः॥१९॥

Śatarūpā, wife of Svāyambhuva Manu, Yama, Moon and Sun–the four presiding deities of their respective organs came into being.

चन्द्रः श्रौत्राभिमानीति तथा ज्ञेयः खगेश्वर॥
जिह्वेंद्रियात्मा वरुणः सूर्यस्यानंतरोभवत्॥२०॥

O lord of birds, the moon is the presiding deity of ears. Varuṇa, the presiding deity of the tongue came after them Sun.

वागिंद्रियाभिमानिन्यो ह्यभवन्वरुणादनु॥
दक्षपत्नीः प्रसूतिश्च भृगुरग्निस्तथैव च॥२१॥
तत्र वैते महात्मानो वागिंद्रियनियामकाः॥
ये क्रव्यादादयश्चोक्तास्तेनंतत्त्वनियामकाः॥२२॥
साम्यत्वाच्च तथैवोक्तिर्न तु तत्त्वाभिमानितः॥
उपस्थमानिनो वींद्र बभूवुस्तदनंतरम्॥२३॥

After Varuṇa were born the wives of Dakṣa,

their offsprings : Bhṛgu and Agni the presiding deities of the tongue. These high-souled ones control the organ of speech Kravyāda and others, of which mention has been made before, do not control any principle. They are grouped in a separate category, for they are not the presiding deities of any principle of life.

After that, O lord of birds, were born the presiding deities of the generating organ. They are

विश्वामित्रो वसिष्ठोत्रिर्मरीचिः पुलहः क्रतुः॥
पुलस्त्योंगिरसश्चैव तथा वैवस्वतो मनुः॥२४॥

Viśvāmitra, Vasistha, Atri, Marṣṭci, Pulaha, Kratu, Pulastya, Aṅgiras and Vaivasvata Manu. Mann and others of endless number are the presiding deities of the generating organ.

मन्वादयोनन्तसंख्या उपस्थात्मान ईरिताः॥
पायोश्च मानिनो वींद्र जज्ञिरे तदनन्तरम्॥२५॥

O lord of birds, thereafter were born the presiding deities of anus. They are :

सूर्येषु द्वादशस्वेको मित्रस्तारा गुरोः प्रिया॥
कोणाधिपो निर्ऋतिश्च प्रवाही प्रवहप्रिया॥२६॥
चत्त्वार एते पक्षींद्र वायुतत्त्वाभिमानिनः॥
घ्राणाभिमानिनः सर्वे जज्ञिरे द्विजसत्तम ॥२७॥
विश्वक्सेनो वायुपुत्रौ ह्यश्विनौ गणपस्तथा।
वित्त्पः सप्त वसव उक्तो ह्यग्निस्तथाष्टमः॥२८॥

Mitra—one of the twelve Suns, Tārā the wife of Bṛhaspati the presiding deity of the quarters, Nirṛti, Pravaha–the consort of Pravaha. These four, O lord of birds, are the presiding deities of the principle of Vāyu.

O lord of birds, the following are the presiding deities of smell–Viṣvaksena, A śvins, sons of Vāyu, lord of gaṇas and wealth, seven Vasus and Agni the eighth.

सत्यानां शृणु नामानि द्रोणः प्राणो ध्रुवस्तथा॥
अर्के दोषस्तथा वस्कः सप्तमस्तु विभावसुः॥२९॥

Now, I shall tell you the names of seven Vasus : Droṇa, Prāṇa, Dhruva, Arka, Doṣa, Vasu, Vibhāvasu being the seventh,

दश रुद्रास्तथा ज्ञेया मूलरुद्रो भवः स्मृतः॥
दश रुद्रस्य नामानि शृणुष्व द्विजसत्तम॥३०॥

Rudras are ten in number. The primary Rudra is caved Bhava. O best of birds, now I shay tell you the ten names of Rudra.

रैवंतेयस्तथा भीमो वामदेवो वृषाकपिः॥
अजैकपादहिर्बुध्न्या बहुरूपो महानिति॥३१॥

Raivanteya, Bhīma, Vāmadeva, Vṛṣakapi, Ahirbudhnya, Bahūrupa, Mahān.

दश रुद्रा इति प्रोक्ताः षडादित्याञ्छणु द्विज॥
उरुक्रमस्तथा शक्रो विवस्वान्वरुणस्तथा ॥३२॥
पर्यन्योति बाहुरेत उक्ताः पूर्वं द्विजोत्तम॥
पर्यन्यवतितिरिग्रास्तु पंचैवोक्ता न संशयः॥३३॥

These are ten Rudras, O bird. Now listen to six Ādityas, viz., Urukrama, Śakra, Vivasvān, Varuṇa, Parjanya, Atibāhu. Except i Parjanya, they are mentioned before.

गंगासमस्तु पर्जन्य इति चोक्तः खगेश्वर॥
सविता ह्यर्यमा धाता पूषा त्वष्टा तथा भगः॥३४॥
चत्वारिंशत्तथा सप्त महतः परिकीर्त्तिताः॥
द्वावुक्ताविति विज्ञेयो प्रवहोतिवहस्तथा॥ ३५॥

O lord of birds, Parjanya is at par with Gaṅgā, Savitrī, Aryaman, Dhatrī, Pūsan, Tvaṣṭṛ and Bhaga. Mahat is forty-seven. Pravaha and Ativaha have been mentioned above.

तथा दशविधा ज्ञेया विश्वेदेवाः खगेश्वर॥
शृणु नामानि तेषां तु पुरूरवार्द्रवसंज्ञकौ॥३६॥
धूरिलोचनसंज्ञौ द्वौ क्रतुदक्षेतिसंज्ञकौ॥
द्वौ सत्यवसुसंज्ञौ च कामकालसंज्ञकौ॥३७॥
एवं दशविधा ज्ञेया विश्वेदेयाः प्रकीर्त्तिताः॥
तथा ऋभुगणश्चोक्तस्तथा च पितरस्त्रयः॥३८॥
द्यावा पृथिव्यौ विज्ञेयौ एते च षडशीतयः॥
देवाः प्रजज्ञिरे सर्वे नासिकद्रियमानिनः॥३९॥

O lord of birds, Viśvedevas are ten, viz., Purūravas, Adrava, Dhūri, Locana, Kratu, Dakṣa, Satya, Vasa, Kāma and Kālaka.

Thus are the Ṛbhus, three groups of Pitṛs, Dyuloka and Bhūloka.

Thus were born the eighty six deities, the presiding ones of the organ of smell.

आकाशस्याभिमानी तु गणपः समुदाहृतः॥
उभयत्राभिमानीति ज्ञेयं तत्त्वार्थवेदिभिः॥४०॥

The lord of gaṇās is the presiding deity of ether and of the organ of smell.

विष्वक्सेनं विना सर्वे जयाद्या विष्णुपार्षदाः॥
अभवन्समहीनाश्च विष्वक्सेनादनंतरम्॥४१॥

Excluding Viṣvaksena, Jaya and the rest are the councillors. In their mutual relationship some are equal and some unequal.

एतेपि नासिकायाश्च अवांतरनियामकाः॥
अतस्ते तत्त्वमानिभ्यो ह्यवरास्ते प्रकीर्त्तिताः॥४२॥

These are the secondary controllers of the organs of sense. Hence, they are inferior to the presiding deities of the tattvas.

स्पर्शतत्त्वाभिमानी तु अपानश्चेत्युदाहृतः॥
रूपाभिमनी संजज्ञे व्यानो नाम महान्प्रभो॥४३॥
रसात्मक उदानश्च समानो गंधनामकः॥
अपां नाथाश्च चत्वारो मरुतः परिकीर्त्तिताः॥४४॥

Apāna is the presiding deity of the principle of touch, Vyana that of form, Udāna that of taste and Samāna that of smell. The four Maruts are mentioned as the lords of waters.

जयाद्यनंतरान्वक्ष्ये समुत्पन्नान्खगेश्वर॥
प्रधानाग्रे प्रथमजः पावकः समुदाहृतः॥४५॥

O lord of birds, I shall now tell you about Jaya etc., who came after Viṣvaksena. In the materialistic creation Agni stands first. Cyavana son of sage Bhṛgu and Utathya son of Bṛhaspati come after Agni.

भृगोर्महर्षेः पुत्रश्च च्यवनः समुदाहृतः॥
बृहस्पतेश्च पुत्रस्तु उतथ्यः परिकीर्त्तितः॥४६॥
रैवताश्चाक्षुषश्चैव तथा स्वारोचिषः स्मृतः॥
उत्तमो ब्रह्मसावर्णी रुद्रसावर्णिरिव च॥४७॥
देवसार्विणसावर्णिरिंद्रसावर्णिरिव च॥
तथैव दक्षसावर्णिर्धर्मसावर्णिरिव च॥४८॥

Manus, eleven in number, were also created first viz, Raivata, Cākṣuṣa, Svarocisa, Uttama, Brahma-Sāvarṇi, Rudra-Sāvarṇi, Deva-Sāvarṇi, Sāvarṇi, Indra-Sāvarṇi, Dakṣa-Savarṇi and Dharma-Sāvarṇi.

एकादशविधा ह्येवं मनवः परिकीर्त्तिताः॥
पितृणा सप्तकं चैवेत्याद्याः संजज्ञिरे खग॥४९॥

Seven groups of manes were created thereafter, O lord of birds.

तदनंतरमुत्पन्नास्तेभ्यो नीचाः शृणु द्विज॥
वरुणस्य पत्नी गंगा पर्जन्याख्यो विभावसुः॥५०॥
यमभार्या श्यामला तु ह्यनिरुद्धप्रिया विराट्॥
ब्रह्माण्डमानिनी सैव ह्युषानाम्ना सुशब्दिता॥५१॥
रोहिणी चंद्रभार्योक्ता सूर्यभार्या तु संज्ञका॥
एता गंगादिषट्संख्या जश्रिो विनतासुत॥५२॥
गंगाद्यनंतरं जज्ञे स्वाहा वै मंत्रदेवता॥
स्वाहानामाग्निभार्योक्ता गंगादिभ्योधमा श्रुता॥५३॥
स्वाहानंतरजो ज्ञेयो ज्ञानात्मा बुधनामकः॥
बुधवस्तु चंद्रपुत्रो यः स्वाहाया अधमः स्मृतः॥५४॥

Born thereafter and inferior to these are the following six: Gaṇas the wife of Varuṇa, Vibhavasu the wife of Parjanya, Śyāmala the wife of Yama, Uṣā the wife of Aniruddha, Rohiṇī the wife of the moon and Saṁñakīrā the wife of the sun.

After Gaṅgā, Svāhā, the presiding deity of the mantras was born. Svāhā is the wife of Agni, being inferior to Gangs and others.

After Svāhā was born Budha, the presiding deity of knowledge. Budha, the son of the moon, is inferior to Svāhā.

उषा नाम तथा जज्ञे बुधस्यानंतरं खग॥
उषानामाभिमानी तु ह्यश्विभार्या प्रकीर्त्तिता॥५५॥
बुधाधमा सा विज्ञेया नात्र कार्या विचारणा॥
ततः शनैश्चरो जज्ञे पृथिव्यात्मेति विश्रुतः॥५६॥

O bird, after Budha, Uṣā was born. Uṣā who attained the greatest fame by this name was the wife of Aśvins.

She is inferior to Budha. Thereafter was born Śanaiścara the presiding deity of the principle of earth.

उषाधमस्तु विज्ञेयस्ततो जज्ञेथ पुष्करः॥
कर्माभिमानी विज्ञेयः शनैश्चर इतीरितः॥५७॥

Inferior to Use was Puskara, the presiding deity of all activities known also as

तत्त्वाभिमानिनो देवानेवं सृष्ट्वा हरिः स्वयम्॥
प्रविवेश स देवशस्तत्त्वेषु रमया सह॥५८॥

Thus having created the presiding deities, Viṣṇu, the lord of gods, entered the principles together with Lakṣmī.

॥इति श्रीगारुडे महापुराणे कृ॰ ग॰ सं॰ उ॰ खं॰ तृतीयांशे ब्रह्मकाण्डे तत्त्वाभिमानि देवातोत्पत्तितत्तारतम्यनिरूपणं नाम पंचमोऽध्यायः॥५॥

अध्यायः ६ / Chapter 6

श्रीकृष्ण उवाच

तत्रतत्र स्थितास्तत्त्वे तत्तत्तत्त्वाभिमानिनः॥
स्वेस्वे ह्यायतने स्वाङ्गे तदर्थं च खगेश्वर॥१॥
हरिं नारायणं सम्यक् स्तोतुं समुपचक्रिरे॥
चिंत्याचिंत्यगुणे विष्णौ विरुद्धाः संति सद्गुणाः॥२॥
एकैकशोह्यनंतास्ते तद्गुणानां स्तुतौ मम॥
क्व शक्तिरिति बुद्ध्या सा व्रीडयावनताब्रवीत्॥३॥

The Lord said :—O lord of birds, the presiding deities of the principles, stationed in their respective orbits, began to praise lord Viṣṇu in the prescribed manner. In you of recognizable or unrecognizable qualities there exist contrary qualities. Severally, they are many. I have no power to enumerate them.

Thus feeling shy and bashful, Lakṣmī spoke to Viṣṇu in the modest and humble tone.

श्रीरुवाच

नतास्मि ते नाथ पदारविंदं
न वेद चान्यच्चरणादृते तव॥
त्वयोश्वरे संति गुणाः श्रुतास्तु
तथाऽश्रुताः संति च देवदेव॥४॥

Śrī said :-O lord, I bow to your lotusfeet. I have no resort except the shelter of your feet. Your lordship possesses Virtue. Some I have known, some I have not.

सम्यक् सृष्टं स्वायतनं च
दत्त्वा गोविंदं दामोदर मां च पाहि॥
स्तुत्या मदीयश्च सुखकपूर्णः
प्रियो जनो नास्ति तथा त्वदन्यः॥५॥

Please give me shelter. Protect me from dangers. There is none more delightful, none more endearing than your lordship.

ब्रह्मोवाच

लक्ष्मीपते सर्वजगन्निवास त्वं
ज्ञानसिंधुः क्व च विश्वमूर्ते॥
अहं क्व चाज्ञस्तववै शक्तिरस्ति
ह्यजोहं वै ह्यल्पशक्तिर्ममास्ति॥६॥

Brahmā said :—"O lord of Lakṣmī, an abode of living beings, you are the ocean of knowledge and omniformed. Where am I with my limited knowledge and full of ignorance and where your lordship allpowerful and omniscient. I am ignorant with my circumscribed knowledge. So is Her Ladyship Lakṣmī.

लक्ष्म्याश्चैव ज्ञानवैराग्यभक्ति
ह्यत्यल्पमद्धा मयि सर्वदैव ॥
तव प्रसादादस्ति जगन्निवास
तत्र स्वामित्वं नास्ति विष्णो सदैव॥७॥

I have very little knowledge, very little devotion and very little detachment. And whatever little I possess is also due to your favour. There too, O Viṣṇu, who are an abode of the universe, I have no ownership.

न देहि त्वं सर्वदा मे मुरारे
अहंममत्वं प्राप्यमेतावदेव॥
गम्यज्ञानं योग्यगुणे रमेश
प्रमादो वा नास्तिनास्त्यद्य नित्य॥८॥

O lord, eschew my ego and attachment to worldly affairs. I desire nothing more. 1 deserve the attainment of right knowledge. I am not a negligent or an imprudent pupil.

तन्मे हृषीकाणि पतंत्यसत्पथे
पदारविंदे तु पतंतु सर्वदा॥
लक्ष्म्या ह्यहं कोटिगुणेन हीनः स्तोतुं
सामर्थ्यं नास्ति मे सुप्रसीद॥९॥

Let my organs of senses that are inclined to move in wrong channels fall at your lotusfeet. I am inferior to Lakṣmī by millions of virtues. I have no capacity to sufficiently praise your merits. Be pleased, O lord."

इति स्तवं विष्णुगुणान्विधाता
तार्क्ष्यस्थितः प्रांजलिस्तस्य चाग्रे॥
तदा वायुर्देवदेवो महात्मा
दृष्ट्वा विष्णुं भक्तिसंवर्धितात्मा॥१०॥

Thus with palms joined in reverence Brahmā praised the lord in the presence of Garuḍa. Then, the god of gods, the noble Vāyu was visibly moved to love and devotion at the sight of the lord.

स्नेहोत्थराव: स्खलिताक्षरस्तं
मुंचन्कणान्प्राजलिराबभाषे॥

With eyes overflowing with tears and speech-characterized in faltering accents he began to praise the lord.

वायुरुवाच

एते हि देवास्तव भृत्यभूताः
पादारविंदं परमं सुदुर्लभम्॥११॥

Vāyu said :—'These gods are your servants. Your lotus-like feet are inaccessible to us.

चतुर्विधान्पुरुषार्थंत्रमेश संप्रार्थये तच्च सदापि देव॥
दृष्ट्वा हरेः सैव तावत्सुकारणं किंचिदन्यन्न चास्ति॥१२॥

O lord of Lakṣmī, I beg the favour of yours granting me the tour objects of human life, O lord.

The world is the creation of lord's Māyā. 1 see no other cause for evolving the world. Let me not go astray, O lord. I am anxious to serve your lotus-feet.

अतो नाहं प्रदयोपि
भूमन् भवत्पदांभोजनिषवणोत्सुकः॥
लोकस्य कृष्णाद्विमुखस्य
कर्मणा अपुण्यशीलस्य सुदुःखितस्य ॥१३॥

O lord, you incarnate for rendering favour to the people who are averse to devotion, who are given to sinful acts and who are terribly suffering from (threefold) affliction. O lord, you have no other object of life.

अनुग्रहार्थं च तवावतारो
नान्यश्च किंचित्पुरुषार्थस्तवेश॥
गोभूसुराणां च महीरुहाणां
तथा सुराणां प्रवरावतारैः॥१४॥

O Vāsudeva, out of mere sport, you incarnate in human form. You render welfare to the cows, Brahmins, gods and the world of vegetation, that being the sole purpose of your incarnation on this earth.

क्षेमोपकाराणि च वासुदेव
क्रीडन्विधत्ते न च किंचिद्न्यत्॥
मनो न तृप्यत्यपि
शंसतां नः सुकर्ममौलेश्चरितामृतानि॥१५॥

O lord, you are the foremost of pious activators. O lord of the mind-bom god, the consort of Hari, our mind, engaged in praise of your merit, fords no satiation whatsoever.

अच्छिन्नभक्तस्य हि मे मुकुंद
सदा भक्तिं देहि पादारविंदे॥
सदा तदेवास्तु न किंचिदन्यद्यत्र
त्वमासीः पुरुषे देवदेव॥१६॥

O Mukunda, I am your steadfast devotee. Pray create devotion in me for your lotus-feet. This and nothing else do I crave of you.

अहं च तत्रास्मि तव
प्रसादाद्यत्रास्म्यहं तत्र भवान्महाप्रभो॥
व्यंसिर्ममेयं च शरीरमध्ये
चतुर्मुखश्चैव न चैततदन्यैः॥१७॥

O god of gods, in whatever station you are present, let me also be there by your favour. Conversely, in whatever station I am present, let your presence be also there, O lord. This is my utmost desire. The four-faced Brahma alone is aware of it.

मदीयनिद्रा तव वंदनं प्रभो
मदीययामाचरणं प्रदक्षिणम्॥
मदीयव्याख्याहरणं स्तुतिः
स्यादेवं विदित्वा च समर्पयामि ॥१८॥

O lord, let my subconscious mind be also at your worship; let my activities be your circumambulation, let my behavioural conduct also be your praise. O lord, I offer all these to you with my conscious mind.

मद्वृद्धियेग्यं च पदार्थजातं
दृष्ट्वा हरेः प्रतिमा एव तच्च॥
इत्थं मत्वाहं सर्वदा देवदेव
तत्रस्थितान्हरिरूपान् भजिष्ये॥१९॥

The material substances intended for my use are nothing but different forms of Hari. O God of gods, I always regard these to be such, and worship the same with proper devotion.

यच्चंदनं यत्तु पुष्पं च धूपं
वस्त्रं यद्भक्ष्यभोज्यादिकं च ॥
एतत्सर्वं विष्णुप्रीत्यर्थमेवेत्येतद्व्रतं
सर्वदा वै करिष्ये॥२०॥

The Sandal paste, fragrant flowers, the incense, the clothes, the eatable food-stuff—all these are for the pleasure of Viṣṇu. I undertake this vow for the gratification of Viṣṇu.

अवैष्णवान्दूषयिष्ये सदाहं
सद्वैष्णवान्पा(ल्लाँ)लयिष्ये मुरारे॥
विष्णुद्रुहां छेदयिष्ये च जिह्वां
तच्छृण्वतां पूरयिष्ये त्रपूल्का॥ २१॥

I abhor the non Vaiṣṇava people and love the Vaiṣṇava ones. I cut off the tongue of the people who reproach lord Viṣṇu. With the heated liquefied tin I fill the ears of those who hear his reproaches.

एतादृशी शक्तिर्ममास्ति देव
तव प्रसादाद्बलिनोपि विष्णो॥
अथापि नाहं स्तवने समर्थः
लक्ष्म्या ह्यहं कोटिगुणैर्विहीनः॥ २२॥

O God, by your favour I possess sufficient strength for the purpose. Still I lack in strength to offer sufficient prayers. I am inferior to Lakṣmī by millions of virtues.

एतस्तोत्रं ह्यर्थयेच्चैव या नः तत्र
प्रीतिर्ह्यक्षया मे सदा स्यात्॥
स्तोत्रं ह्येतत्पाठयंतीह लोके
ते वैष्णवास्ते च हरिप्रियाश्च॥ २३॥

I crave for eternal pleasure accruing from the company of the person who sings praises of Hari. Those who unitiate others to the same are Vaiṣṇavas attached to Viṣṇu.

कुर्वंति ये पठनं नित्यमेव
समर्पयिष्यंति सदा हरौ च॥
तेषां हरिः प्रीयते केशवोलं
हरौ प्रसन्ने किमलभ्यमस्ति॥ २४॥

Lord Viṣṇu is verity pleased with those who recite this praise. And when the lord is pleased there is nothing that remains inaccessible to the praiser."

एवं स्तुत्वा बलदेवो महात्मा
तूष्णीं स्थितः प्रांजलिरग्रतो हरेः॥

सरस्वत्युवाच

को वा रसज्ञो भगवन्
मुरारे हरे गुणस्तवनात्कीर्तनाद्वा॥ २५॥

Thus, the noble Baladeva eulogized lord. Hari and stood in front of him with palms joined in reverence.

"O lord, is there a man who can appreciate the excellence of your Virtues and be satisfied with the counting of your praise.

अलंबुद्धिं प्राप्नुयाद्देवदेव
ब्रह्मादिभिः सर्वदा स्तूयमान॥
यः कर्णनाडीं पुरुषस्य यातो
भवप्रदां देहरतिं छिनत्ति॥ २६॥

O god of gods, you are praised by Brahmā and other gods. Your merits entering

I the ear-hole of a person destroy our attachment for the body that is the cause of our rebirth.

न केवलं देहरतिं छिनत्त्यसद्-
गृहक्षेत्रभार्यासुतेषु नित्यम्॥
पश्वादिरूपेषु धनादिकेषु
अनर्घ्यरत्नेषु प्रियं छिनत्ति॥ २७॥

Your praise, O lord, destroys our attachment not only for the body but also for our home, wife, sons, etc., and for fields, animals, gems or other precious articles.

अनंतवेदप्रतिपादितोपि लक्ष्मीर्न
वै वेद तव स्वरूपम्॥
चतुर्मुखो नैव वेद न वायुरसौ
न वेत्तीति किमत्र चित्रम्॥ २८॥

Though the Vedas have tried to explain your identity (they have not done it fully). Lakṣmī too. has failed to gauge your essence. Neither the four-faced Brahmā nor Vāyu knows your reality.

एतादृशस्य स्तवने क्वास्ति शक्तिर्मम
प्रभो ब्रह्मवाय्वोः सकाशात्॥
शतैर्गुणैः सर्वदा अतो हरे दयया मां च पाहि॥ २९॥

I cannot sufficiently praise you, O lord. I am inferior to Brahmā and Vāyu. Hence, be merciful and protect me, O lord,'

एक स्तुत्वा हरिं सा तु तूष्णीमास खगेश्वर॥
भारती तु तदा स्तोतुं हरिं समुपचक्रमे॥ ३०॥

O lord of birds, thus Sarasvatī praised Hari

and became silent. Thereafter, Bhāratī began to praise lord Hari.

भारत्युवाच

ब्रह्मेश लक्ष्मीश हरे मुरारे
गुणांस्तव श्रद्दधानस्य नित्यम्।।
तथा स्तुवंतोस्य विवर्धमानां
मतिं च नित्यं विषयेष्वसत्सु।। ३१।।
कुर्वंति वैराग्यममुत्र लोके
ततः परं भक्तिदृढां तथैव ।।
ततः परं चैव हरेः प्रसन्नतां
कुर्वंति नित्यं तव देवदेव।। ३२।।

"O lord of Brahmā, O lord of Lakṣmī, O slayer of Mura, I have firm faith in your virtues, the praise whereof produces detachment of the people towards material objects and develops their firm devotion whereby you, O lord, are entirely pleased.

तेनापरोक्षं च भवेच्च तस्य
अतो गुणानां स्तवने च मे रतिः।।
सा तु प्रजाता पुरुषस्य नित्यं
संसारदुःखं तु तदाच्छिनत्ति।। ३३।।

I have, therefore, strong desire to praise your virtues, O lord.

The act of your praise removes sorrows root and branch.

विच्छिन्नदुःखस्य तदाधिकारिण
आनन्दरूपाख्यफलं ददाति।।
हरेर्गुणानस्तुवतां च पापं
तेषां हि पुण्यं च तथा क्षिणोति।। ३४।।

When sorrows are removed, the deserving devotee enjoys fruits of pleasure. The absence of devotion, on the contrary, invites sin and destroys virtue.

एवं विदित्वा परमो गुरुर्मम
वायुर्दयालुर्मम वल्लभश्च।।
हरेर्गुणान्सर्वगुणप्रसारान्ममैव
योग्यान्सुखमुख्यभूतान्।। ३५।।

Knowing all this, my revered preceptor Vāyu who was very kind and affectionate to me, declared your qualities, the source of all pleasure and bliss, selecting them out of the many accruing from pious deeds.

उद्धृत्य पुण्येभ्य इवार्तबन्धुः
शिवश्च नो द्रुह्यति पुण्यकीर्त्तितम्।।
तव प्रसादाच्च श्रियः प्रसादाद्वायोः
प्रसादाच्च ममास्ति नित्यम्।। ३६।।

Even lord Śiva, the friend of the distressed, does not feel jealous of our holy fame. I derive bliss of pleasure by your favour, by the favour of Lakṣmī and Vāyu.

यद्यत्करोत्येव सदैव वायुस्त-
त्करोत्येव सदैव नित्यम्।।
वायोर्विरोधिं न करोति देवः
स तद्विरोधं च करोति नित्यम्।। ३७।।

Whatever act is enjoined by Vāyu, the same is endorsed by you.

हरिर्विरोधं न करोति वायुर्वायो-
र्विरोधं न करोति विष्णुः।।
वायोः प्रसादान्मम नास्ति किंचिद-
तानभावश्च तव प्रसादात्।। ३८।।

Your lordship does not contradict Vāyu and Vāyu does not contradict your lordship. I feel no inferiority or handicap in the accomplishment of my task.

यथैव मूलं च तथावतारे
दुःखादिकं नास्ति समीरणस्य।।
वायुस्तथान्ये च उभौ मुकुन्द-
स्तथावतारेषु न दुःखरूपौ।। ३९।।

As in the original form, so in the assumed form at the stage of incarnation, Vāyu feels no suffering. Viṣṇu, Vāyu and other incarnations do not suffer even when they take human shape.

अश्क्तवदृश्यते वायुदेवः
युगानुसारांल्लोकधर्मांस्तु रक्षन्।।
नरावतारे यत्र देवे मुरारे
ह्यशक्ता नेति विचिंतनीयम्।। ४०।।

Vāyu appears to be powerless but he protects all customs current in different yugas. While he takes human forms he does not suffer from the pangs of birth.

O lord I and Vāyu do not suffer on that account. O destroyer of Asura Madhu, thus situated, I am unable to sufficiently evaluate your merits, O lord.

अवताररूपे यमदुःखादिकं च
चितंनीय ज्ञानिभिर्दैवदेव।।
अहं कदाचित्सुखानाशप्रदेशे
दैत्यांस्तथा मारयिंतु गतोस्मि।।४१।।

In the process of incarnation, the wise should know, there are no tortures accruing from Yama. Know that once. I went to slay the demons in the hellish region. (But I did not suffer at the sight of the sinners being tortured there).

नैतावतां मम वायोश्च नित्यं
दुःखातनं नैव संचितनीयम्।।
एतादृशोहं स्तवनेनु कास्ति
शक्तिर्गुणानां मधुसूदन प्रभो।।
वायोः सकाशाच्च गुणेन हीना
संसाररूपे मुक्तरूपे च देव।।४२।।

O god, I am inferior to Vāyu in both human and divine forms."

एवं स्तुत्वा भारती तु तूष्णीमास खगेश्वर।।
तदनन्तरजः शेषः प्रांजलिः प्राह केशवम्।।४३।।

Thus, having rendered praise Bhāratī was silent, O lord of birds.

Then Śeṣa who was younger in age to Bhāratī spoke to the lord with palms joined in reverence.

शेष उवाच

नाहं च जाने तव पादमूलं
रुद्रो न वेत्ति गरुडो न वेद।।
अहंवाण्याः शतगुणांहीनो दत्त्वा
ह्यायतनं पाहि मां वासुदेव।।४४।।

"I do not know your worthy self nor does Rudra nor Garuḍa, I am inferior to Bhāratī in hundreds of pious deeds. O lord, give me your shelter and protection.

एवं स्तुत्वा सशेषस्तु तूष्णीमास खगेश्वर।।
तदनन्तरजो वीशः स्तोतुं समुपचक्रमे।।४५।।

Thus having praised the lord, Śeṣa remained silent. Thereafter, Garuḍa began to praise the lord in the following way.

गरुड उवाच

तव पदोःस्तुतिं किं करोम्यहं
मम पदांबुजे ह्यर्पितं मनः।।
कथमहं मुखे पक्षियोनिजः
कथमेवंगुणानीडितुं क्षमः।।४६।।

Śeṣa said :—"O lord, how far can I praise your lotusfeet whereupon my heart is set. How can I, a viviparous being be able to enumerate your virtues?"

एवं स्तुत्वा तु गरुडस्तूष्णीमास नयान्वितः।।
तदनन्तरजो रुद्रस्तोतुं समुपचक्रमे।।४७।।

Having praised Viṣṇu, Garuḍa was silent. Thereafter Rudra began to praise him thus.

रुद्र उवाच

या वै तवेश भगवन्न विदाम भूमन्
भक्तिर्ममास्तु विशवपादसरोजमूले।।
छन्नासि सा ननु सदा न ममास्ति
तेनाद्रुहं तव विरुद्धमतः करोमि।।४८।।

Rudra said :—"O lord, I have been ignorant of your pervading power. My devotion was centred on the lotus feet of lord Śiva. I lost devotion for you and bore malice. I acted contrary to your desire.

सर्वान्न बुद्धिसहितस्य हरे मुरारे
का शक्तिरस्ति वचवने मम मूढबुद्धेः।।
वाण्या सदा शतगुणेन विहीनमेनं मां
पाहि चेश मम चायतनं च दत्त्वा।।४९।।

O lord, I, being stupid and devoid of discretion am unable to eulogize your virtues. I am inferior to Bharati in hundreds of marks. O lord, grant me your shelter and protection."

एवं स्तुत्वा स रुद्रस्तु तूष्णीमास द्विजोत्तमः।।
शेषान्तरजा देवी वारुणी वाक्यमब्रवीत।।५०।।

Having praised the lord thus, Rudra was silent. Thereupon, the goddess Vāruṇī who was younger to Śeṣa spoke thus.

वारुण्युवाच

लक्ष्मीपते ब्रह्मपते मनोः पतेगिरः
पते रुद्रपते नृणां पते॥
गुणांस्तव स्तोतुमहं समर्था
न पार्वती नापि सुपर्णपत्नी॥५१॥

Varuṇa said :—Lord of Lakṣmī, O lord of Brahmā, O lord of Manu, O lord of speech, O lord of Rudra, O lord of men, I am unable to praise you. Neither Pārvatī nor Brahmī the consort of Garuḍa can do that.

शेषादहं दशगुणैर्विहीना मां
पाहि नित्यं जगतामधीश॥५२॥

I am inferior to gesa by ten marks. O lord of the universe, I pray you, grant me eternal protection."

एवं स्तुत्वा वारुणी तु तूष्णीमास खगेश्वर॥
तदनन्तरजा ब्राह्मी सौपर्णी ह्युपचक्रमे॥५३॥

O lord of birds, having praised the lord thus, Vāruṇī became silent. Brāhmī, the wife of Garuḍa, who was inferior to her in age, spoke thus.

सौपर्ण्युवाच

स्तोतुं गुणांस्तव हरे जगदीशवाचा
श्रोतुं हरे तव कथां श्रवणे न शक्तिः॥
यस्तत्त्वनं स्परति देव दव स्वरूपं
को वै नु वेद भुवि तं भगवत्पदार्थम्॥५४॥

Sauparṇa said :—"O Hari, O lord of the universe, I have no power to praise you in words nor the power to hear your praise. He who remembers your personality, O lord, is blessed indeed. Who else on earth can know the lord, the blissful one.

अतो गुणस्तवने नास्ति शक्तिर्वीन्द्राहदं
दशगुणैरवरा च नित्यम्॥५५॥

Therefore, I cannot sufficiently praise your virtues. O lord, I am inferior to Rudra in Virtue by ten marks."

एवं स्तुत्वा तु सौपर्णी तूष्णीमास खगेश्वर॥
रुद्रानंतरजा स्तोतुं गिरिजा तूपत्रक्रमे॥५६॥

O lord of birds, having praised thus, Brāhmī was silent. Then, Pārvatī who was younger to Rudra began her praise.

पार्वत्युवाच गोविंद नारायण वासुदेव
त्वया हि मे किंचिदपि प्रयोजनम्॥
नास्त्येव स्वामिन्न च नाम वाचा
सौभाग्यरूपः सर्वता एक एव॥५७॥

O Nārāyaṇa, O Vāsudeva, O lord, I have no selfish motive in praising you. O lord, you are unparallel in virtue.

नारायणेति तव नाम च एकमेव
वैरग्यभक्तिविभवे परमं समर्थाम्॥
असंख्यब्रह्मादिकहत्यनाशाने
गुर्वंगनाकोटिविनाशने च॥५८॥

Your appellation Nārāyaṇa alone has the power to confer detachment from worldly affairs and devotion to the lord. It can wipe off the sin of slaying a Brāhmaṇa and of having illicit connection with the wife of the preceptor.

नामाधिकारिणी चाहं गुणानां च महाप्रभो॥
स्तवने नास्ति मे शक्ती रुद्राद्दशगुणैरहम्॥५९॥
अवरा च सदास्म्येव नात्र कार्या विचारणा॥
एवं स्तुत्वा सा गिरिजा स्तूष्णीमास खगेश्वर॥६०॥

I praise your name as the devotee of your lordship but cannot sufficiently praise your virtues. I am inferior to Rudra in virtues by ten marks. There can be no second thought in this matter." Thus saying, Pārvati was silent, O lord of birds.

॥ इति श्रीगारुडे महापुराणे श्रीकृष्णगरुडसंवादे उत्तर॰ तृतीयांशे ब्रह्मकाण्डे तत्त्वाभिमानितत्तद्देवताकृतविष्णुस्तुतितत्तद्देवतातारतम्यनिरूपणं नाम षष्ठोऽध्यायः॥ ६॥

अध्यायः ७ / Chapter 7

श्रीकृष्ण उवाच

पार्वत्यानन्तरोत्पन्न इंद्रो वचनमब्रवीत्॥

इन्द्र उवाच

तव स्वरूपं हृदि संविजानन्
समुत्सुकः स्यात्स्तवने यस्तु मूढः॥
अजानतः स्तवनं देवदेव
तदेवाहुर्हेलनं चक्रपाणे॥१॥

India who was younger to Indra said "At first a person should realize the Self in his heart and then praise the lord. O lord of lords, if he offers praise without knowing him it becomes insulting to the lord, the holder of discus.

तथापि तद्वै तव नाम पूर्वं
भवेत्तदा पुण्यकरं भवेदिति॥
रुद्रादिकानां स्तवने नास्ति शक्तिस्तदा
वक्तव्यं मम नास्तीति किं वा॥२॥

But even the recital of your name confers merit to the reciter.

O lord, Rudra and others do not have sufficient power to render homage to you. How can I, an insignificant person, offer horltage to you.

गुणांशतो दशभी रुद्रतो वै
सदा न्यूनो मत्समः कामदेवः॥
ज्ञाने बले समता सर्वदास्ति
तथाः कामः किं च दूतः सदैव॥३॥

I am inferior to Rudra in virtue by ten marks. Lord Kāma is equal to me in knowledge and strength (Neither Kāma nor any other god can praise you sufficiently).

एवं स्तुत्वा देवदेवो हरिं च
तूष्णीं स्थितः प्रांजलिर्नम्रभूर्धा॥
तदनन्तरजो ब्रह्मा अहंकारिक ऊचिवान्॥४॥

Having praised the lord, the god of gods stood motionless with palms joined in reverence and forehead lowered in humility.

Thereafter, Brahmā, the self-centered god spoke in the following words.

अहंकारिक उवाच

नमस्ते गणपूर्णाय नमस्ते ज्ञानमूर्त्तये॥
नमोत्तत्त्वज्ञानविदूराय ब्रह्मणेनं तभूर्तये॥५॥

Aharitkarika said : "Homage to the lord abounding in qualities. Homage to the lord, the image of knowledge. Homage to the lord, devoid of ignorance. Homage to Brahma, the all-pervasive lord.

इन्द्रादहं दशगुणैः सर्वदा न्यून उक्तो
न जान तवां सर्वदा ह्यप्रमेय॥
तथापि मां पाहि जगद्गुरोत्वं
दत्त्वा दिव्यं ह्यायतनं च विष्णो॥६॥

I am inferior to India in merits by ten degrees. O inscrutable one, I do not ever know you. O lord of the universe, you should protect me, O Viṣṇu, grant me divine abode."

आहंकारिक एवं तु स्तुत्वा तूष्णीं बभूव ह॥
तदनंतरजा स्तोतुं शची वचनमब्रवीत्॥७॥

The self-centered Brahmā praised Hari in this manner and was silent.

Thereafter, Indrāṇī praised Hari in the following way.

शच्युवाच

संचिंतयामि अनिशं तव पादपद्मं
वज्रांकुशध्वजसरोरुहलाञ्छनाढ्यम्॥
वागीश्वरैरपि सदा मनसापि धर्तुं
नो शक्यमीश तव पादरजः स्मरामि॥८॥

Saci said :—"Incessantly I dwell upon your lotus-feet that bear the marks of thunderbolt, goad, banner and lotus. O lord, I think upon the dust of your lotus-feet which even the wise people cannot carry by their mind.

आहंकारिकप्राणाच्च गुणैश्च दशभिः सदा॥
न्यूनभूतां च मां पाहि कृपालो भक्तवत्सल॥९॥

I am inferior to the self-centered Brahmā in virtue by ten degrees. O compassionate lord who are fond of devotees, grant me your shelter and protection."

एवं स्तुत्वा शची देवी तूष्णीं भगवती ह्यभूत्॥
तदनंतरजा स्तोतु रतिः समुचपक्रमे॥१०॥

Having praised the lord thus, goddess Indrāṇī! was silent. Thereafter Rati (wife of Kāma—god of love) who was younger to Indrāṇī in age began to praise the lord.

रतिरुवाच

संचिंतयामि नृहरेर्वदनारविन्दं
भृत्यानुकंपितधिया हि गृहीतमूर्तिम्॥
यच्छ्रीन्किेतमजरुद्रमादिकैश्च
संलालितं कुटिलकुंतलवृंदजुष्टम्॥११॥

Rati said :—'I think upon the lotus-face of Man-lion (Nṛsiṁha) who had incarnated himself in half-human and half-animal form out of desire to render protection to his devotee, who (the lord), accompanied by Lakṣmī and attended by Brahmā, Rudra and others looks splendid by curly tresses of hair.

एतादृशं तव मुखं नुवितुं न शक्तिः
शच्या समापि भगवन्परिपाहि नित्यम्॥
कृत्वा स्तुतिं रतिररियं परमादरेण
तूष्णीं स्थिता भगवतश्च समीप एव॥१२॥

Though I am equal to Indrani in all respects I cannot sufficiently praise your virtues. O lord, I pray for your eternal protection."

Thus having rendered praise. with devotion, Rati stood silent by the lord.

त्यनंतरजो दक्षः स्तोतुं समुपचक्रमे॥१३॥

Thereafter, Dakṣa who was junior in age to Rati began to praise the lord.

दक्ष उवाच

संचिंतये भगवतश्चरणोदतीर्थं
भक्त्या ह्यजेन परिषिक्तमजादिवंद्यम्॥
यच्छौचनिःसृतमजप्रवरावतारं
गंगाख्यतीर्थमभवत्सरितां वरिष्ठम्॥१४॥

Dakṣa said :—"I meditate upon the holy feet of the lord which out of devotion are water-washed and worshipped by Brahmā, the ablutionary water being turned in Gaṅgā, the holiest of holy Indian rivers.

रुद्रोपि तेन विधृतेन जटाकलापपूतेन
पादरजसा ह्यशिवः शिवोभूत्॥
एतादृशं ते चरणं करुणेश विष्णो
स्तोतुं शक्तिर्मम नास्ति कृपावतार॥
रत्या समः श्रुतिगतो न गतोस्मि
मोक्षमेतादृशं च परिपाहि निदानमूर्ते॥१५॥

The dust from the lord's feet on the matted locks of hair made Śiva auspicious. O compassionate lord who have incarnated on earth for favouring your devotees, I do not possess sufficient strength to praise such power of yours. The Vedas declare that I am at par with Rati. I have not attained moksa. Please protect me as such, O primeval lord (from sensuous pleasures)."

एवं स्तुत्वा स दक्षस्तु तूष्णीमेव बभूव ह॥
तदनंतरजः स्तोतुं बृहस्पतिरुपाक्रमीत्॥१६॥

Having praised thus, Dakṣa was silent. Thereafter, Bṛhaspati, who was junior to him in age, spoke thus.

बृहस्पतिरुवाच

संचिंतयामि सततं तव चाननाब्जं
त्वं देहि दुष्टविषयेषु विरक्तमीश॥१७॥

I meditate upon your lotus-face. O lord, you may kindly endow me with power to detach myself from vicious objects of pleasure.

एतेषु शक्तिर्यदि वै स जीवो
कर्त्ता च भोक्ता च सदा च दाता॥
योषां च पुत्रसुहृदौ च पशूंश्च सर्वमेवं
विनश्यति यतो हि तदाशु छिंधि॥१८॥

I, the individual soul, regard myself as the creator, enjoyer, and bestower of objects of pleasure. O lord, cut off my attachment immediately to my sons, wife, friends, cattle, for they are surely destructible.

संसारचक्रभ्रमणेनैव देव
संसारदुःखमनुभूयेहागतोस्मि ॥
शक्तिर्न चास्ति नवने मम देवदेव
रत्या समं च सततं परिपाहि नित्यम्॥१९॥

O lord, rolling on the wheel of birth and undergoing pain in the process of that action, I

have come up here. O overlord, I cannot praise you sufficiently. O lord, I pray you to grant me protection as you granted to Rati

एवं श्रुत्वा च परमं तूष्णीमेव स्थितो मुनिः॥
तदनंतरजस्तोतुं ह्यनिरुद्धोपचक्रमे॥ २०॥

Having praised the lord thus; Sage Bṛhaspati stood by him in complete silence. Aniruddha who was younger to him in age began to praise him thus

अनिरुद्ध उवाच

एवं हरेस्तव कथां रसिकां विहाय
स्त्रीणां भगे च वदने परिमुह्य नित्यम्॥
विष्ठांत्रपूरितबिले रसिको हि नित्यं
स्थायी च सूकरवदेव विमूढबुद्धिः॥ २१॥

Aniruddha said :—O lord, a man of poor intellect is averse to hearing the sweet narrative of your lordship. Such a person indulges in sensuous pleasures, the kissing of a woman's lovely cheek or pressing his penis into their vagina filled with feces and intestines, like a pig fond of excrement.

मज्जास्थिपित्तक फरक्तमलादिपूर्णे
चर्मात्रवेष्टितमुखे पतितं ह पीतम्॥
आस्वादने मम च पापगतेर्मुरारे
मायाबलं तव विभो परमं निमित्तम्॥ २२॥

I, indulging in sinful activity, am fallen in a pit filled "with marrow, bones, bile, phlegm, blood, filth, covered with skin and entrail, I feel pleasure thereto. O lord, the power (Śakti) that co-exists with you is the causte of creation.

संसारचक्रे भ्रमतश्च नित्यं
सुदुःस्वरूपे सुखलेशवर्जिते॥
मलं वमतं नवभिश्च द्वारैः
शरीरमारुह्य सुमूढबुद्धिः॥ २३॥

I, of perverted intellect, roll on the wheel of creation which is of the nature of sorrows, being entirely devoid of pleasure and entittfng filth from the nine pores of the body frame.

नमामि नित्यं तव सत्कथामृतं
विहाय देव श्रुतिमूलनाशनम्॥
कुटुंबपोष च सदा च कुर्वन्दानाद्य-
कुर्वन्निवसन् गृहे च॥ २४॥

O lord, I bow to you-I who have (unfortunately left tasting the nectar of your auspicious narrative and have completely gone over to the worldly affairs such as the maintenance of my family—a fact which destroys my Vaiṣṇava dharma.

I have not abandoned my house (which as a Vana-prastha I should have done) nor have I been disposed to charitable deeds.

दूरे च संसारमलं त्विदं कुरु
देहि ह्यदो दिव्यकथामृतं सदा॥
एतादृशोहं तव सद्गुणौघं स्तोतुं
समर्थो नास्मि शचीसमश्च ॥ २५॥

O lord, remove this filth off from me. Give me an ambrosial drink in the form of story of your divine life. Like the consort of Indra, I cannot praise your virtues, O lord.

एवं सतुत्वानिरुद्धस्तु तूष्णीमास खगेश्वर॥
तदनंतरजः स्तोत्रं मनुः स्वायंभुवोब्रवीत्॥ २६॥

O lord of birds, thus having praised the lord, Aniruddha stood silent. Thereafter, Manu, the son of Brahmā and who was junior to Aniruddha said thus :

स्वायंभुव उवाच

स्तोतुं ह्यनुप्रविशतोपि न गर्भदुःखं
तस्मादहं परमपूज्यपदं गतस्ते॥ २७॥

Svyambhuva said :—"Though I am bom of a womb, I have not suffered the embryonic pains. Hence, I have taken shelter with your worthy feet.

मनोर्भार्या मानवी च यमः संयमिनीपातिः॥
दिशाभिमानी चंद्रस्तु सूर्यश्चक्षुर्नियामकः॥
परस्परसमा ह्येते मुक्त्वा संसारमेव च॥ २८॥

Mānavī—the wife of Manu, Yama-the lord of Samyamini, the Moon—the presiding deity of the eight quarters, the Sun—the presiding deity of the eye are equal to one another when they have set out on the path of release."

प्रवाहाद्विगुणोनश्चेत्येवं जानीहि चांडज॥
सूर्यानंरतरजः स्तोतुं वरुणः संप्रचक्रमे॥ २९॥

Thereafter, Varuṇa, twice inferior to Vāyu and junior to the Sun, began to praise the lord, O lord of birds.

वरुण उवाच

त्वद्विच्छया रचिते देहगेहे पुत्रे
कलत्रेपि धने द्रव्यजातौ॥
ममाहमित्यल्पधिया च मूढा
संसारदुःखे विनिमर्ज्जति सर्वे॥३०॥

Varuṇa said :—"O lord, this abode in the form of my body is built by your choice. So are the son, wife, riches and other objects. The stupid, possessing very little knowledge of reality are attached to worldly affairs. They are drowned in the ocean of suffering.

अतो हरे तादृशीं मे कुबुद्धिं
विनाशय मे देहि ते पाददास्याम्॥
अहं मनोः पादपादार्धभूतगुणेन
हीनः सर्वदा वै मुरारे॥३१॥

O lord, undo this wrong notion of mine and favour me with the chance to serve at your feet. I am inferior to Mann by sixteen *aṁśas*, O slayer of Mura.

एवं स्तुत्वा तु वरुणः प्रांजलिः समुपस्थितः॥
वरुणानंतरोत्पन्नो नारदो ह्यस्तुवद्धरिम्॥३२॥

Having praised thus, Varuṇa stood attentive with palms joined in reverence. Thereafter, Nārada, who was junior to Varuṇa began to praise the lord,

नारद उवाच

यन्नामधेयश्रवणानुकीर्तनात्स्वाद्वन्य-
तत्त्वं मम नास्ति विष्णो॥
पुनीश्चतश्चैव परोवरायान्यज्जिह्वाग्रे
वर्तते नाम तस्य॥३३॥

"O lord, there is nothing more pleasing than hearing or uttering the praise of the lord. O lord, you purify those who utter your name, together with their ancestors and successors.

यज्जिह्वाग्रे हरिनामैव नास्ति
स ब्राह्मणो नैव स एव गोखरः॥
अहं न जाने च तत्र
स्वरूपं न्यूनो ह्यहं वरुणात्सर्वदैव ॥३४॥

He is not a Brāhmaṇa but an ass who does not utter the name Hari. O lord, I do not know your actual form. I am always inferior to Varuṇa."

एवं स्तुत्वा नारदो वै
खगेन्द्रतूष्णीमभूद्देवदेवस्य चाग्रे॥
यो नारदानंतरं संबभूव
भृगुर्महात्मा स्तोतुपप्रचक्रमे॥३५॥

Having praised the lord thus, O lord of birds, Nārada stood silent before Hari. Thereafter, Bhṛgu who was junior to Nārada began to praise the lord.

भृगुरुवाच

किमासनं ते गरुडासनाय
किं भूषणं कौस्तुभभूषणाय॥
लक्ष्मीकलत्राय किमस्ति देयं
वागीशं किं ते वचनीयमस्ति॥
अतो न जाने तव सद्गुणांश्च
ह्यहं सदा वरुणा त्पादहीनः॥३६॥

Bhṛgu said :—O lord, what better Vehicle you need when you have Garuḍa as such. When you have *Kaustubha* gem for your ornament, what more ornament you need. What more riches do you need from a devotee when you have Lakṣmī (the goddess of wealth) as your wife. O lord of speech, what more praise can I render unto you. I do not know your good qualities. O lord I am always inferior to, Varuṇa by full one quarter of merits."

एवं स्तुत्वा हरिं देवं भृगुस्तूष्णीं बभूव ह॥
तदनंतरजो ह्यग्निरसतावीत्पुरुषोत्तमम्॥३७॥

Thus having praised Hari, Bhṛgu stood in silence. Thereafter, Agni who was inferior to Bhṛgu in age began to praise the lord, the Supreme primeval Puruṣa.

अग्निरुवाच

यत्तेजसाहं सुसमिद्धतेजा हव्यं
वहाम्यध्वरे आज्यसिक्तम्॥३८॥

Agni said :—'O lord, spirited by your energy, I carry oblations sprinkled over with ghee at the altar of sacrifice.

यत्तेजसाहं जठरे संप्रविश्य
पचन्नन्नं सर्वदा पूर्णशक्तिः॥
अतो न जाने तव सद्गुणांश्च
भृगोरहं सर्वदेवं समोस्मि॥३९॥

Supported by your energy, I enter the belly of a person and cook the food therein. I derive my energy from yours, O lord. I am. equal to Bhṛgu in every respect."

तदनंतरजा स्तोतुं प्रसूतिरुपचक्रमे॥ ४०॥

प्रसूतिरुवाच

यन्नामार्थविचारणेपि मुनयो मुह्यंति
वै सर्वदा त्वद्धीता अपि देवता
ह्यविरतं स्त्रीभिः सहैव स्थिताः॥
मांधातृध्रुवनारदाश्च भृगवो
वैवस्वताद्याखिलाः प्रेम्णा वै प्रणमाम्यहं
हितकृते तस्मै नमो विष्णवे॥ ४१॥
अतो न जाने तव सद्‌गुणन्सदा
एवं विधा का मम शक्तिरस्ति॥
स्तुत्वा ह्येवं प्रसूतिस्तु तूष्णीमासीत्खगेश्वर॥ ४२॥

"Even the Sages are perplexed in understanding the meaning of your name. The deities and their consorts are always engaged in your praise. So are Mandhātṛ, Dhruva, Nārada, Bhṛgu, Vaivasvata and the rest. I offer salutatioxto you, O lord, out of my devotion. Homage to you, O lord, who look after our well being. Hence, I do not know your benign aspect. I do not possess ability to offer praise." O lord of birds, having offered praise Prasūti remained silent.

अग्निर्वागात्मको ब्रह्मपुत्रो भृगुर्ऋषिस्तथा॥
तद्भार्या वै प्रसूतिस्तु त्रय एते समाः स्मृताः॥ ४३॥

Agni, sage Bhṛgu son of Brahmā and the embodiment of speech and his wife Prasūti—the three are equal in status.

वरुणात्पादहीनाश्च प्रवहाद्द्विगुणाधमाः॥
दक्षाच्छतावरा ज्ञेया मित्रात्तु द्विगुणाधिकाः ॥४४॥

The three are inferior to Varuṇa by one quarter, to Pravaha by half, to Dakṣa by one. hundred, superior to Mitra by twice that number.

प्रसूत्यनन्तरं जातो वसिष्ठो ब्रह्मनंदनः॥
विनयावनतो भूत्वा स्तोतुं समुपचक्रमे॥ ४५॥

Thereafter, Vasiṣṭha son of Brahmā junior to Prasūti began to offer praise.

वासिष्ठ उवाच

नमोस्तु तस्मै पुरुषाय वेधसे
नमोनमोऽसद्वृजिनच्छिदे नमः॥
नमोनमो स्वाङ्गभवाय नित्यं नतोस्मि
हे नाथ तवांघ्रिपकंजम्॥ ४६॥

Vasiṣṭha said :—"Homage to Brahmā, with the wicked sinners O lord, I bow to your lotus-feet.

मां पाहि नित्यं भगवन्वासुदेव
ह्यग्नेरहं सर्वदा न्यून एव॥
मित्रादहं सर्वदा किञ्चिदूनः स्तुत्वा
देव सोमवत्तत्र तूष्णीम्॥ ४७॥

O lord, son of Vāsudeva, protect me ever. I am. always inferior to Agni, I am, always inferior to Mitts, in certain aspects."

Having praised the lord thus, Vasiṣṭha stood silent before the lord.

यो वसिष्ठानंतरजो मरीचिर्ब्रह्मनन्दनः॥
हरि तुष्टाव परया भक्त्या नारायणं गुरुम्॥ ४८॥

Thereafter, Marīci, son of Brahmā, junior to Vasiṣṭha praised Hari with great devotion.

मारीचिरुवाच

देवेन चाहं हतधीर्भवन-
प्रसङ्गात्सर्वाशुभोपगमनाद्विमुखेंद्रियश्च॥
कुर्वे च नित्यं सुखलेशलवादिना
त्वद्दूरं मनस्त्वशुभकर्म समाचरिष्यते॥ ४९॥

Marīci said : —"My intellect is weakened. I have developed attachment to worldly affairs, I walk in wrong direction. My senses. are quite perverted. I hanker after scanty pleasures. I turn my mind to objects that are far off from you. I stoop to wicked acts, O lord.

एतादृशोहं भगवाननन्तः सदा
वसिष्ठस्य समान एव॥ ५०॥

O lord, characterized by such points, 1 am equal to Vasiṣṭha."

एवं स्तुत्वा मरीचिस्तु तूष्णीमासं तदा खग॥
तदतन्तरजो ह्यत्रिस्तावीत्प्रांजलिर्हरिम्॥ ५१॥

Having praised the lord thus, Marīci became silent, O bird. Atri, who was junior to him, praised Hari with hands joined in reverence.

आविर्भवज्जगत्प्रभवायावतीर्णं
तद्रक्षणार्थमनवद्यञ्च तथाव्ययाय॥
तत्त्वार्थमूलविकारि तव स्वरूपं
ह्यानन्दसारमत एव विकारशून्यम्॥५२॥

"O lord, You have manifested yourself the self-born deity, one who abhors relations for creating, protecting and destroying the universe. Your form is truth itself eternal and unchanging. It is the essence of joy and unmodifiable.

त्रैगुण्यशून्यमखिलेषु च संविभक्तं
तत्र प्रविश्य भगवन्न हि पश्यतीव॥
अतौ मुरारेस्तव सद्गुणांश्च
स्तोतुं न शक्नोमि मरीचितुल्यय:॥५३॥

Your real nature is devoid of sattva, rajas and tamas. It is apportioned in all objects wherein your existence remains unmanifest. Therefore, O lord, destroyer of Mura, I, like Marīci am unable to praise your virtues."

एवं स्तुत्वा ह्यत्रिरपि तूष्णीमास तदा खग॥
तदनन्तरजः स्तोतुमंगिरा वाक्यमब्रवीत्॥५४॥

Having praised thus, O bird, Atri stood silent. Thereafter Aṅgiras began to praise the lord.

अंगिरा उवाच

द्रष्टुं न शक्नोमि तव
स्वरूपं ह्यनन्तबाहूदरमस्तकं च॥
अनन्तसाहस्रकिरीटजुष्टं
महाहेनाभरणैश्च शोभितम्॥
एतादृशं रूपमनन्तपारं स्तोतुं
ह्यशक्तस्तु समोस्मि चात्रे:॥५५॥

Aṅgira said :—"O lord, I do not see your body possessed of many arms, bellies and foreheads, adomed with thousands of diadems and other precious jewels. I am unable to praise your eternal form though 1 am equal to Atri in all aspects."

एवं स्तुत्वा ह्यांगिराश्च तूष्णीमास ग्वेश्वर॥
तदनन्तरजः स्तोतुं पुलस्त्यो वाक्यमन्नवीत्॥ ५६॥

O lord of birds, having spoken thus, Aṅgiras stood silent before the lord. Pulastya who was junior to him, began to praise the lord.

पुलस्त्य उवाच

यो वा हरिस्तु भगवास (स्व)
उपासकानां संदर्शयेद्भुवनमङ्गलममङ्गलं च॥
(लञ्च)यस्मै नमो भगवते पुरुषायं तुभ्यं
यो वादिता निग्यभागगमप्रसङ्गे॥ ५७॥

Pulastya said :—'Lord Hari manifests himself to his devotees and confers suspiciousness. Homage to you, O lord, that savest the sinner from the suffering of hell

एतादृशांस्तव गुणान्नवितुं न शक्तं मां
पाहि भगवन्मसदशो ह्याङ्गिरसा च॥ ५८॥

I am unable to praise your virtue, O lord. I am equal to Aṅgiras in that aspect.

एवं स्तुत्वा पुलस्त्यो स्तूष्णीमेव बभूव ह॥
तदनन्तरजः स्तोतुं पुलहो वाक्यमब्रवीत्॥५९॥

Having praised thus, Pulastya stood in silence before the lord. Thereafter, Pulaha who was junior to Pulastya in age bcegan to praise the lord thus.

पुलह उवाच

निष्कामरूपरहितस्य समर्पितं च
स्नानांवरोत्तमपयः फलपुष्प भोज्यम्॥
आराधनं भगवस्तव सत्क्रियाश्च
व्यथखभवेदिति वदंति महानुभावा:॥६०॥

Pulaha said :—"O lord, you are devoid of form and desire. Still I offer you bath, cloth, water, fruits, flowers and foodstuff. O lord of Vaikuṇṭha this worship rendered unto you is altogether fruitless. Thus say the noble sages.

तस्मै सदा भगवते प्रणमामि नित्यं
निष्कामया तव समर्पणामात्रबुद्ध्या॥
वैकुण्ठनाथ भगवन्स्तवने न शक्तिः
सोहं पुलस्त्यसदृशोस्मिं न संशयोत्र॥६१॥

I, therefore, offer my worship unto you, O lord, with no desire for return but only with the intention'to place myself at your service. O lord of Vaikuṇṭha, I cannot praise you enough. I am equal to Pulastya in my capacity. There is no doubt in this."

एवं स्तुत्वा तु पुलहस्तूष्णीमास तदा खग॥
तदनन्तरजः स्तोतुं क्रतुः समुपचक्रमे॥६२॥

O bird, having praised thus, Pulaha became silent. Thereafter Kratu, who was junior to Pulaha began to praise the lord thus.

क्रतुरुवाच

प्राणप्रयाणसमये भगवंस्तवैव
नामानि संसृतिजदुःखविनाशकानि॥
येनैकजन्मशमलं सहसैव हित्वा
संयाति मुक्तिममलां तमहं प्रपद्यते॥६३॥

Your names, at the time of death, O lord, destroy all suffering accruing from birth. Your names, when recited remove, all of a sudden, the pains of birth and confer release. Of such, yourself, O lord, I place myself at disposal.

ये भक्त्या विवशा विष्णो नामात्रैकजल्पकाः॥
तेषि मुक्ति प्रयांत्याशु किमुत ध्यायिनः सदा॥६४॥

O lord Viṣṇu, not to speak of those who meditate on you, even those who utter your name for devotion attain release."

एवं स्तुत्वा क्रतुरपि तूष्णीमास खगेश्वर॥
तदनन्तरजः स्तोतुं मनुर्वैवस्वतोब्रवीत्॥६५॥

O lord of birds, having praised thus, Kratu stood silent. Thereafter Vaivasvata Manu who was junior to him began to praise the lord.

सोहं हिं कर्मकरणे निरतः सदैव
स्त्रीणां भोगं च निरतश्च गुदे प्रमत्तः॥
जिह्वेद्रिये च नितस्तव दर्शने च
सम्यग्विरागसहितः परमो दरेण॥६६॥

Vaivasvata said :—'I am always engaged in worldly activities, in sensual enjoyment, occupied with the objects of senses, and averse to joys arising from your sight.

मांसास्थिमज्जारुधिरैः सहिते च
देहे भक्तिं सदैव भगवन्नपि तस्करे च॥
गुर्वग्निबाडगवादिषु सत्सु
दुःखात्सम्यग्विरक्तिमुपयामि सहस्व नित्यम्॥६७॥

I am attached to this thievish body-a heap of flesh, bones, marrow and blood. When I maintain a preceptor, holy fire sacred cow, etc. I cannot easily get away from worldly objects. O lord, remain merciful to me always.

लोकानुवादश्रवणे परमा च शक्ति-
र्नारायणस्य नमने न च मेस्ति शक्तिः॥
लोकानुयानकरणे परमा च शक्तिः
क्षेत्रादिमार्गगमने परमा ह्यशक्तिः॥६८॥

I listen to the scandal of others. But I cannot sufficiently praise you, O lord. I walk over the path traversed by the common people but I do not follow the path of renunciation walked over by a few.

वैश्यादिकेषु धनिकेषु परा च शक्तिः
सद्ब्राणेष्वपि न शक्तिरहो मुरारे॥६९॥

I spend on prostitutes and roguish people. But I do not spend on Brahmins and saints, O destroyer of Mura.

वैवस्वतमनुर्देवं स्तुत्वा बभूव ह॥
तदनन्तरजः स्तोतुं विश्वामित्रोपचक्रमे॥७०॥

Having praised the lord thus, Vaivasvata Manu became silent. Thereafter, Vi9vamitra who was junior to Vaivasvata Manu began. to praise the lord.

विश्वामित्र उवाच

न ध्यसाते चरणांबुजे भगवतो संध्यापि नानुष्ठिता
ज्ञानद्वारकपाटपाटनपटुर्धर्मोपिनोपार्जितः ॥
अंतर्व्याप्तमलाभिघकरणे पट्वी श्रुत ते कथा नो
देव श्रवणेन पाहि भगन्वमामत्रितुल्यं सदा॥७१॥

Viśvāmitra said :—"O lord, I have not meditated on your lotus-feet, nor performed *sandhyā* nor adhered to *Dharma* that opens the gate of knowledge. I have not heard your narrative which could remove the impurity of my body. O lord, protect me, I am equal to Atri in all respects.

विश्वामित्रऋषिस्त्वेवं स्तुत्वा तूष्णीं बभूव ह॥
भृगुनारदक्षांश्च विहाय ब्रह्मपुत्रकाः॥७२॥

Thus having praised the lord, the sage - Viśvamitra remained silent.

सप्तसंख्या वसिष्ठाद्या विश्वामित्रस्तथैव च॥
वैवस्वतमनुस्त्वेते परस्परसमाः स्मृताः॥७३॥

Excepting Bhṛgu, Nārada and Dakṣa, the seven sons of Brahmā, Viśvāmitra and Vaivasvata Manu are equal to one another in this aspect.

वह्नेरप्यवरा नित्यं किंचिन्मित्राद्गुणाधिकाः ॥
तदनन्तजस्तोत्रं वक्ष्ये शृणु खगेश्वर॥७४॥

Others are inferior to fire. Still others are more virtuous. O lord of birds, hear. I am going to tell you the praise of Hari by Mitra who was junior to Viśvāmitra in age.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकांडे कृष्णगरुडसवांदे देवादिस्तुतितत्तत्तरतम्यनिरूपणं नाम सप्तमोऽध्यायः॥ ७॥

अध्यायः ८ / Chapter 8

क्रतोनरंतरं जातो मित्रो (श्रो) नाम खगेश्वर ॥
नारायणं जगद्योनिं स्तोतुं समुपचक्रमे॥१॥

O lord of birds, Mitra who was junior to Viśvāmitra began to praise Nārāyaṇa, the source of the universe.

मित्र उवाच

नतोस्म्यज्ञस्त्वच्चरणारविंदं
भवच्छिदं स्वस्त्ययनं भवच्छिदे॥
वेद स्वयं भगवान्वासुदेवो नाहं
नाग्निर्न त्रिदेवा मुनींद्राः॥२॥

Mitra said :—"I, who am ignorant of reality, bow to your lotus-feet for release from the meshes of worldly existence—the feet that stop the rotation of life and death and constitute an abode for the well-being of the world. Lord Vāsudeva alone knows all this, not I, nor fire, nor Brahmā nor Viṣṇu nor diva, O lords of sages.

अथापरे भगवतप्रधाना
यदा न जानीयुरथापरेकुतः॥
मां पाहि नित्यं परतोप्यधीश
विश्वामत्रान्न्यून एवेति नित्यम्॥
अहं पर्जन्याद्द्विगुण एव नित्यमतो
मम स्तवने नास्ति शक्तिः॥३॥

Not to speak of others, even the chiefs among the devotees of Viṣṇu do not know him. O lord, protect me ever from all others. I am inferior to Viśvāmitra, though I am twice superior to Parjanya. I cannot praise you enough, O lord.

एवं स्तुत्वा हरिं मित्रस्तूष्णीमास तदा खग॥
तदनंतरजा तारा स्तोतुं समुपचक्रमे॥ ४॥

Thus, having praised Hari, O lord, Mitra remained silent. Tārā, who was junior to Mitra began to praise the lord.

तारोवाच

अनन्येन तु भावेन भक्तिं कुर्वंति ये दृढाम्॥
त्वत्कृते त्यक्तकर्माणास्त्यक्तस्वजनबांधवाः॥५॥
त्वदाश्रयां कथां श्रुत्वा(दृष्ट्वा) शृण्वंति कथयंति च॥
तथैते साधवो विष्णो सर्वसंगविवर्जिताः॥६॥

"There are people who are singularly devoted to you O lord. Having abandoned all activities together with their kith and kin they are engaged in hearing and reciting your narrative. O Viṣṇu, these pious people are devoid of all attachments.

तन्मध्ये पतितां पाहि सदा मित्रसमां प्रभो॥
तारानंतरजः प्राह निर्ऋतिश्च खगेश्वर॥७॥

O lord, I who am equal to Mitra, have fallen in their midst." O lord of birds, thereafter, Nirṛti who was junior to Tārā said.

निर्ऋतिरुवाच

योगेन त्वय्यर्पितया च भक्त्या
संयांति लोकाः परमां गतिं च॥
आसेवया सर्वगुणाधिकानां
ज्ञानेन वैराग्ययुतेनदवे॥८॥

Niairṛti said :—"People attain supreme position by Yoga and devotion directed to your lordship by rendering service to those who are superior to me in virtue.

चित्तस्य निग्रहेणैव विष्णोर्यांति परं पदम्॥
अतो मां पाहि दयया सदा तारासमं प्रभो॥
तदनन्तरजा स्तोतुं प्रावही तं प्रचक्रमे॥९॥

By knowledge accompanied by detachment O lord, and by the control of mind, the devotees

reach the highest ladder. Hence, protect me, O lord, who am equal to Tārā in position.

Thereafter, Pravaha, who was junior to Nirṛti began to praise the lord.

प्रावह्युवाच

सुताः प्रसंग्रेन भवन्ति वीर्यात्तव
प्रसादात्परमाः सम्पदश्च॥
या ह्युत्तमश्लोकरसायनाः
कथास्तत्सेवनादास्त्वपवर्गवर्त्मनि॥ १०॥

Prāvahi said :—"Children are born of semen by intercourse. Prosperity accrues by your favour. Your narrative, O lord, that serves as the elixir of life, can take a devotee to the path of salvation.

भक्तिर्भवेत्सर्वदा देवदेव
सदाप्यहं निर्ऋतेः साम्यमेव॥
सहर्भाप्यकोमित्रः त्कयीतारः प्रकीर्तिताः॥ ११॥

O lord of lords, let my devotion remain, ever at the service of your feet. I am equal to Nirṛti in status."

कोणाधिपो निर्ऋतिश्च प्रावही प्रवहप्रिया॥
चत्वार एते पर्जन्यात्त्रिगुणाः परिकीर्तिताः॥ १२॥

Lord of the inter-spaces of quarters, Nirṛti, Pravahī and the beloved of Pravahathese four are Parjanyas, thrice superior in merit to others.

प्रवाहभार्यानन्तरजो विष्वक्सेनोथपार्षदः॥
वायुपुत्रो महाभागः हरिं स्तोतुं प्रचक्रमे॥ १३॥

Now, I shall tell you, O lord of birds, of the people who are junior to them.

First of all, the noble Viṣvaksena who was junior to the mistress of Pravaha and was a member of the assembly of Lord Viṣṇu began to praise the lord.

विष्वक्सेन उवाच

भगवान्मोक्षदः कृष्णः पूर्णानन्दो सदायदि॥
यदि स्यात्परमा भक्तिर्श्चे परोक्षत्वसाधना॥ १४॥

Viṣvatasena said : —"If all joyous lord Kṛṣṇa be the conferer of salvation,—'

तथा स्वगुरुमारभ्य ब्रह्मातेषु तु साधुषु॥
तद्योग्यतानुसारेण भक्तिर्निष्कपटा यदि॥१५॥
तुलस्यादिषु जीवेषु यदि स्यान्प्रीतिरण्डजा॥
संसृतिश्च तदा नाशी भूयादेव न संशयः॥१६॥

If there be guileless devotion towards preceptor, holy hermits, Brahmā and others, O lord, if there be attachment for Tulasī and other sacred plants, one attains release from the tangles of birth and death, there is no doubt in this."

एवं स्तुत्त्वा महाभागो विष्वक्से नो महाप्रभो॥
तूर्ष्णीं बभूव गरुड प्रांजलिर्नम्रकन्धरः॥
मित्रादहं न्यून एव नात्र कार्या विचारणा॥ १७॥

O lord, having said thus, Viṣvaksena remained silent.

Thereafter, Garuḍa with hands joined in reverence and head bent low, said, "I am inferior to Mitra in status. There is no doubt in this."

॥ इति श्रीगा॰ म॰ उ॰ तृ॰ ध॰ विष्णुस्तुतिर्देवतारम्यादि॰ अष्टमोऽध्यायः॥ ८॥

अध्यायः ९ / Chapter 9

श्रीगरुड उवाच

अजानस्वरूपं च ब्रूहि कृष्ण महामते॥
तदन्यांश्च क्रमेणैव वक्तुं कृष्ण त्वमर्हसि॥ १॥

Śrī Garuḍa said :—O lord, of great wisdom, I shall like to know the nature of deities Ajāna and others in the serial order of their position.

अजानाख्या देवतास्तु तत्तद्देवकुले भवाः॥
अजानदेवतास्ताहि तेभ्योग्याः कर्मदेवताः॥ २॥
विराधश्चारुदेष्णश्च तथा चित्ररथस्तथा॥
धृतराष्ट्र किशोरश्च हूहूर्हाहास्तथैव च॥ ३॥
विद्याधरष्योग्रसेनो विश्वावसुपरावसू॥
चित्रसेनश्च गोपालो बलः पञ्चदश स्मृताः॥ ४॥

Kṛṣṇa said :—The deities Ajāna and others are born in different families of gods. Thereafter come fifteen deities of action, viz, Virādha, Cārū, Deṣna, Citraratha, Dhṛtaraṣṭra, Kiśora, Hūhū, Hāhā, Vidyādhara, Viśvāvasu, Parāvasu, Citrasena, Gopāla and Bala.

एवमाद्याश्च गंधर्वाः शतसंख्याः खगेश्वर॥
अजानजसमा ज्ञेया मुक्तौ संसार एव च॥५॥

O lord of birds, such Gandharvas are hundred in number. They are equal in status to Ajānaja in the state of release and bondage.

अज्ञानजास्तु मे देवाः कर्मजेभ्यः शतावराः॥
घृताची मेनका रंभा उर्वशी च तिलोत्तमा॥६॥
सुकेतुः शबरी चैव मंजुघोषा च पिंगला॥
इत्यादिकं यक्षरत्नं सह संपरिकीर्त्तितम्॥७॥

Ajānaja deities who are hundred percent inferior to Karmaja deities axe Ghṛtācī Menakā, Rambhā. Urvaśī, Tilottamā Suketu, Śabarī, Mañjughoṣā, Piṅgalā and other prominent Yakṣas (Yakṣaṇīs).

अजानजसमा ह्येते कर्मजेभ्यः शतावराः॥
विश्वामित्रो वसिष्ठश्च नारदश्चयवनस्तथा॥८॥
उतथ्यश्च मुनश्चैतान्द्राजपित्वा खगेश्वर॥
ऋषश्यच महात्मानो ह्यजानसमाः स्मृताः॥९॥
शतर्चिः कश्यपो ज्ञेयो मध्य मश्च पराशरः॥
पावमान्य प्रगाथश्च क्षुद्रसूक्तश्च देवलः॥१०॥
गृत्समदो ह्यासुरिश्च भरद्वाजोथ मुद्गलः॥
उद्दालको ह्यष्य शृंगः शंखः सत्यव्रतस्तथा॥११।
सुयज्ञश्चैव बाभ्रव्यो मांडूकश्चैव बाष्कलः॥
धर्माचार्यस्तथागस्त्यो दाल्भ्यो दार्ढ्यच्युतस्तथा॥१२॥
कवषो हरिः कण्वो विरूपो मुसलस्तथा॥
विष्णुवृद्धश्च आत्रेयः श्रीवत्सो वत्सलेत्यपि॥१३॥
भार्गवश्चाप्वानश्च मांडूकेयस्तथैव॥
मंडूकश्चैव जाबचलिः वीतिहव्यस्तथैव च॥१४॥
गृत्समदः शौनकश्च इत्याद्या ऋषयः स्मृताः॥
एतेषां श्रवणादेव हरिः प्रीणाति सर्वदा॥१५॥

Equal to Ajānaja and hundred per cent inferior to Karmaja are Viśvāmitra, Vasiṣṭha, Nārada, Cyavana and Utathya.

The noble sages equal to Ajaneya are Kaśyapa, Parāśara the middle, Pavamanya, Pragātha, Kṣudra-sūkta Devala, Gṛtsamada, Āsuri, Bharadvāja, Mudgala, Uddālaka Ṛsyagrnga, Śaṅkha, Satyavrata, Suyajña, Bābhravya, Māṇḍūkya, Bāṣkala, Dharmacarya, Agastya, Dālbhya, Dārḍhya Acyuta. Kavasa, Hārīta, Kanva, Virūpa, Musala, Viṣṇuvrddha, Atreya, Śrīvatsya, Vatsalā, Bhargava. Apnavana Māṇkūkeya, Māṇḍūkya, Javāli, Vitihavya. Gṛtsamada, Śaunaka. The very names of these sages (who are his devotees) are pleasing to Hari.

ब्रुवे द्व्यष्टसहस्रं च शृणु तार्क्ष्य मम स्त्रियः॥
अग्निपुत्रास्तु यद्द्व्यष्टसहस्रञ्च मम स्त्रियः॥
अजानजसमा ह्येता(ते) नात्र कार्या विचारणा॥१६॥

1 shall tell you, O Tarkhya, listen. I have sixteen thousand wives who have borne to me sixteen thousand sons who are equal to

त्वष्टुः पुत्री कशेरूश्च तासां मध्ये गुणाधिका॥
तदनन्तरजान्वक्ष्ये शृणु सम्यक् खगेश्वर॥१७॥

Kaśeru, the daughter of Tvaṣṭṛ is senior to these in merit. O lord of lords, now I shall tell you about those who are junior to these in age.

आजानेभ्यस्तु पितरः सप्तभ्यान्ये शतावराः॥
तथाधिका हि पितर इति वेदविदां मतम्॥१८॥

Pitṛs are hundred per cent junior to seven Ajānajas. Conversely, the Vedic scholars declare them ito be hundred per cent senior to Ajānajas.

तदनंतराजान्वक्ष्ये शृणु त्वं द्विजसत्तम्॥
अष्टाभ्यो देवगंधर्वा अष्टोत्तरशतं विना॥१९॥

O best of birds, listen, I shall tell you about those who are junior to Pitṛs in age.

Of the eight there sprang Deva Gandharvas. They are less in number to the Pitṛs by hundred and eight.

तेभ्यः शतगुणानंदा देवप्रेष्यास्तु मुख्यतः॥
स्वमुखेनैव देवैश्च आज्ञाप्याः सर्वदा गणाः॥२०॥

Thereafter were born Ānandas who were hundred per cent superior to Gandharvas in virtue. They were principally the attendants of Devas, who received direct orders from them.

आख्याता देवगन्धर्वास्तेभ्यस्ते च शतावराः॥
तेभ्यस्तु क्षितिपा ज्ञेया अवराश्च शतैर्गुणैः॥२१॥

These are hundred per cent inferior to gams. And hundred percent inferior to Deva Gandharvas are the Kṣitipas.

तेभ्यः शतगुणाज्ञेया मानुषेषूत्तमा गणाः॥
एवं प्रासंगिकानुक्त्वा प्रकृतं ह्यनुसराम्यहम्॥
एवं ब्रह्मादयो देवा लक्ष्म्याद्या अपि सर्वशः॥२२॥

Hundred per cent superior to these are Uttama gaṇas among mankind. Having so far made incidental remarks, I shall now take up the matter in hand.

स्तुत्वा तूर्ष्णीं स्थिताः सर्वे
प्रांजलीकृत्य भो द्विज॥ २३॥

Thus the deities Brahmā, Lakṣmī, etc., completed their praise and stood in silence with their palms-joined in reverence.

इति स्तुतश्च देवेशो भगवान् हरिरव्ययः॥
तेषामायतनं दातुं मनसा समचिंतयत्॥ २४॥

Thus praised, Viṣṇu, the eternal lord of gods, thought of granting shelter to his devotees.

इदं पवित्रमारोग्यं पुण्यं पापप्रणाशनम्॥
हरिप्रसादजनकं स्वरूपसुखसाधनम्॥ २५॥

This pious praise is pleasing to the lord. It is sacred as well as destroyer of sin's. It is the means of imparting bliss of self-realization.

इदं तु स्तवनं विप्रा न पठंतीह मानवाः॥
न शृण्वंति च ये नित्यं ते सर्वे चैव मायिनः॥ २६॥

Those who do not read or hear this praise of the lord are hypocrites.

नस्मरन्तोन्तरं नित्यं ये भुञ्जन्ति नराधमाः॥
तैर्भुक्ता सततं विष्ठा सदा क्रिमिशतैर्युता ॥ २७॥

The wicked people who do not differentiate the lord from the deities and at the same time enjoy the pleasures of life eat nothing but faeces abounding in hundreds of worms.

॥ इति श्रीगारुडे महापुराणे तृती॰ उत्त॰ ब्रह्मकांडे देवकृतविष्णुस्तुतिदेवतातारतम्यनिरूपणं नाम नवमोऽध्यायः॥ ९॥

अध्यायः १० / Chapter 10

गरुड उवाच

देवैरेवं स्तुतो विष्णुर्भगवन्सात्त्वतां पतिः॥
कीदृशं ह्याश्रयं दत्त्वैषां विवेश महाप्रभुः॥ १॥

Garuḍa said:—Thus praised by the gods, the lord of the Satvatas disappeared after granting them the favour of his shelter.

एतद्वेदितुमिच्छामि कृष्णकृष्ण महाप्रभो॥
सम्यक् ब्रूहि दयालो त्वं यदि मच्छ्रोत्रमर्हति॥ २॥

O lord Kṛṣṇa, I wish to know what sort of shelter the overlord granted to his devotees. O compassionate lord, please tell me truly if your lordship thinks I am fit to hear.

श्रीकृष्ण उवाच

तेषु तत्त्वेषु भगवान्स विवेश महाप्रभु॥
क्षोभयामास भगवान् संबंधविधुरो हरिः॥ ३॥

The supreme lord Viṣṇu entered the related *tattvas* which he set to motion, with the desire to create the universe.

अदौ ससर्ज भगवान् ब्रह्मांडं कनकात्मकम्॥
पंचाशत्कोटिविस्तीर्णं योजनानां समंततः॥ ४॥

In the beginning the lord created the primordial egg constituted of gold and which was spread over fifty crores of yojanas around.

तदूर्ध्वमणववयवस्तावान्कनकरूपकः ॥
वर्त्तते तत ऊर्ध्वं तु पंचाशत्कोटिभूतलम्॥ ५॥

Above it, there is a minute particle of golden hue of the same dimension as the egg itself. Above that, there is the earth as wide as the fifty crow yojanas.

एवं कोटिशतं तस्यावयवः परिकीर्त्तितम्॥
तस्माच्च द्विगुणं ज्ञेयंरजो ह्यावरणं
समंतापरिधीकृतम्॥ ६॥

Thus the dimension of the egg extends over hundred crow yojanas. The egg isencompassed by seven enclosures all around.

कबंधावरणं ह्याद्यं कोट्या दशसहस्रकम्॥
द्वितीया वरणं ज्ञेयं पावकस्य महात्मनः॥ ७॥

The first enclosure consists of water extending over ten thousand crows of yojanas. The second enclosure consists of fire.

अपां दशगुणैर्युक्तं समंतात्परिधी (खी) कृतम्॥
तृतीयावरणं ज्ञेयं हरस्यैव महात्मनः॥ ८॥
दशधिकं पावकाच्च समंतात्परिवारितम्॥
चतुर्थावरणं ज्ञेयं नभसोपि महाप्रभो॥ ९॥

It is enclosed all round by waters. The third enclosure is called Hara. It is ten times more in

dimension than the dimension of fire. The fourth enclosure consists of ether.

हराद्दशगुणैरेवं समंतात्परिवारितम्॥
पञ्चमावरणं ज्ञेयमहङ्काराख्यमेव च॥१०॥

It is enclosed all round ten times more than ether. The fifth enclosure consists of *ahaṅkāra* (ego) ten times more than ether.

व्योम्नो दशगुणैरेवं समंतात्परिवारे तम्॥
षष्ठमावरणं प्रोक्तं महत्तत्त्वं खगेश्वर॥११॥

The sixth enclosure consists of what. It is enclosed all round ten times more than ether.

अहंकाराद्दशगुणं समंतात्परिवारितम्॥
सप्तमावरणं प्रोक्तं त्रिगुणावरणं प्रभो॥१२॥

The seventh enclosure consists of three guṇas—sattva, rajas and tamas.

महत्तत्त्वाद्दशगुणैरधिकं परिकीर्त्तितम्॥
महत्तत्त्वानंतरं च तमो ह्यावरणं स्मृतम्॥१३॥
महत्तत्त्वात्पंचगुणैरधिकं परिकीर्त्तितम्॥
तस्माच्च द्विगुणं ज्ञेयंरजो ह्यावरणं स्मृतम्॥१४॥
ततश्च द्विगुणं ज्ञेयं सत्त्वावरणमुत्तमम्॥
त्रयश्चैवं मिलित्वा तु एकावरणमीरितम्॥१५॥
अव्याकृताख्यमाकाशं तदनंतरमीरितम्॥
मर्यादारहितश्चैवं तत्रास्ते हरिरव्ययः॥१६॥

It is enclosed all round ten times more than mahat. After mahat comes the enclosure *tamas*. It is enclosed all round, ten times more than mahat.

After mahat comes the enclosure tamas. It is five times more than *mahat*. Thereafter comes rajas which is two times more than tamas. Thereafter comes the enclosure sattva which is two times more than rajas. The three combined are called Ekavaraṇa 'a single enclosing'.

The prime germ of nature 'ether' comes thereafter. It is limitless. The eternal Viṣṇu abides therein.

अष्टमावरणं व्योम्नोरंतरा विरजा नदी॥
पञ्चयोजनविस्तीर्णा समंतात्परिधीकृता॥१७॥

The river Virajā, forms the eighth enclosure. It flows in between the spaces of ether. It spreads over five yojanas all round

अस्ति पुण्यतमा ज्ञेया लोकसंसारनाशिनी॥
एवं चतुर्मुखेनैव तदा हृष्यंति चांडज॥१८॥

It is the most sacred river that wards of rebirth. O bird, those who bathe herein go to Brahmaloka where they rejoice with the four-faced Brahmā.

ते सर्वे विरजानद्यां सम्यक् स्नात्वा विसर्ज्य च॥
लिंगदेहं ततः पश्चावन्मोक्षं विंदंति ते हरेः॥॥१९॥

Those who take bath in the Virajā river abandon their subtle bodies and attain liberation.

अपरोक्षदृशामेवं ब्रह्मणा सह गामिनाम्॥
विरजातरणं विद्धि नान्येषां विनतासुत॥२०॥

Those alone who have realized the Self and abide in Brāhmaṇa can cross the Virajā river.

अपरोक्षदृशां ब्रह्मन्व्यासादीनां खगेश्वर॥
विरजातरणं नास्ति भोक्ताव्यत्वाच्च कर्मणः॥२१॥
विरिंचेनैव साकं तु कल्पेस्मिन्नधिकारिणाम्॥
तेषां तु नियमेनैव सर्वप्रारब्धसंक्षयः॥२२॥
भवत्येवं न संदेहो नान्येषां सर्वसं क्षयः॥
अतस्तु विरजातरणं तेषामेवं भवेत्पटो॥२३॥

O lord of birds ! The sage Vyāsa and others, though they have realized the Self cannot cross the Virajā river, since they have still to reap the fruits of their karman.

They live on this earth as far as Brahma lives till the seeds of their karman are destroyed root and branch. They can then cross the river Virajā, O lord.

विरजातरणं नास्ति तेषां त(तयोस्त)त्संगिना तथा॥
सर्वारब्धक्षयो नास्ति यतस्तेषां खगाधिप॥२४॥

Others who have the seeds of their karman still fructifying cannot cross Virajā.

अतश्च सर्वथा नास्ति विरजातरणं प्रभो
प्रलये विरजानद्या लयो नास्ति खगेश्वर॥२५॥

O lord of birds, the river Virajā does not disappear even at the time e of dissolution.

लक्ष्म्यात्मिका तु सा ज्ञेया लिंग देहविदारिणी॥
ब्रह्मत्वयोग्या ऋज्वो नाम देवाः प्रकीर्त्तिताः॥२६॥
तेपि प्रत्येकशः संति ह्यनंताश्च पृथग्गणाः॥
पृथक्पृथक् च तैः साकं मोक्ष योग्याः खगेश्वर॥२७॥

The river Virajā is identical with Lakṣmī and it has the function of destroying the subtle bodies.

There are devas Ṛjus by name who are worthy of attaining Brāhmaṇa.

जीवाः संति ह्यनेके च प्रतिकल्पे सृजंति ते॥
द्वात्रिंशल्लक्षणैः सम्यग्युक्ता वायुत्वयोग्यकाः॥२८॥

They are many in number being at par with the jivas who attain liberation individually or along with the Ṛjus.

These are characterized by thirtytwo marks and are capable of attaining the position of Vāyu.

अष्टाविंशल्लक्षणैश्च गिरीशपदयोगिनः॥
चतुर्विंतिमारभ्याषोडशाच्च सुराः स्मृताः॥२९॥

Inferior to these are the yogins called Śiva-Yogins who are characterized by twentyeight marks. In between the compass come Suras oho are characterized by sixteen to twenty-four marks.

अष्टका ऋषयः प्रोक्तास्तदूनाश्चक्रवर्त्तिनः॥
शतजन्म समारभ्य ब्रह्मणः परमेष्ठिनः॥३०॥
अपरोक्षमिति प्रोक्तं तथा ह्यारबधसंक्षयः॥
एकेन शतकल्पेन वायुत्वं याति भो द्विज॥३१॥

After Suras come Aṣṭakas. They are called sages. Inferior to these are Cakravartins. With in one hundred lives of god Brahmā they can realize their Self and get 'their karman destroyed. O bird, within one hundred kalpas one becomes identical with Vāyu.

शतजन्मनि ब्रह्मत्वं याति पश्चाद्धरेः पदम्॥
चत्वारिंशद्ब्रह्मकल्पं समारभ्य खगेश्वर॥३२॥

Thereafter, having passed through hundred births, one becomes Brahmā and thereafter one goes to the abode of Viṣṇu.

रुद्रस्याप्यापरोक्षयं स्यात्तथा प्रारब्धसंक्षयः॥
एकचत्वारिंशकल्पे शेषत्वं याति सुव्रत॥३३॥

O lord of birds, in the forty kalpas of Brahmā after getting all karmans destroyed even Rudra can realize his Self.

ब्रह्मणा सह मोक्षं च याति सम्यङ् न चान्यथा॥
कल्पविंशतिमारभ्य ब्रह्मणः परमेष्ठिनः॥३४॥

O bird of good vows, after the expiry of forty-one kalpas one becomes Śeṣa and attains liberation becoming one with Brahman.

इंद्रस्याप्यापरोक्ष्यं स्यात्तथा प्रारब्धसंक्षयः॥
ब्रह्मणैव सहायाति हरिं नारायणं परम्॥३५॥

Even Indra can get his karman destroyed, realize Self and attain with Brahma the highest region of Hari.

गरुड उवाच

पंचाशीतिब्रह्मकल्पं समारभ्य महाप्रभो॥
रुद्रस्याप्यापरोक्ष्यं स्यात्तथा प्रारब्धसंक्षयः॥३६॥
इति श्रुतं मया ब्रह्मन्ब्रह्मणोक्तं हरेः प्रियात्॥
इत्थं त्वयोक्तं श्रीकृष्ण संशयो बाधते मम॥३७॥

O lord, I have heard from Brahmā that even Rudra can realize Brahmans when his karman is destroyed after completing the eightyfive kalpas of Brahmā, then how can you adjust your statement that even Rudra can attain Brahma after completing the forty kalpas of Brahmā'. O lord, how can the contrary statements be reconciled ?

अतो मे संशयं छिंधि यथा न स्यात्तथा पुनः॥
इति तद्वचनं श्रुत्वा कृष्णो वचनमब्रवीत्॥३८॥

On hearing the words of Garuḍa the lord spoke again.

श्रीकृष्ण उवाच

ब्रह्मोक्तस्य मयोक्तस्य विवादो नास्ति सर्वथा॥
संदेहस्त्वज्ञदृष्टीनां ज्ञानिनां नास्ति सर्वथा॥३९॥

Śrī Kṛṣṇa said :—There is no contrarily between two statements. The stupid alone will cherish doubt, the wise have no doubts at all.

अशीतिह्यष्टा प्रोक्ता अष्टपञ्च खगेश्वर॥
चत्वारिंशद्ब्रह्मकल्प एवं प्राह चतुर्मुखः॥४०॥

O lord of birds, aṣṭakas are eighty, with the additional thirteen they come to mnetythree in the fortieth Brahma kalpa the four-faced Brahma has so declared.

तत्त्वानां बहुगोप्यवात्तथोक्तं ब्रह्मणा पुरा॥
अभिप्रायस्त्वेवमेव ज्ञातव्यासे नात्र संशयः॥४१॥

Since Reality is to be kept strictly secret, Brahmā said so in olden days. O bird, you

should understand this problem in the fight way.

पंचाशीतिब्रह्मकल्पं ये विजानंति भो द्विज॥
तेन्धं तमः प्रविशंति सत्यंसत्यं मयोदितम्॥४२॥

O bird, those who misinterpret the term Pañcāśīti *Brahma-katpa as* the eightyfive kalpas of Brahma are totally ignorant. I have told you the truth.

वरजानंतरं विप्रं तथा व्याकृतमंबरम्॥
अनंतपारं तदपि लक्ष्मीस्तस्याभिमानिनी॥४३॥
संख्यानुगणनं नाम यस्य नास्ति महाप्रभो॥
न दानं जातिप्रोक्तं सर्वदा नास्ति संशयः॥४४॥

After the Virajā river, O bird, comes the boundless ether presided over by Lakṣmī. The dimension of the ether cannot be measured by any count, O lord of birds.

अंडाभिमानी ब्रह्मा तु विराडाख्यो ह्यभूत्तदा॥
एवं मतं स निर्माय भगवान्हरिरव्ययः॥४५॥
विशेषत्तत्र गरुड देवैस्तत्त्वाभिमानिभिः॥
अधश्चोर्ध्वं तदाक्रम्यहरिस्तिष्ठति एर्वदा॥४६॥

The Virāṭ Brahma, was made the presiding deity of the universal egg.

Thus the everlasting, eternal Hari made special arrangements by appointing the presiding deities over the different principles. The lord Viṣṇu stood encompassing all regions above and below.

एवं प्राकृतसर्गोक्तिर्वैकृतं शृणु पक्षिराट्॥४७॥

O lord of birds, the above account refers to the primary creation. Now, I shall tell you abbutthe secondary creation.

गरुड उवाच

सृष्टिरुक्ता त्वया पूर्वं श्रुता सम्यङ् मया हरे॥४८॥

Garuḍa said :—Olord, you have already spoken on creation and I have heard of the same very attentively.

किं नाम प्राकृतं ज्ञेयं तथा किं वैकृतं प्रभो॥
एतद्विस्तीर्य मे ब्रूहि श्रोतुं कौतूहलं हि मे॥४९॥

O lord, now tell me in detail, what is the primary and what is the secondary creation. I am curious to hear about the same from you.

श्रीकृष्ण उवाच

अव्यक्ताद्याः पृथिव्यंता अंडाच्च बहिरुद्भवाः॥
ते सर्वे प्राकृताः प्रोक्तास्तेषां ज्ञानाद्विमच्यते॥५०॥

Śrī Kṛṣṇa said :—From the unmanifest Prakṛti to the gross elements the evolutes of Prakṛti are primary. The knowledge of the same leads one to liberation.

ब्रह्माडं विकृतं ज्ञेयं खगेश्वर॥
या सृष्टिरुच्यते सद्भिः सैवोक्ता विकृतेति च॥५१॥

O lord of birds, the universe evolved out of the Cosmic Egg is secondary creation.

सृष्टिश्च प्रलयश्चैव संसारो भक्तिरेव च॥
देवता ऋषिमुख्याश्च लोका भूदारयस्तथा॥५२॥
अनाद्यनंतकालीनाः सर्वदैकप्रकारकाः॥
जगत्प्रवाहः सत्योऽयं नैव मिथ्या कथंचन॥५३॥

Creation, dissolution, recreation and release, deities, major sages and regions Bhū, Bhuvaḥ, Seat are eternal and unchangeable. The existence of the universe is actual and not a fiction.

यत्त्वेतदन्यथा ब्रूयुः सर्वंहतार एव ते॥
जगत्प्रवाहः सत्योऽयं हरिसेवेतिसाथा॥५४॥

Those who speak otherwise are the slayers of truth. The course of the universe is true, O lord, the service of the lord is also true.

सत्यं सत्यं पुनः सत्यमुद्धत्य भुजमुच्यते॥
वेदाच्छास्त्रं परं नास्ति न देवः केशवात्परः॥५५॥

Raising up my arm I declare that no scripture is superior to the Vedas and no deity is superior to Keśava.

सर्वोत्कृष्टं केशवं च विहायान्यमुपासते॥
तेषामंधं तमो ज्ञेयं पितृणा गरुणामपि॥५६॥

Those who worship other deities, may they be Pitṛs or preceptors, at the cost of lord Viṣṇu go to the darkest regions.

इदानीं शृणु पक्षींद्र वैकृतं सर्गमुत्तमम्॥
सम्यग्जानाति यो लोके स याति परमं पदम्॥५७॥

O lord of birds, now hear about the secondary creation. He who understands the same, attains the highest region.

॥ इति श्रीगारुडे महापुराणे श्रीकृष्णगरुडसंवादे द्वितीयांशे धर्मकाण्डे प्रेतकल्पे ब्रह्माणदिवैकृतैकदेशप्राकृतसृष्टिनिरूपणं नाम दशमोऽध्यायः॥ १०॥

अध्यायः ११ / Chapter 11

श्रीकृष्ण उवाच

पुरुषाख्यो हरिः साक्षाद्भगवान्पुरुषोत्तमः॥
शिश्ये खंडोदक विष्णुर्नृणां साहस्रवत्सरम्॥
लक्ष्मीश्चोदकरूपेण शय्यारूपेण भोंडज॥१॥
विद्या तरंगरूपेण वायुरूपेण भोंडज॥२॥

Śrī Kṛṣṇa said :—Lord Viṣṇu, the primeval Being, slept in the Cosmic waters for full one thousand years. Lakṣmī served as a couch of water, O bird, and Vidyā as the air propelling water into waves.

तमोरूपेण सैवासीन्नान्यदासीत्कथंचन॥
असीद्ग्रर्भोदकं चैव नान्यदासीत्कथंचन॥३॥

The same Goddess pervaded the embryonic waters in the form of darkness (tarnas). In the embryonic waters there was nothing else

लक्ष्मीसतुष्टाव च हरिंगर्भोदे पक्षिसत्तम॥
लक्ष्मीधराभ्यां रूपाभ्यां प्रकृतिर्हरिणा तथा॥४॥
शेत श्रुतिस्वरूपेण स्तौति गर्भोदके हरिम्॥
नारायण नमस्तेऽसतु शृणु विज्ञापनं मम॥५॥

O best of birds, Lakṣmī praised Hari in the embryonic waters. Prakṛti assumed the forms of Lakṣmī and Pṛthivi. She slept with Hari and praised the lord in the Cosmic waters with the mantras : O god Nārāyaṇa, I offer my homage to you. Please attend to my entreaties

अजां जहि महाभाग योग्यानां मुक्तिमावह॥
अजा तु प्रकृतिः प्रोक्ता चापरा प्रकृतिः परा॥६॥

O blessed one, please remove my illusion. Confer liberation to the worthy. The primordial Prakṛti is twofold : Parā and Aparā.

शततोवरा तु ब्रह्माणी ब्रह्मपत्नीवरानना॥
उमा शच्यवरा तस्या अवराः संप्रकीर्तिताः॥७॥

Inferior to Prakṛti is Brahmans. The fair-faced Umā is inferior to Brahmans. Śacī, the consort of Indra, is inferior to her. The three Prakṛti, the primordial nature.

एतासां हननं नैव प्रार्थयामः सदा हरे॥
अस्ति प्रतिनृषु ब्रह्म प्रकृती द्वे व्यवस्थिते॥८॥

O Hari, we do not beg of you for the removal of the three. In every man there exist two Prakṛtis.

एका तु नित्यसंसारा त्वजशब्दाभिधायिका॥
द्वितीया तु तमोऽपोह्या अजशब्दाभिधायिका॥९॥
अत एव त्वजे ज्येष्ठे इति लोके प्रकीर्तिते॥
सुखदुःखप्रदा चैव अपरा दुःखदैव तु॥१०॥

One is eternal and unborn, the other is wrapped up by Tamas. The two are popularly known as Ajās, the elder and Ajā the younger. One awards pleasure and pain, the other awards only pain.

मोक्षाधिकारिणामेव ज्ञानैश्वर्यादयो गणाः॥
तेषामाच्छादिका होका तमोंगा सा प्रकीर्तिता॥११॥

Those worthy of liberation are blessed to share knowledge and supremacy. Prakṛti that wards off knowledge and supremacy is named dark-complexioned.

जीवं प्रति महाविष्णुं पाह्याच्छादयति प्रभो॥
सा परा प्रकृतिर्ज्ञेया परमाच्छादिका स्मृता॥१२॥

The Aparā Prakṛti is Paramācchādikā. since it covers "the Self from the vision of the Supreme Self.

एवं सा परमा दुष्टा तमोंगा तु प्रकीर्तिता॥
जीवं ब्रह्मोदर्नास्ति सा क्वचित्॥१३॥

Such a wretched tamasic Prakṛti abides in human beings, O bird, she does not abide in Brāhmaṇa.

पिशाचत्वसमुद्दिष्टा जीवस्येस्यधिकारिणः॥
प्रेरिका तु तयोर्देव्योस्त्वमाद्या सुखात्मिका॥१४॥

She assumes the role of a Piśācikā for the individual struggling for release. I am the propeller of the two (Parā and Aparā).

तत्र विष्णो महाभाग सगुणाच्छादको हितः॥
परमाच्छादिकं दुष्टां व्यामुच्यैव महाप्रभो॥१५॥

O lord Viṣṇu O blissful one, that which envelops the guṇas is the most beneficial.

मोक्षं देहि त्वद्भक्तानां महाप्रभो॥
परमाच्छादिका ह्यस्मान्नित्य संसारिणो यतः॥१६॥

O sovereign lord, O supreme god, you confer liberation to your devotees after deserting the wicked Prakṛti that envelops the universe all round. She envelops all of us who are ever transmigrating.

अत एव च नित्यत्वात्तस्मात्तदपसारणम्॥
कुरु देव महाभाग इति विज्ञायतां मम॥१७॥

Since she is eternal, her removal becomes a necessity. O auspicious lord, accept my entreaties, drive her away from me.

एवं स्तुतो हरिः कृष्णो सुप्रबुद्धोऽपि सर्वदा।
उद्बुद्धवन्महा विष्णुरभूदज्ञपरीक्षा॥१८॥

Lord Hari, though always wakeful, plays the role of one who has just wakened from sleep. It is just to test the ignorant.

तस्य नाभेरभूत्पङ्कं सौवर्णं भुवनाश्रयम्॥
तत्प्राकृतं च विज्ञेयं भूदेवी त्वभिमानिनी॥१९॥

Out of his navel there grew up a golden lotus which became the substratum of the world. The lotus was constituted of matter, of which the earth was the presiding deity.

अनंतसूर्य्यवच्चैव प्रकाशकरमीरितम्॥
चिदानन्दमयो विष्णुस्तस्माद्भिन्नो न संशयः॥२०॥

It was as illuminating as the eternal solar deity. Viṣṇu whose nature is consciousness and bliss was surely distinct from it.

विष्णोः स्वरूपभूतं च ये विजानांति ते नराः॥
ते यांति ह्यधरं लोकं तथा तत्संगिसंगिनः॥२१॥

Those who think that Viṣṇu is identical with Prakṛti go to inferior regions, as also those who are associated with these.

किरीटादिकवच्चैव ज्ञातव्यं च खगेश्वर॥
किरीटाद्या अपि हरेर्द्विद्या संति न संशयः॥२२॥
स्वरूपा ह्यस्वरूपाश्च स्वस्वरूपनिदर्शने॥
गृहीता इति विज्ञेया न स्वरूपाः खगेश्वर॥२३॥

O lord of birds, the phenomenon can be explained by the analogy of a diadem.

Diadems are twofold : identical and non-identical. As a matter of illustration they are assumed to be identical. Intact, they are not identical, O lord of birds.

ब्रह्माण्डं ह्यसृजत्तत्र सर्वलोकविधायकम्॥
प्रलये मुक्तिहीनश्च सुप्त इत्युच्यते बुधः॥२४॥

He created the universe, divided into several regions and inhabited the people therein. During the period of dissolution the lord alone exists taking rest which the learned declare to be a sort of sleep.

तस्य समिवस्त्रिवं च न ज्ञातव्या खगेश्वर॥
प्रलयोपि महाभाग ब्रह्मवाय्वोर्न चास्ति हि॥२५॥

O lord of birds, with the dissolution of the Universe the lord is not effected. Brahma and Vāyu do not perish ever.

वृत्तिरूपं परं ज्ञानं पाद्यार्घ्यं नात्र संशयः॥
इन्द्रियाणामुपरतिः सुप्तिरित्युच्यते बुधैः॥२६॥

Knowledge of the Supreme lord is circumscribed by condition as the water for washing the feet. When the organs of senses stop to work it is called 'sleep'.

ब्रह्मवाय्वोश्च पासग्नि वास्तवं स्यात्खगेश्वर॥
कथं तर्हि तयोर्वर्ते ह्यविल्यत्वमुच्यते॥२७॥

O lord of birds, Brahma and Vāyu are elernal. How can it be said that they are not dissolved at dissolution?

तस्मात्तद्वास्तवं नास्ति ब्रह्मवाय्वोः खगेश्वर॥
स्वप्नावस्थायाः सदृशीह्यवस्था सुप्तिसंज्ञिका॥२८॥

O lord of birds, Brahma and Vāyu are not the real entities. The sub-conscious state Supti is similar to another subconscious state named dream (svapna).

ब्रह्मण्यमुख्यया वृत्त्या हस्तीत्येवं निबोध मे॥
अतो न वास्तवमिदमंगीकार्यं खगेश्वर॥२९॥
वास्तवं ये विजानंति तेषां नित्यं धनं तपः॥

This state is metaphorically applied to Brahma. Hence, O lord of birds, the existence of Brahma, and Vāyu should not be taken for granted. Those who realize this fact are for ever blessed with wealth as the merit of penance.

श्रीगरुड उवाच

सुप्तिस्त्वज्ञानकार्यत्वात्सुप्तिर्नास्तीत्युदीरिता॥३०॥

Garuḍa said :—The notion of Supti is caused by ignorance. Supti is not actual.

यदा हि कारणं चास्ति तदा कार्यमिति प्रभो॥
इत्यभिप्रायगर्भेण त्वं समाधास्य ते यदि॥३१॥
तर्हि तस्य महाभाग कथं ब्रूहि भयादिकम्॥
भयादिकं ह्यस्तु नाम का वास्माकं क्षतिर्भवेत्॥३२॥

O lord, if there is a cause, there can be effect.

There can be no effect without a cause. It you base your arguments on this statement, then O blessed one, there being no cause how could Brahmā suffer from fear.

Or assuming that Brahmā suffers from fear, can we lose anything from this assumption.

एवमुक्तस्तु गोविन्द्रोब्रवीत्तत्रापि कारणम्॥
भयं त्वज्ञानकार्यं स्यात्कार्याकारणमत्र हि॥३३॥

Thus addressed, the lord said in reply. Fear is caused by ignorance. Thus the causal theory becomes applicable in regard to Brahmā.

प्रीयते मत्वा ब्रह्म तस्मात्सुप्तिश्च तत्र हि॥
अज्ञादिकं यदि ब्रह्म तस्य न स्यात्कथंचन ॥३४॥
कथं सुखी प्रदृश्येत न कथञ्चित्करिष्यात्॥
कथ वा मुक्तिपर्यंतं ज्ञानव्यक्तिर्वदस्व मे॥३५॥

If we do not admit ignorance to be the cause of fear or pleasure then how could there ever be a feeling of fear or pleasure.

Hence, whatever feeling of fear or pleasure inspires the devotee is caused by ignorance.

यद्यज्ञानं तस्य सत्यं न स्यात्तर्हि महाप्रभो॥
अत्यादरात्कथं ब्रह्मञ्छ्रवणं कुरुते वद॥३६॥

If fear or pleasure are caused by ignorance, then there should be no actual fear or pleasure, both being the results of ignorance O lord, then how is it that the seeker of the truth is extremely devoted to the lord

इति तस्य वचः श्रुत्वा कृष्णो वचनमब्रवीत्॥
भयं च वास्तवं तस्य न जानीहि महामते॥३७॥

On hearing the words of Garuḍa, lord Kṛṣṇa said in reply. O wise one, the fear is assumed, it is not actual.

दृश्यते मद्भयं तस्य हरिप्रीत्यर्थमेव च॥
भयाकामवतीवानमुवास्तवमीरितम् ॥३८॥

It is assumed just for the pleasure of the lord. Fear etc. are, in fact, not real.

प्राप्तसारब्धलेशस्त तस्य नास्ति खगेश्वर॥
दुःखाज्ञानादिकं किञ्चित्कथं तस्मिन् भविष्यति॥३९॥

For him who has attained the fruits of his activities no sorrow is caused by ignorance. How can there be a sorrow in the lord ?

विष्णोराज्ञानुसारेण भयायानुकरोत्यसौ॥
तेन प्रीणाति च हरिस्तस्य नास्त्यत्र संशयः॥४०॥

By the command of the lord the devotee assumes fear. The lord is pleased thereby. Intact, the fear never enters in him.

श्रृणोति सततं ब्रह्मा च चिन्त्यात्तावताज्ञता॥
कदाचिद्दृश्यते ब्रह्म दुःखी न च खगेश्वर॥४१॥

Brahma observes all this. But this does not prove that ignorance (as a cause) is existent in Brahma. O lord of birds, Brahma is never found to be sorrowful.

यद्ब्रह्म च न जानीयाद्धरिप्रीत्यर्थमेव च॥
दुःखिवद्दृश्यते ब्रह्मा आज्ञानां मोहनाय च॥४२॥

If he makes no attempt to realize Brahma and obtain pleasure thereby, Brahma appears to be distressed just for deluding the ignorant.

योग्यतामनतिक्रम्य यावज्ज्ञानं च तिष्ठति॥
ब्रह्मणस्तावदेवास्ति नात्र कार्या विचारणा॥४३॥

The knowledge of Brahma comes to the seeker according to his power of receptivity.

ज्ञानस्य व्यक्ता नाम विद्यमानस्य चादरात्॥
ज्ञानस्यसासादनं चैव ज्ञानव्यक्तिरिति स्मृता॥४४॥

The manifestation of the unmanifest knowledge and the acquirement thereof is called the visibility of knowledge (Jñāna).

अतो ज्ञानादिकं नास्ति ब्रह्मणः परमेष्ठिनः॥
पद्माद्धिरण्म याज्जातो ब्रह्मा तु चतुराननः॥४५॥

Hence, the supreme lord being knowledge itself there is no scope of ignorance. The four-faced Brahmā was evolved out of a golden lotus from the navel of Viṣṇu.

सर्वदाऽऽलोचनायुक्तस्तेन स्वालोचनं कृतम्॥
अज्ञानां मोहनार्थाय हरिप्रीत्यर्थमेव च॥४६॥
संकल्पोपि तथैवास्ति न ह्यज्ञानात्कृतस्तथा॥
को वा मां सृष्टवानत्र इति ह्यालोच्य स प्रभुः॥४७॥

He was endowed with the power of reflection. He reflected to himself : "Will or desire has been created, for deluding the ignorance and propitiating the lord, out of knowledge itself, not from ignorance. Lord

Brahmā queried himself: "Who has created me."

तं विचारयितुं ब्रह्मा पद्मनाडीं विवेश ह॥४८॥

For an answer to this query Brahmā entered the lotus-stalk.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे द्वितीयांशे धर्मकाण्डे श्रीकृष्णगरुडसंवादेऽज्ञानहेतुनिरूपणं नामैकादशोऽध्यायः॥ ११॥

अध्यायः १२ / Chapter 12

श्रीकृष्ण उवाच

नाडीं समाविश्य महानुभावः
श्रीविष्णुभक्तो त्वथ पुष्करस्थः॥
विचारयामास गुरुं स्वमूलं
नारायणं निर्गुणमद्वितीयम्॥ १॥

Śrī Kṛṣṇa said :—The noble Brahmā, the devotee of Viṣṇu who was seated on the lotus entered the lotus-stalk.

He meditated upon lord Viṣṇu who though non-dual and qualityless is the cause of his origin.

एतावता हरिभक्तस्य तस्याप्य-
च्छिन्नभक्तस्य चतर्मुखस्य॥
विचारकाले च विचिन्तनीयो
ह्यज्ञानलेशस्तु खगेश्वरेश्वर॥ २॥

Brahmā, the perpetual devotee of Hari, O lord of birds, was swayed by ignorance when he meditated upon the source of his birth.

यथास्ति विष्णोर्मनः सङ्कल्प
एव तथैव सोपि प्रकरोति नित्यम्॥
आलोचने तस्य सदास्ति
भूमन्स्वयोग्यतामनतिक्रम्य चैव॥ ३॥

As the mind of Viṣṇu is constituted of nothing but desire, to his utmost he indulges in self-reflection.

हरेः स्वरूपे च तथा प्रपंचः
स्वस्मिन्स्वरूपे च खगास्ति ज्ञानम्॥
यथापि नित्यं परिचारवारि च
अज्ञातवद्दृश्यते विष्णुना च॥ ४॥

In the form of Hari, O lord, there exit both, simultaneously, illusion and knowledge. But the two remain invisible like moving water in the clouds.

शृणुष्व सम्यङ्निगृहीतचित्तो यथा
प्रोवाच स विजानाति देवः॥ ५॥

सदा त्वदोषं प्रविशेषश्च मुक्त
वेदास्तथा वा पविजानन्ति नित्यम्॥
तस्य स्वरूपं न तथा हरिं च
स्वयोग्यतामनतिक्रम्य वेधाः॥ ६॥

Sometimes, he manifests both, there being a distinct purpose for this manifestation.

Now, hear attentively how the lord himself declared his holy form, devoid of differences as it is known to the Vedas, but which Brahma with his limited capacity is not capable of knowing, as he (Brahma) does not realize his form to be identical with Viṣṇu.

O lord of birds, there is no ignorance in this conception.

हरेः प्रीत्यर्थं कुरुते सौ
कदाचित्तत्रापि कश्चिद्विशेषोऽस्ति वींद्र॥
हरेः स्वरूपं न विजानाति सर्वं
स्वयोग्यरूपं सर्वदा वेत्ति विष्णोः॥
तत्राज्ञानं नास्ति किंचिद्द्विजेन्द्रि
यावत्स्वरूपं च तथैव लक्ष्म्याः॥ ७॥
वेधा न जानाति कुतस्तदन्ये तयोः
स्वरूपं न विजानाति सर्वम्॥
तथापि वेदनेकदेशेन वेद
जानाति लक्ष्मीर्हरिरूपं यावत्॥ ८॥

Similarly, Brahma is incapable of knowing the form of Lakṣmī. Not to speak of others, O lord of birds, Brahma does not know the form of both Viṣṇu and Lakṣmī. The Vedas know the form of Viṣṇu in entirety. So does Lakṣmī.

तावन्नं जानाति विधिः खगेन्द्र
ज्ञाने विधातुश्च स्वयोग्य भूते॥
अतो विरिंचस्य न चिन्तनीयो
ह्यज्ञानलेशः क्वापि देशे च काले॥ ९॥

O lord of birds, since Brahma with his circumscribed knowledge does not know the

form of Viṣṇu he is charged with the fault of eternal ignorance not conditioned by time or place.

नाडीं समाविश्य तदा विरिंचो
न वेद नारायणमेकवच्च्व॥
तदा शृणोत्तं कमलासनं
प्रभुस्तपस्तप द्व्यक्षरं सादरेण॥१०॥

Brahmā entered the lotus-stalk but he could not visualize Viṣṇu, the source of his being. Thereafter, Brahmā heard from the lotus-stalk a voice containing two syllables O Brahman, perform tapa—penance.

अभिप्रायं तस्य सम्यग्विदित्त्वा
तपः कुरु त्वं हरितुष्ट्यर्थमेव॥
तपोऽकरोद्धरिपादैकनिष्ठो हरेः
प्रीत्यर्थं दिव्योसहस्त्रवर्षम्॥ ११॥

Recognizing clearly that it was the voice of the lord enjoining penance, he practiced penance at the feet of the lord, just for his pleasure.

ततो हरिः प्रादुरासीत्खगेन्द्र वरं
दातुं भक्तवरस्य दिव्यम्॥
सदा विष्णुं देवदेवो ददर्श
चतुर्भुजं तं जलजायताक्षम्॥१२॥

O lord of birds, then lord Viṣṇu manifested himself to confer favour to his best devotees.

Then the great god Brahmā looked at the four-armed Lord Viṣṇu with eyes resembling full blown lotus.

श्रीवत्सलक्ष्मं गलशोभिकौस्तुभं
संपश्यन्तं सुपसन्नार्द्रदृष्ट्या॥
दृष्ट्वा हरिं ब्रह्मा नारायणं च पुरः
स्थितं भक्तवश्यं दयालुम्॥१३॥

The lord wore Śrīvatsa gem on his chest and the Kaustubha round his neck. He looked with the most agreeable and affectionate glance.

समर्चयामास महाविभूत्या
भक्त्या हरेः पादतीर्थे दधार॥
अस्तौन्महाभागवतप्रधानो
हरिं गुरुं भक्तिविवर्धितात्मा॥१४॥

At the sight of compassionate Viṣṇu who is fascinated by his devotees, Brahmā knelt and worshipped him with devotion. With his soul engrossed in meditation he, the eminent devotee, lauded Hari thus.

ब्रह्मोवाच

रमेश लोकेश जगन्निवास
तव स्वरूपं न विजानाति देवी॥
तव प्रसादात्सुविजानाति देवी
गुणान्वेदोक्तन्सर्वदा वींद्र सर्वान्॥१५॥

O lord of Lakṣmī, O lord of the world, abode of the people, goddess Lakṣmī does not know your real form. By your grace, she understands your qualities which are known to the Vedas.

तथापि सा न विजानाति
देवी साकल्येनाशेषितः सद्गुणांश्च॥
यद्यप्यनुक्तं पञ्चभिर्नास्ति
वेदैस्तथापि देवऽत्र विशेष आस्ते॥१६॥

Still Laksrtti does not know your traits. in entirety. Nothing remains which the Vedas have not covered up. There are yet some distinct traits which are not expressed by the Vedas.

तत्त्वेच्छवः प्रविजानन्ति नित्यं
वेद सूक्तान्क्वाप्यनुक्तांश्च सर्वान्॥
आदौ जानंत्यत्र वेदा मुरारे
ऋगायदः सुष्ठु चत्वार एव॥१७॥

Some special traits are declared in the Vedas which are known only to the aspirants. O lord, at first, the four Vedas—Ṛg, Yajuṣ, Sāman and Atharvan—know them rightly.

वेदा ह्येते वेदयंतीति देव
तथा पुराणं भारतं पञ्चरात्रम्॥
क्रमादितो विचिन्त्यो सा विष्णुगुणान्स्व-
योग्यान्सदा विजानाति रमापि देवी॥१८॥

The Vedas are so called because they know the lord. So do the Purāṇas, Mahābhārata and Pañcarātra texts. Goddess Lakṣmī too knows of the traits of Viṣṇu as large in number as they come within her knowledge.

विशेषतो ह्युक्तगुणा नृगादिषु
स्वयोग्यभूतान्संविजानाति देवी॥

सामान्यतः प्रविजानाति देवी
हरेर्गुणान्न विशेषाच्च नित्यम्॥ १९॥

She knows the distinct qualities of the lord which are mentioned in the Vedas, as far as her capacity permits. She knows the traits in general but not in particular.

अहं विजानामि समाप्रसादात्तव
प्रासादाच्च गुणान्सदैव॥
स्वयोग्यभूताङ्छ्रुतिषूक्तान् गुणांश्च
कांशिचद्विजानाति हरेर्न कश्चित्॥ २०॥

I too know certain traits declared in the Vedas as far as my capacity, by the favour of Lakṣmī as well as yours.

तव प्रसादाच्च मम प्रसादात्
कालांतरे तांश्च जानाति शेषः॥
दुष्कर्मलेशान्नः तिरोहितान् गुणान्यानेव
पूर्वं विदितान् स्वयोग्यान्॥ २१॥

There are still certain traits which remain unknown to many. But Śeṣa, the Serpent-chief knows them too. These remain hidden to others due to their bad Karman.

तानेव ज्ञात्वा पुनरेव शेषस्तिरो
हिताँल्लब्धगुणस्ततः स्मृतः॥
सदा स्वयोग्यांश्च हरेर्गुणांश्च
उमापतिश्चापि तव प्रसादात्॥ २२॥

Śeṣa knows those traits which are known to many as far as he is able to know. Thereafter, he knows those too, which are hidden to others. He is, therefore, called the one who has the knowledge of all traits of Viṣṇu.

यदा विजानाति हरे मुरारे
अप्राप्तलब्धेति तदोच्यते हरः॥
ममापि लोकं च यदा मुरारे
तदा विजानाति तव स्वरूपम्॥ २३॥

The lord of Umā, Hara, knows, by your favour, the traits of the lord as far as his capacity. O lord, therefore, he is called the one who has obtained what is not accessible to others. O lord, when he knows my regions he knows your form as well.

गोविन्द नित्याव्यय चित्सुपूर्ण
तव प्रसादान्नास्ति शतेषु तन्मम॥
येये हि देवाश्च शरीरधारिणस्ते
ज्ञानहीना विषयेषु निष्ठाः॥ २४॥

O lord, you are eternal, indestructible super consciousness. I cannot make a better choice among many.

The gods who incarnate on earth are devoid of knowledge, absorbed in the objects of senses.

येये देवा विषयेषु
निष्ठास्तेते देवा बहिरर्थभावाः॥
येये देवा बहिरर्थभावा
मोक्षादन्ये प्रलपन्तः सदैव॥ २५॥

The gods who are absorbed in the objects of senses are attached to outward pleasures. The gods who are attached to sexual pleasures talk in vain of liberation.

तव स्वरूपे च जगत्स्वरूपे
तवासमानं नास्ति विष्णो सदैव॥
यतस्तव प्राकृतो नास्ति देहो
यतो ज्ञानं नास्ति नास्त्ये व नित्यम्॥ २६॥

O lord, there is no distinction between your nature and that of the lord. Since you possess no material body there cannot be eternal ignorance associated with you.

पूर्णानन्दज्ञानदेहोऽपि नित्यं
सदा शरीरी भाष्यते भक्तिमद्भिः॥
यतस्तव प्राकृतो नास्ति देहो
ह्यतोपि नित्यमशरीरीति च स्मृतः॥ २७॥

You possess a body eternally constituted of bliss and knowledge. Still the devotees regard, you have a physical body. Since you have no physical body, their calling you a bodiless one should only be correct.

नतोऽहं सर्वदास्मिञ्शरीरे-
ऽहंममेत्यभिमानेन शून्यः॥
अत्तोऽप्यहं त्वशरीरी सदैव
तथैव नित्यं बहिरर्थैश्च शून्यः॥ २८॥

My homage to you, O bodiless one who are devoid of Ego or attachment. I too am devoid of physical body and unattached to outward objects.

स्वभोगभार्यासत्यलोकादिभोगः
स्वयोग्यभोगो वस्त्रमाल्यादिभोगः॥

एते हि सर्वे बहिरर्थसंज्ञकः
नैसर्गकामाः सर्वदा मे हि विष्णो॥ २९॥
तथाप्यहं कामहीनो हि
नित्यं रुद्रादयः कामवन्तो यतोतः॥
शरीरिणस्ते बहिरर्थभावा
अज्ञानवंतोऽपि च संस्मृताः खग॥ ३०॥

O lord, the objects of enjoymentwoman, heaven, silken clothes, garlandscome within the range of my material desires, still I am devoid of any material desire.

Rudra, etc., invested with physical bodies and attached to outward objects are possessed of ignorance, O bird.

स्वदारभोगे केवलां प्रीतिमेवं
हरेरेवं सर्वदाहं करोति॥
स्तम्बास्त्रादीन्धारियिष्ये सदैव
विष्णोः प्रीत्यर्थं नैव गात्रार्थमेव॥ ३१॥

O lord, I become attached to women. I wear silken clothes and put on garlands, just for the propitiation of lord Viṣṇu, not for my physical enjoyment.

नित्यानन्दादन्यकामो न मेस्ति
अतः सदा बहिरर्थैश्च शून्यः॥
ममापि भार्या बहिरर्थशून्या
अमूढभावा मूढवतीव दृश्यते॥ ३२॥
अमूढभूता ज्ञानिनां सर्वदैव
तथाज्ञनां ज्ञानहीनेति भाति॥
यावज्ज्ञानं चास्ति मे वास्तुदेव
तावज्जज्ञानं वासुदेवस्य चास्ति॥ ३३॥
यावज्ज्ञानं वासुदेवस्य चास्ति
तावज्ज्ञानं ज्ञानवतामृजूनाम्॥
कर्मणैवाज्ञानिनां वानृजूनाम-
स्पष्टरूपो ज्ञानगतो विशेषः॥ ३४॥
सोरिप्रकाशे च यथैव दर्शनं
तथा मम ज्ञानगतो विशेषः॥
दीपप्रकाशे च यथैव दर्शनं
तथा ज्ञानं वासुदेवस्य चास्ति॥ ३५॥
अस्पष्टरूपा न्यूनता ह्यस्ति
वयौ तथा ज्ञानं नैव संचिन्तनीयम्॥
एतादृशी ज्ञानशक्तिर्मुरारे-
र्वाय्वादीनां मोक्षपर्यंतमन्ति॥ ३६॥

I have no other desire, except the attainment of eternal bliss. I am not, therefore, attached to outward pleasures nor my wife too is attached to them. Though not actuallystupid she appears to be stupid. To the wise she appears to be wise. To the stupid she appears to be stupid.

O lord, I possess as much of knowledge as is possessed by Vāsudeva. As much knowledge is possessed by Vāsudeva, so much knowledge is possessed by the wise men of straight nature.

The stupid men of complex nature are characterized by the intricacy of ignorance.

I have a perfect vision of knowledge as distinct and clear as the perception of an object m the light of the sun. Vāsudeva possesses as much of knowledge as the perception of an object in the light of a lamp.

Vāyu is inferior to us both, though his inferiority is not too visible. Hence, one. should not think of complete knowledge to be present in Vāyu. Thus, I have explained to you the extent of knowledge in the lord as well as in Vāyu and others till they obtain release.

ज्ञानं त्वृजूनां मोक्षकाले
पिपञ्चवाय्वादीनां प्रलयेनाद्रादीर्न॥
वायोर्मम प्रलये सृष्टिकाले
तथा गायत्र्या नास्तिनास्त्येव मोहः॥ ३७॥

The five Ṛjus attain knowledge at release; Vāyu and others at dissolution; Gāyatrī suffers stupefaction either at dissolution or at re-creation.

गायत्रीवद्धारत्या देवदेव
ज्ञातव्यमेवं हरितत्त्ववेदिभिः॥
ममाज्ञानं दृश्यते यत्र कुत्र
दैत्यादीनां मोहनार्थं सदैव॥ ३८॥

O lord of lords, Bhāratī is at par with Gāyatrī. Those who are versed in the principles of knowledge related to Viṣṇu should hnow all about this.

तेन प्रीतिर्देवदेस्य विष्णोर्भविष्यतीत्येव विनिश्चितात्मा॥
प्रश्नादिकं त्वज्ञवत्सर्वदैवं मोहनायाधमानाम्॥ ३९॥

I too suffer from illusion, sometimes but this illusion is assumed for stupefying Daityas, so

that the supreme god Viṣṇu may be gratified thereby.

Like an ignorant person I put queries for stupefying people.

सूर्योदये नास्ति यथा तमश्च
तथाज्ञानं नास्तिनास्त्येव देव॥
करोम्यहं श्रवणं सर्वदैव हरिप्रीत्यर्थं सतां हि॥४०॥

As darkness does not exist with the rise of the sun so ignorance does not exist with the rise of knowledge.

I know reality for certain, still I assume listening to, as if I know it not.

शतजन्मगमतानां त्वनृजूनां पूर्वमेव तु॥
अपरोक्षा भाव एव ह्यज्ञानं समुदीरितम्॥४१॥
अपरोक्षानन्तरं तु नास्त्यज्ञानं न संशयः॥
शतजन्मसु देवेश अपरोक्षेण सर्वदा॥४२॥

Men of complex nature, though they have passed through hundred births, remain in ignorance so long as they do not realize Self. After they have realized Self there remains no ignorance.

पूर्णज्ञानं ममास्त्येव नात्र कार्या विचारणा॥
शतजन्मसु पूर्वं तु परोक्षेण मम प्रभो॥४३॥

O lord of gods, after passing through series of births and realizing Self I obtained complete knowledge.

पूर्णं ज्ञानं सदाप्यस्तीत्येवमाहुर्महर्षयः॥
संज्ञाजन्मगतायाश्च सरस्वत्या महाप्रभो॥४४॥

But the great sages have declared that even when passing through the series of births and before attaining to complete integration I possessed a complete knowledge of the Self. O great lord, Sarasvatī, who was born as Saṁjñā, has no ignorance.

नाज्ञानं चिंतनीयं हि ब्रह्माव्वोश्च देव हि॥
अत्र कश्चिद्विशेषोस्ति ज्ञातव्यस्तत्वमिच्छुभिः॥४५॥

No notion of ignorance should be ascribed to Brahmā and Vāyu. Now I relate to you a secret which every aspirant shall desire to know.

अवतारेषु भारत्याः कदाचिज्ज्ञानपूर्वकम्॥
सर्वदा ज्ञानरूपा सा सर्वदुःखविवर्जिता॥४६॥

Among incarnations, Bhāratī is knowledge incarnate, devoid of all sorrows.

दैत्यानां मोहनार्थाय अंशे दुःखीव दृश्यते॥
तस्या दुःखादिकं किंचिन्नास्तिनास्त्येव सर्वथा॥४७॥

For stupefying Daityas she professes to be sorrowful. partially. In fact, she imbibes no sorrow whatsoever.

अपरोक्षतिरोभाव ईषत्काले प्रदृश्यते॥
तावन्मात्रेण वाज्ञानं तस्यां नैवाहितं च यत्॥४८॥
मूलरूपे तु नास्त्येव भारत्या ज्ञानविस्मृतिः॥
भारत्यास्तु यथा नास्ति सरस्वत्यास्तु किं पुनः॥४९॥

For a short while, when the realized object deludes the grasp, there is ignorance. But in the basic form, there is no ignorance in Bhāratī. How can there be one in Sarasvatī ?

अंशावतरणं नास्ति सरस्वत्याः कदाचन॥
अंशात्र तरणं नास्ति ममापि मधुसूदन॥५०॥

So Sarasvatī never incarnates partially. O slayer of Madhu, I too do not incarnate in part.

तथैव ज्ञानमस्त्येव हरेर्नारायणस्य च॥
वायोरंशावतारोस्ति यथा मूले तथैव च॥५१॥
बलज्ञानादिकं सर्वं चिन्तनीयं न संशयः॥
तथापि वायौ दृश्यंते बलज्ञानादिव्यक्तयः॥५२॥
अवतरेषु वायोस्तु सम्यक् शक्त्यात्मनास्ति हि॥
अपरोक्ष तिरोभावौ नांशावतरणेष्वपि॥५३॥
बलज्ञानदिकं यावन्मूलरूपे प्रदृश्यते॥
त्रेतायुगस्वरूपे च न दर्शयति तादृशम्॥५४॥

She and myself are possessed of knowledge. Vāyu who incarnates in part possesses strength and knowledge in the original form but less when he incarnates.

Strength and knowledge are manifest in Vāyu in all incarnations, though the proportion is less in Tretā than in any other age.

त्रेतायुगस्वरूपे च यादृक् चादर्शयत्प्रभो॥
द्वापरस्थे स्वरूपे तत्तद्दर्शयति तादृशम्॥
त्रेतायुगस्वरूपे च यादृक् चादर्शयत्प्रभो॥५५॥

As much of strength and knowledge as he reveals in Tretā, the same he manifests when lie incarnates in Dvāpara.

द्वापरस्थे वायुरूपे यादृग्वादर्शत्प्रभुः॥
वायुः कलियुगे रूपे तद्दर्शयति तादृशम्॥५६॥

As much of strength and knowledge as he manifests in Dvāparam, the same he manifests when he is born in Kali.

तथा दर्शयते वायुर्दैत्यानां मोहनाय च॥
अवतारेषु वायोश्च अन्तरं ये विदुः प्रभा॥५७॥
तेऽधं तमः प्रविशंते ते दैत्या न च ते सुराः॥
वायावप्यन्तरं नास्ति हरितत्त्वनिर्विर्णये॥५८॥

Vāyu shows his strength and knowledge for stupefying Daityas.

O lord, those who recognize difference in each incarnation of Vāyu go to dark regions. They are daityas, not devas.

We find no difference between Vāyu and Hari as we investigate into the nature of Hari.

निंदां कुर्वंति ये विष्णोर्जिह्वाछेदं करोम्यहम्॥
तदर्थमेव वायोश्च अवतारः सदा भुवि॥५९॥

I sever the tongues of those who reproach Hari. Vāyu incarnates on earth with that object in view.

गुणपूर्णस्य विष्णोस्तु निर्गुणत्वविचिन्तम्॥
जातानंदादिपूर्णाख्यं सोहमित्यादिचिन्तनम्॥६०॥

[The following should bs avoided as they amount to the censure of Viṣṇu.]

To think that Lord Viṣṇu is devoid of qualities while he is possessed of qualities.

To think that he is identical with me, while full of bliss he is not identical with me.

चिदानंदात्मके देहे उत्पत्त्यादिविचिन्तम्॥
अच्छेद्याभेद्यगात्रेषु च्छेदभेदादिचिन्तनम्॥६१॥

To think that he takes birth while possessed of cternality, consciousness and bliss he does not take birth.

देव्या नित्यावियोगिन्या वियोगादिविचिन्तनम्॥
क्लेशशोकादिशून्यस्य हरेः क्लेशादिचिन्तनम्॥६२॥

To think that he can be cut and severed in parts while he cannot be cut and severed in parts.

To think that he can get separated from Lakṣmī while he is inseparable from Lakṣmī.

To think that he suiters from sorrows while in fact he is devoid of sorrows.

व्यासरामादिरूपेष्वृषिविप्रत्यचिन्तम॥
कृष्णरामादिरूपेषु अन्तरस्य विचिन्तम्॥६३॥

To think that Vyāsa and Rāma (Paraśurāma) are not the sage and the Brāhmaṇa.

To differentiate among Kṛṣṇa, Rāma and other incarnations.

रामकृष्णारिरूपेषु अंतरस्य विचिन्तनम्॥
रामकृष्णारिरूपेषु पराजयविचिन्तनम्॥६४॥

To think that Rāma (son of Daśaratha), Kṛṣṇa and other incarnations can be vanquished in the battle.

सन्तानार्थं तु कृष्णे न शिवपूजादिचिंतनम्॥
रामेणदुःखयुक्तेन लिंगस्य स्थापनं कृतम्॥६५॥

To think that Lord Kṛṣṇa worshipped Śiva for the continuation of his line by getting offspring.

To think that Rama, aggrieved at the separation of Sītā, set up the image of Lord Śiva (at Rāmeśvaram).

पंचधातुमये कृष्णे हरिरूपविचिंतनम्॥
स्वयं व्यक्तस्थले चापि चिदादिनंदत्वकल्पनम्॥६६॥

To think that Lord Kṛṣṇa is Viṣṇu while in his physical form he is composed of five bhūtas.

To think that man is constituted of supreme consciousness and bliss while in fact man is not constituted of supreme consciousness and bliss.

पितृमातृद्विजातीनां हरिरूपत्वचिंतनम्॥
अस्वतंत्रेण रुद्रेण हरेरैक्यदिचिंतनम्॥६७॥

To assume that father, mother and Brahmins are made in the form of Viṣṇu, while in fact they are not made in the form of Viṣṇu.

To think that lord Viṣṇu and Rudra are identical in status while in fact Rudra is subordinate to Viṣṇu.

विष्णोः सूर्येण साकं च अभेदा देविचिंनतम्॥
सर्वोत्तमः सूर्य एव विष्ण्वाद्यास्तस्य किंकराः॥६८॥

To think that lord Viṣṇu and Sūrya are identical.

To think that Sūrya is the greatest of deities and Viṣṇu is his subordinate.

इत्यादिचितंतनं दोषो हरिनिंदेति चोच्यते॥
अस्वयं व्यक्तलिङ्गेषु अश्वत्थ तुलसीषु च॥६९॥

शालग्रामं विहायैव नमनं ये प्रकुर्वते।।
ते सर्वे हरिनिंद्रायामविकारिण एव हि।।७०।।

Those who offer homage to the holy fig tree or the sacred basil plant, unless these grow up naturally, and those who overpass Śālagrāma incur sin in Common with those who censure the lord.

मोक्षाधिकारिणो ये तु अज्ञानात्परमेश्वरम्।।
पार्थक्यनयनं येषु कुर्वंति यर्हि वा प्रभो।।७१।।

Those who, being on the verge of liberation, regard the lord as a separate entity come to grief in course of time.

तर्हि तेषां हि कालेषु दुःखं याति न संशयः।।
अतः प्रार्थक्यनयनं ये कुर्वंत्येषु सर्वदा।।७२।।
ते सर्वे त्वबुधा ज्ञेया नात्र कार्या विचारणा।।
अस्वयंव्यक्तलिंगेषु नमनं ये प्रकुर्वते।।७३।।

Those who regard the lord as a separate entity are stupid. Those who pay homage to the plants, unless these grow naturally, should be regarded as asuras.

ते सर्वे ह्यसुरा ज्ञेया नान्यथा तु कथंचन।।
विहाय शून्यमश्वत्थं नमनं ये प्रकुर्वते।।७४।।
द्विमासहीनां तुलसीमप्रसूतां च गां नवाम्।।
ते सर्वे ह्यसुरा ज्ञेया नात्र कार्या विचारणा।।७५।।

Neglecting the holy fig-tree, devoid of boughs, those who pay respects to the holy basil plant less than two months old or a young cow that has not delivered-should be declared asuras.

गुल्माद्याश्च मनुष्यांतास्ते ज्ञेया ब्रह्मबाहवः।।
अस्मच्छतायुःपर्यंतमेक एव कलिः स्मृतः।।७६।।

Life beginning with the plants and ending with humanity constitutes my arms. Full one hundred years of my life constitute an age of Kali.

कलौ संति कल्पमानं कलेरन्ते च संति च।।
तस्मिन्दिने ब्रह्मरूपे गच्छंति च तमोन्तिकम्।।७७।।

The period of Kali is counted by Kalpas. Life exists though Kali expires.

During the day of Brahmā the sinners who have strayed from the path of virtue go to the dark regions.

तत्र स्थित्वा लोकमार्गं प्रतीक्षते न संशयः।।
साधकैर्विष्णुकार्याणां वायुदासैः प्रपीडिताः।।७८।।

While staying there they wait for the turn of their destiny while the attendants of Vāyu carry out the orders of the lord and torture them severely.

शतवर्षानंतरं च सर्वेषां कलिना सह।।
वायोर्गदाहप्रहारेण लिंगभंगो भविष्यति।।७९।।

After the lapse of one hundred years the living beings together with Kali will have their subtle bodies smashed with the thrust of a club by Vāyu.

तमोंध प्रविशंत्येते तारत्येन सर्वशः।।
तमस्यंधेपि संसारे नात्र कार्या विचारणा।।८०।।

Gradually, they will enter the dark regions all round.

सर्वेषामुत्तमोंते यः कलिरेव न संशयः।।
दूषको विष्णुभक्तानां तत्समो नास्ति सर्वदा।।८१।।

Of all the ages, Kali comes at the end. Kali is the foremost of those who slander the devotees of Viṣṇu.

संसारेबांधतमसि सर्वत्र हरिदूषकः।।
मिथ्यादाने ज्ञानबुद्धिर्दुःखे च सुखबुद्धिमान्।।८२।।
तस्मात्कलिसमो लोके शिवभक्तो न कुत्रचित्।।
दुर्योधनः स एवोक्तो दुःखानंत्यस्वरूपवान्।।८३।।

In this world of mortals or in the world of extreme darkness, there is none equal to Kali who slanders the lord among the devotees of Śiva who find pleasure in ignorance and aversion in knowledge.

Kali is known as Duryodhana, the endless pain incarnate.

तस्माच्छगुणांशेन कलिभार्या तु सर्वदा।।
अलक्ष्मीरिति विख्याता सा लोके मंथरा स्मृता।।८४।।

The wife of Kali hundred percent less in qualities, is known as *Alakṣmī*, popularly known as Mantharā.

तस्माद्दशगुणांशोनी विप्रचित्तिस्तु सर्वदा।।
जरासंधः स एवोक्तः कालनेमिस्ततः परम्।।८५।।
तस्माच्छतगुणांशानेः स तु कंसेति विश्रुतः।।
तस्मात्पंचगुणैर्हीनौ मधुकैटभसंज्ञकौ।।८६।।

तावेव हंसहिडंबकौ ज्ञेयौ तौ च जनार्दन॥
विप्रचित्तिसमो ज्ञेयो भौमो वै भूतले स्मृतः॥८७॥

Hundred per cent less in qualities was Vipracitti. Then came Jarāsandha, Kalanemi and Kaṁsa. The latter was hundred per cent less in qualities. Less by five per cent in. qualities were Madhu and Kaiṭabha, also known as Haṁsa and Hiḍambaka. Bhauma was equal to Vipracitti.

तस्मादष्टगुणैरुच्यो हिरण्यकशिपुः स्मृतः॥
तस्माच्च त्रिगुणैहीनो हिरण्याक्षो महासुरः॥८८॥

Less by eight per cent in qualities was Hiraṇyakaśipu. Less by three per cent in qualities was the great Asura Hiraṇyākṣa.

मणिमांस्तत्समो ज्ञेयः किंचिदूनो बकः स्मृतः॥
तस्माद्विंशद्गुणैहर्निस्तारकाख्यो महासुरः॥८९॥

Maṇimān was equal to him in qualities. Baka was a little inferior to Maṇimān. The great Asura Tāraka was less by twenty per cent in qualities.

तस्मात्षड्गुणतो हीनः शंबरो लोककण्टकः॥
शंबरस्य समो ज्ञेयः शाल्वो दैत्येषु चाधमः॥९०॥

Śambara, the tormentor of people was less by six percent in qualities. Śālva the meanest of the Daityas, was equal to Śambara.

शंबरात्तु द्विगुणतो हिडिंबो न्यून उच्यते॥
बाणस्ततोऽधमो ज्ञेयः स तु कीचकनामतः॥९१॥

Hiḍimba was two per cent less in quality than Śambara. Bāṇa was inferior to Hiḍimba. Then came Kīcaka.

द्वापारख्यो महाहासोबाणासुरसमः स्मृतः॥
तस्माद्दशगुर्णाहिंनोनमुचिर्दैत्यसत्तमः ॥९२॥

Dvāpara Mahāhāsa was equal to Asura Bāṇa. Inferior to him by ten per cent in quality was Namuci, the strongest of Daityas.

नमुचेस्तुसमौ ज्ञेयौ पाक इल्वल इत्युभौ॥
तस्माच्चतुर्गुणैर्हीनो वातापिर्दानवाधमः॥९३॥

Pāka and Ilvala were equal to Namuci. The vilest of daityas was Vātāpi less by four per cent in qualities than Ilvala.

तस्मात्सार्धगुणैर्हीनो धेनुको नाम दैत्यराट्॥
धेनुकादर्धगुणतः केशी दैत्यस्तु चावरः॥९४॥

Dhenuka, the king of daityas, was less. than one and a half per cent in qualities. The meanest of the daityas was Keśin less than hail per cent in qualities than Dhenuka.

केशीदैत्यसमो ज्ञेयस्तृणावर्तो महासुरः॥
तस्माद्दशगुणैर्हीनौ हंसो नामरमापते॥९५॥

The great asura Tṛṇavana was equal to eśī. O lord, Haṁsa was less by ten per cent qualities than Keśin.

त्रिरिकस्तु समो ज्ञेयस्तत्समः पौरुकस्मृतः॥
वेतः स एव विज्ञेयः पूर्वजन्मनि सत्तम॥९६॥

Tririk was equal to f Haṁsa and Paurika was equal to him likewise. In the previous birth he was known as Vena.

तस्मादेकगुणैर्हीनौ कुंभांडककुपर्णकौ॥
दुःशासनस्तु विज्ञेयो जरासंधममः प्रभो॥९७॥

Kumbhāṇḍaka and Kuparṇaka were less by one per cent qualities than him. O lord, Duḥśāsana was equal to Jarāsandha.

कंसेन तुल्यो विज्ञेयो विकर्णो दैतयसत्तमः॥
कुंभकर्णाच्छतगुणैर्हीनौ क्रध्येति विश्रुतः॥९८॥

The best of Daityas, Vikarṇa was equal to Kaṁsa.

Lessby hundredpercent in qualities than Kumbhakarṇa was Kradhya.

तस्माच्छतगुणैर्हीनः शतधन्वा महासुरः॥
समानस्तस्य विज्ञेयः कर्मारिर्दैत्यसत्तमः॥९९॥

Less than hundred per cent in qualities was the great asura Śatadhanvan. The best of Daityas, Karmāri was equal to him.

कालकेयस्तु विज्ञेयः सदा वेनसमो मतः॥
अधमानां तु दैयानामुत्तमैः साम्यमुच्यते॥१००॥

Kālakeya was equal to Vena. The meanest of daityas is equal to his superior.

तत्रावेशाच्च विज्ञेयं देवानां नात्र संशयः॥
तस्माच्छतगुर्णैहीनश्चित्तमानसुरो महान्॥१०१॥

This is due to the influence the gods exercise over them. Less by hundred per cent in qualities than Kālakeya was asura Cittaman. The presiding deity of Cittaman was superior to him by hundred per cent in qualities.

तच्छरीराभिमानी तु तस्माच्छतगुणैर्वरः॥
तस्माच्छतगुणैहीनो हस्तमानसुरो महान्॥१०२॥

Less by hundred per cent in qualities was the asura Pādamān. The presiding deity of the eyes is superior to him by hundred per cent in quality.

तस्माच्छतगुणैर्हीनः पादमानसुरो महान्॥
नेत्रेंद्रियाभिमानी तु तस्माच्छतगुणो वरः॥१०३॥

Less by hundred percent in qualities was the asura Śaktimān.

चक्षुरिंद्रियमानी तु तस्माच्छतगुणो वरः॥
तस्माच्छतगुणैर्हीनः स्पर्शमानसुरो महान्॥१०४॥

Less by hundred per cent in qualities than Pādamān was the great asura Sparśamān.

तस्माच्छतगुणैर्हीनश्चंडमानसुरो महान्॥
तस्माच्छतगुणैर्हीनः शिश्नमानसुरो महान्॥१०५॥

Less by hundred per cent in qualities was Caṇḍamān. Less by hundred percent in qualities was Śiṣṇamān.

तस्माच्छतगुणैर्हीनः कर्ममानसुरः स्मृतः॥
कल्पाद्यैः प्रेरिताः सर्वे रुद्राद्या अधिकारिणः॥१०६॥

Less by hundred per cent in qualities was Karma-mān. The presiding deities Rudra and others are urged by the deities who lived at the beginning of Kalpas.

कदाचित्सुविरुद्धं च कुर्वंति तव सत्तम॥
कदाप्यहं च वायुश्च विरुद्धं नाचरे व भोः॥१०७॥

O lord, sometime they go contrary to your wishes, while I and Vāyu, O lord, never go contrary to your wishes.

मूलेष्वंशावतारेषु रुद्रादीना महाप्रभो॥
बुद्धिर्विनश्यते यस्मात्तस्माच्छिन्ना हि तेऽखिलाः॥१०८॥

O lord, Rudra and other gods lose their link with their root when they incarnate. Hence, they become powerless.

मीषते च मद्बुद्धिस्तस्मादच्छिन्नसंज्ञिकः॥
एतादृशोप्यहं देव न च शक्तिस्तु नस्तवे॥१०९॥

O lord of earth, my intellect alone remains unimpaired. Even then, O lord, I need sufficient strength to fully offer my praise.

मह्यमच्छिन्नभक्ताय दयां कुरु महाप्रभो॥
इति स्तुत्वा हरिं ब्रह्मा स्थितः प्रांजलिरग्रतः॥११०॥

O Sovereign lord, be compassionate to me who am your constant devotee. Thus having offered praise Brahmā stood before the lord with his palms joined in reverence.

॥ इति श्रीगारुडे महापुराणे द्वितीयांशे धर्मकाण्डे श्रीकृष्णगरुडसंवादे ब्रह्मस्तुतिवर्णनं नाम द्वादशोऽध्यायः॥ १२॥

अध्यायः १३ / Chapter 13

श्रीकृष्ण उवाच

इति स्ततः स भगवान् स्वपुत्रेण दयानिधिः॥
मेघगंभीरया वाचा प्रोवाच मधुसूदनः॥१॥

Śrī Kṛṣṇa said :—Lord Viṣṇu, the slayer of Asura Madhu, the receptacle of compassion, was thus praised by his son Brahmā, spoke in a voice as loud as the thunder of reigning clouds.

सृज ब्रह्मन्निमान्देवामत्प्रसादात्क्रमेण च॥
यथा वै प्राक्क्षणेतद्वत्सृज सर्वं महाप्रभो॥२॥

O Brahman, please start re-creaung the universe in the fashion you did in the previous Kalpas.

नास्ति प्रयोजनं तेन तव मत्प्रीतये सृज॥
एवमुक्तस्तु हारिणा ब्रह्मा स्तुत्वा हरिं परम्॥३॥

You have no axe to grind thereby. You create the universe to carry out my instructions." Thus spoken to by Viṣṇu, Brahmā praised die lord.

He thought of creating the Universe, just for pleasing Him.

सृष्टिं कर्त्तुं मनो दध्रे प्रीणयन्नेव माधवम्॥
महत्तत्वात्मको ब्रह्मा वायु जीवाभिमानिनम्॥४॥
आदौ सप्तर्जं गरुड पुरुषात्मका स एव च॥
ततो दक्षिणहस्तात्तु ब्रह्माणीं भारतीं तथा॥५॥

O Garuḍa, at first, Brahma, who represented intellect created Vāyu who became the presiding deity of life. He is the soul of mankind.

असृजत्ते महाभागे अव्यक्तस्य नियामिके॥
वामहस्तात्सत्यपुत्रो महतत्त्वात्मकोऽनलः॥६॥

Then, from his right hand he created Brahmāṇī! and Bhāratī. The two control the unmanifest Prakṛti.

From his left hand was created Fire, the son of Truth, representing the principle of Intellect.

ब्रह्मणो दक्षिणाद्धस्तादहंकारात्मको हरः॥
आदौ शेषस्ततो जज्ञे गरुडतदनन्तरम्॥७॥

From his right hand was created Hara representing Ego. At first, Śeṣa was born. Garuḍa came next.

तदनन्तरजो रुद्रः स एवं सृष्टवान्प्रभुः॥
स्वोत्पत्त्यन्तरं ब्रह्मा दशवर्षान्महाप्रभुः॥८॥
वायुमुत्पाद्रयामास वत्सरानंतरे प्रभुः॥
गायत्रीं जनयामास वायोरुपत्त्यनंतरम्॥९॥

Thereafter Brahmā created Rudra. Thus, Brahmā created the universe. Ten years after his own birth, Brahmā created Vāyu. A year after, he created Gāyatrī.

संवत्सरे तु भारतीमसृजत्प्रभुः॥
भारत्यनंतरं शेषं दिव्यसाहस्रवत्सरात्॥१०॥

A year after, he created Bhāratī. A thousand divine years after, he created Śeṣa.

अनंतरं संबभूव गरुडस्तु ततः परम्॥
दिव्यसाहस्रवर्षात्तु तथा रुद्र च सृष्टवान्॥११॥

A thousand divine years after, he created Garuḍa.

शेषस्यानंतरं देवीं वारुणीं च महाप्रभुः॥
दशवर्षानंरं तु ह्यसृजत्कमलासनः॥१२॥

After she lapse of the same period, he created Vāruṇī.

गरुडानंतरं देवीं सौपर्णीमसृजत्प्रभुः॥
दशवर्षानन्तरं च पार्वतीं च तथैव सः॥१३॥

When ten years had lapsed after Garuḍa was created he created Sauparṇī.

पार्वत्यनंतरं चन्द्रं मनस्तत्तनियामकम्॥
दशवर्षानन्तरं तु वासवं ह्यसृजत्ततः॥१४॥
अभिमानी दक्षिणस्य बाहोश्च परमेष्ठिनः॥
दशवर्षानंतरं तु शची तामसृजत्प्रभुः॥१५॥

After the lapse of ten years, he created Pārvatī; after the lapse of ten years, he created the moon, the presiding deity of the mind. After the lapse of ten years he created Indra, the presiding deity of the right arm. After the lapse of ten years he created Saci.

इन्द्रस्यानन्तरं कामं त्रिंशद्वर्षादनन्तरम्॥
असृजद्वामबाहोश्चमनस्तत्वाभिमानिनम्॥१६॥

After the lapse of thirty years since Indra was born, he created, from his left arm, Kāma, the presiding deity of the mind.

तदनन्तरजां देवीं दशवर्षादनन्तरम्॥
रतिं स जनयामास कामभार्या महाप्रभुः॥१७॥
कामस्याप्यभिमानी तु स एव परिकीर्त्तितः॥
ब्रह्माहंकारिकं प्राणं कार्योत्पत्तेरनन्तरम्॥१८॥

After the lapse of ten years since the birth of Kāma, he created Rati, the wife of Kāma, Brahmā is the presiding deity of Kāma. After the creation of the universe, he created Ego.

दशवर्षानन्तरं तु निर्ममे नासिक ततः॥
तस्य भार्य्या नासिकस्यः पञ्चवर्षादनन्तरम्॥१९॥

After the lapse of ten years, he created the right nose. After the lapse of five years he created the left nose.

निर्ममे नासिकां वामां ब्रह्माा लोकपितामहः॥
अहंकारादनु ब्रह्मा सज्ञानं च बृहस्पतिम्॥२०॥
निर्ममे च वर्षयुग्मपञ्चवर्षादनन्तरम्॥
पञ्चवर्षानन्तरं तु तारां भार्यां विनिर्ममे॥ २१॥

Seven years after the creation of ego, he created Bṛhaspati. Five years after, he created Tārā who became the wife of Bṛhaspati.

गुरोरनन्तरं ब्रह्मा पंचविंशादनन्तरम्॥
स्वायंभुवं मनुं चैव निर्ममे मनसा विभुः॥ २२॥

Twentyfive years after, he created Manu his son from his mind. .

पञ्चवर्षानन्तरं तु शतरूपां विनिर्ममे॥
शतरूपानन्तरं तु विंशद्वर्षदिनांरतम्॥२३॥
दक्षः शिष्यात्मको जज्ञे दक्षिणांगुष्ठतः प्रभोः॥
पञ्चवर्षानन्तरं तु वामांगुष्ठच्चतुर्मुखः॥२४॥
प्रसूतिमसृजद्ब्रह्मा सृष्ट्यर्थे परमादरात्॥
दक्षस्यानन्तरं ब्रह्मा पञ्चविंशादनन्तरम्॥२५॥
निर्ममे ह्यनिरुद्धं च मध्यमांगुलिपर्वतः॥
पञ्चवर्षानन्तरं तु ससर्ज भगवानजः॥२६॥

विराजसंज्ञका भार्यो मध्यमांगुलिपर्वतः॥
अभिरुद्धानंरत तु शतवर्षादनन्तरम्॥ २७॥
निर्ममे प्रवहं वायुं कनिष्ठांगुलिपर्वतः॥
दशवर्षानन्तरंतु प्रवाहीं प्रभुः॥ २८॥

Five years after, he created Śatarūpā. Twenty years after, he created Dakṣa from his right thumb. Five years after, the fourfaced Brahmā created Prasūti from his left thumb.

Brahmā made an all-out effort and created offspring for the increase of population. First of all, he created Dakṣa. Twenty-five years after Dakṣa, he created Aniruddha, out of the joints of his middle finger.

Twenty five years after, he created virāja out of the joints of his middle finger.

One hundred years after, Aniruddha, he created Pravaha from the joints of his little finger. Ten years after, he created Pārvatī.

कनिष्ठांगुलिपर्वाच्च वामदेवं न संशयः॥
प्रवहानन्तरं ब्रह्मा शतवर्षादनन्तरम्॥ २९॥

One hundred years after, he created Vāmadeva from the joints of his little finger.

यमं विनिर्ममे पृष्ठादष्टवर्षादनंतरम्॥
तद्भार्या शामलां देवीं तस्मादेव महाप्रभुः॥ ३०॥

He created Yamā from his back. Fight years after, he created Śyāmala who became the wife of Yama.

यमस्यानंतरं चंद्रं त्रिंशद्वर्षादनंतरम्॥
असृजद्दक्षिणाच्छोत्राच्छोत्रतत्त्वनियामकम्॥ ३१॥

Thirty years after Yama, he created the moon from tile right ear. The moon became the presiding deity of ears.

नववर्षानंतरं तु रोहिणीमसृजत्प्रभुः॥
वामश्रोत्राच्च गरुडं वामश्रोत्राभिमानिनम्॥ ३२॥

'Nine years after, the lord created Rohiṇī. He created Garuḍa from his left ear, of which Garuḍa became the presiding deity.

चंद्रस्यानंतरं सूर्यं विंशद्वर्षादनंतरम्॥
सम्यग्विनिर्ममे ब्रह्मा दक्षिणाक्ष्णश्च देवताम्॥ ३३॥

Twenty years after the creation of the moon, he created the sun from his right eye.

वामाक्ष्णो निर्ममे संज्ञा षड्वर्षानंतरं प्रभुः॥
सूर्यस्यानंतरं ब्रह्मा शतवर्षादनंतरम्॥ ३४॥

Six years after the creation of the sun, he created Saṁjñā from his left eye.

रसनेंद्रियाच्च वरुणं निर्ममे तस्य मानिनम्॥
विंशद्वर्षानन्तरं तु तस्मादेवेन्द्रियत्प्रभुः॥ ३५॥
गंगां निविर्ममे ब्रह्मा रसनेंन्द्रियदेवताम्॥
वरुणस्यानंतरं तु दशवर्षादनंतरम्॥ ३६॥

A hundred years after, he created Varuṇa from, his organ of taste and made him the presiding deity of that organ.

Twenty years after, he created Gaṅgā from the very organ of taste and made her the presiding deity of that organ.

उत्संगान्निर्ममे ब्रह्मा नारदं भगवत्प्रियम्॥
नारदस्यानंतरं तु षष्टिवर्षादनंतरम्॥ ३७॥

Ten years after, he created Nārada from, his lap. Nārada became very dear to him.

अग्निं विनिर्ममे ब्रह्मात्वगिंगिन्द्रयतः प्रभुः॥
अतो वागभिमानी स पंचवर्षादनंतपरम्॥ ३८॥
स्वाहां विनिर्ममे ब्रह्मा तामाहुर्मंत्रदेवताम्॥
अग्रेरनंतरं वीन्द्र भृगुं ब्रह्मर्षिसत्तमम्॥ ३९॥
दशवर्षानंतरं तु भ्रुवोर्मध्याद्विनिर्ममे॥
संवत्सरानंतरं तु भृगुभार्या विनिर्ममे॥ ४०॥

He created Agni from his organ of touch, sixty years after.

He, the presiding deity of speech, created Svāhā after five years. Svāhā became the presiding deity of the mantras.

O lord of birds, ten years after, from his eye-brows, he-created Bhṛgu, the best of the Brahmanic sages.

After a year, he created a woman who became the wife of Bhṛgu.

भृगोनरंतरं ब्रह्मा शतवर्षादनंतरम्॥
कश्यपं जनयामास मनसा च स्वयं प्रभुः॥ ४१॥

A hundred years after Bhṛgu, he created Kaśyapa out of his mind.

संवत्सरानंतरं तु अदितिं निर्ममे प्रभुः॥
कश्यपानंतरं चात्रिं दशवर्षादनंतरम्॥ ४२॥

A year after, he created Aditi. Ten years after Kaśyapa. he created Atri.

अत्रेरनंतरं ब्रह्मा दशवर्षादनंतरम्।।
अजीजनद्भरद्वाजं वसिष्ठ तदनतरम्।।४३।।

Ten years after, he created Bharadvāja. Ten years after, he created Vasiṣṭha

दशवर्षानंतरं तु तेषां भार्याः क्रमेण तु।।
संवसरानंतरेण असृजत्कमलासनः।।४४।।

Ten years after, he created women, to become their consorts, at the interval of one year each.

वसिष्ठस्यसानंतरं तु गौतमं ह्यसृजत्प्रभुः।।
दशवर्षानंतरेण जमदग्निं ततोऽसृजत्।।४५।।

After Vasiṣṭha, he created Gautama. Ten years after, he created Jamadagni.

दशवर्षानंतरेण मनुर्वैवस्वतोऽभवत्।।
मनोरनंतरं जज्ञे शतवर्षादनंतरम्।।४६।।
विष्वक्सेनो महाभागो वायुपुत्रो महाबलः।।
तस्माच्चतुर्दशे वर्षे गणपो ह्यभविद्व भोः।४७।।

Ten years after, he created Vaivasvata Manu. A hundred years after Manu, was born Viṣvaksena, the most powerful son of Vāyu. Fourteen years after, the lord of gaṇas was born.

तदनंतरजो वींद्र अष्टवर्षादनंतरम्।।
धनपो ह्यभवत्तत्र तद्भार्या वत्सरे परे।।४८।।

O lord of birds, eight years after, he created Kubera; a year after, he created his consorts.

विष्वक्सेनानंतरं तु दशवर्षादनंतम्।।
जयादीन्भगवद्भक्तान्सृष्टवान् कमलासनः।।४९।।

Ten years after Viṣvaksena, he created Jaya and others the devotees of the lord.

जयाद्यानंतरं ब्रह्मा वल्लाद्याः कर्मदेवताः।।
शतवर्षानंतरं तु सृष्टवाञ्छिववाहनम्।।५०।।

After Jaya, he created the deities of activities Balla and others. A hundred years after, he created the bull Nandī, the Vehicle of Śiva.

कर्मदेवातनंतरं तु त्रिंशद्वर्षादनंतरम्।।
पर्जन्यमसृजद्ब्रह्मा मंत्रयन्त्राभिमानिनम्।।५१।।

Thirty years after, he created Parjanya, the presiding deity of Mantras and Yantras.

पर्जन्यानंतरं ब्रह्म दशवर्षादनंतरम्।।
पुष्करं जनयामास कर्म तत्त्वाभिमानिनम्।।५२।।

Ten years after, he created Puṣkara, the presiding deity of the principle of activity.

एवं विनिर्ममे ब्रह्मा मत्प्रसादात्खगेश्वर।।
एवं ज्ञात्वा मोक्षमेति नान्यथा तु कथंचन।।५३।।

O lord of birds, thus Brahmā started creation at my bidding, in order to oblige' me.

He who understands this obtains liberation.

।। इति श्रीगारुडे महापुराणे श्रीकृष्णगरुडसंवादे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे देवोत्पत्तिनिरूपणं नाम त्रयोदशोऽध्यायः।। १३।।

अध्यायः १४ / Chapter 14

श्रीगरुड उवाच

अवतारान्हरे ब्रूहि तथा लक्ष्म्या दिवौकसाम्।।
गुणानामंतरं ब्रूहि शिष्यस्य मम सव्रत्।।१।।

Garuḍa said :—O lord, let me know the incarnations of lord Viṣṇu, Lakṣmī and gods, O you of good vow, as also the difference amongst them in regard to their qualities.

श्रीकृष्ण उवाच

यो मूलरूपी भगवाननंतो
ब्रह्मादिभिः पूर्णगुणः स्वतंत्रः।।
पुरातनः पूर्णतनुर्मदात्मा न
तदृशाः संति कदापि वींद्र।। २।।

Śrī Kṛṣṇa said :—The eternal, primeval lord has all the qualities in common with Brahma and others.

He is independent, ancient and complete in himself. Such a being is second to none, O lord of birds.

पादश्च पूर्णः पादतलं च पूर्णं
नखाश्च पूर्णाः कटिकंठौ च पूर्णौ।
ऊरू च पूर्णे उदरं च पूर्णं
लब्ध्वापि पूर्णाङ्गगृहे तथाऽप्युरः।। ३।।

His feet and their soles, his nails, hips and throat are all full.

स्कंधाः सुपूर्णाः सकलाश्च बाहवः पूर्णाः
केशाः श्मश्रुदंताश्च पूर्णाः॥
लोमानि पूर्णानि तथैव रोमकूपाश्च
पूर्णास्तु तथैव शिश्नः॥४॥

Other parts of his body, viz, thighs, belly, breast, shoulders, arms, hair of the head and the body pores of the hair, beards, teeth, penis, scrotum, hair on the scrotum, armpit, eye, ear are also complete.

अंडश्च पूर्णो ह्यण्डरोमाणि कक्षा
श्चक्षुश्च श्रोत्रे सर्व एते च पूर्णाः॥
किं वर्णये मूलरूपं हरेश्च
यावद्बलं पूर्णं समग्रदेहे॥५॥
तावद्बलं ह्येकरोमादिकेषु
संततिस्विमे हि यतः स एव पूर्णः॥
स एव तु सर्वस्य कर्ता स
एवहर्ता स तु सारांशभोक्ता॥६॥

How shall I describe the original form of lord Hari? So long as there is strength in his composite body there is strength in his each and every hair, he can be called complete. He is the creator of all, the destroyer of all and, the enjoyer of quintessence of all substances.

असारांशं नैव भोक्ता हरिस्तु
सारान्वक्ष्ये शृणु पक्षींद्र सम्यक्॥
द्राक्षेक्षुसारं नारिकेलेस्य सारं
चूतस्य सारं पनसस्यापि सारम्॥७॥
नारंगसारं क्रमुकस्यापि सारं
खर्जूरसारं कदलीफलस्य॥
नारायणो बीजरूपस्य सारं
गृह्णाति नित्यं भक्तवर्यो दयालुः॥८॥

He is not the enjoyer of non-essential part of substances. O lord of birds, now hear, I shall tell you the essence of substances.

The juices of the grape, sugar-cane, cocoanut, mango, bread-fruit, orange, betelnut, date, banana fruit-the compassionate lord drinks these juices when these are in their form of seed.

ताम्बूलसारं खदिरस्य सारं
पुष्पस्य सारं चंदनस्यापि सारम्॥
गोधूमसारं यवानां च सारं
माषस्य सारं हरेणोश्च सारम्॥९॥
शुद्धं तथा व्रीहिनीवारसारं
श्यामाकसारं शुद्धधान्यस्य सारम्॥१०॥

He drinks thejuices of the betel, Khadira tree, flower. Sandal, wheat, barley, bean, hareṇu (?), cultivated and wild rice, corn and unhusked rice.

निषिद्धान्सर्वशाकस्य सारांस्तथा
निषिद्धाल्लँवर्णस्यापि सारान्॥
गृह्णाति विष्णुः परमादरेण
अन्नस्य सारं भक्ष्यभोज्यस्य सारम्॥ ११॥
सूपस्य सारं परमान्नस्य सारं
दुग्धय सारं दधितक्रस्य सारम्॥
घृतस्य सारं रामठस्यापि सारं
गृह्णाति विष्णुः सर्षपस्यापि सारम्॥१२॥
मरीचसारं जीरकस्यापि सारं
तथा हविर्घृतपक्वस्य सारम्॥
तैलेषु पक्वस्य च भर्जितस्य
गुडस्य सारं नवनीतस्य सारम्॥१३॥
लवंगसारं शर्करायाश्च
सारमित्यादिसारान् वासुदेवस्तु भुंक्ते॥
लक्ष्मीपतिः सर्वजगन्निवा
सस्तस्याज्ञया वासुदेवोपि नित्यम्॥१४॥
तच्छेषसारानपि चावनीशो
महात्मनोंशाच्छृणु शिष्यवर्य॥
एवं विमूढा वासुदेवस्य भक्ताः किं
वक्तव्यं विष्णु भक्ता हि लोके॥१५॥
कल्याणास्ते सारभोक्तार एव
नैषां भवेत्तेन दुःखाभिवृद्धिः॥
भुंजंति ये वैश्वदेवं विहाय
दुष्टांस्तान्वै भुक्तिचिंत्तांश्च विद्धि॥१६॥

Lord Viṣṇu receives the juices of forbidden vegetables, salts, foodstuff, prescribed eatables, soup, substantial foodstuff milk, curd, butter-milk, ghee, foetid, mustard, pepper, cumin seed food cooked in the sacrificial ghee, treacle roasted or fried in the oil, butter, clove, sugar,

lord Vāsudeva partakes of these essences with pleasure.

By order, of the lord of Lakṣmī, the abode of all living beings, Vāsudeva enjoys the essences of all these things. O best of disciples, the rest of the juices are enjoyed by the ruling monarch, the lord of the earch.

The devotees of lord Vāsudeva, usually, have no knowledge of essences. Leaving aside these devotees, we talk of the devotees of Viṣṇu who enjoy the essences of substances and thereby avoid coming to grief.

Those who partake of meals without performing Vaiśvadeva are the low class of people who eat the stale food.

वक्ष्ये विशेषं वैश्वदेवे खगेन्द्र
श्रुत्वा गोप्यं नो वदान्यत्र विद्वान्॥
सूर्यादीनां ये दाने च दद्युर्विना
वायोरंतस्थ हरिं च॥१७॥
ते वै सदा सारभोक्तार एव
ज्ञेयास्त्वतो विष्णुरेको महात्मा॥
सारांशभोक्ता न तु सर्वस्य भोक्ता
भुनक्ति सर्वं त्वविरुद्धशक्तिः॥१८॥

O lord of birds, I shall tell you the additional benefits accruing from Vaiśvadeva—benefits which are most guarded secrets, not to be disclosed to any.

Those who offer gifts in respect of the Sun, leaving Vāyu and the Supreme lord Hara stationed therein can be said to enjoy the essence. Lord Viṣṇu is said to enjoy the part of essence, not of the total quintessence, although he can enjoy the entire essence by his might unchecked.

वक्ष्ये ह सारान्पुनरन्यान्खगेन्द्र
शृणुष्व गुह्यं परमादरेण॥
द्राक्षादयः सर्व एव त्वसाराः
कालादिदुष्टा भावदुष्टाः पदार्थाः॥१९॥

O lord of birds, I quote another list of essences of substances. Juicy substances, grapes and the like lose their quintessence with the lapse of time.

अपिपक्त्वानंतरं तु तथा दिनचतुष्टये॥
असाराः कलुषा ज्ञेयास्तथा जंबूफलं स्मृतम्॥२०॥
मासस्यानंतरं वींद्र त्वसारं पनसं स्मृतम्॥
षण्मासानंतरं वींद्र खर्जूरं तिक्तवत्स्मृतम्॥२१॥
आर्द्रं पूतं नारिकेलं स्फोटनानंतरं प्रभो॥
अहोरात्रानंतरं तु असारं परिकीर्तितम्॥२२॥
शुष्कभूतं नारिकेलं खजूरं तु यथा तथा॥
पक्षस्यानंतरं चूतमसारं परिकीर्तितम्॥२३॥
वर्षस्यानंतरं वींद्र पूगीफलमुदाहृतम्॥
घटिकानंतरं वींछ तांबूलं परिकीर्तितम्॥२४॥
यामस्यानंतरं चान्नं सूपान्नं पायसं तथा॥
भक्ष्यं च क्वथितं वींद्र असारं परिकीर्तितम्॥२५॥
त्रिपक्षानंतरं वींद्र तथा स्मृतम्॥
चतुर्यामानन्तरं च त्वसारं घृपक्वकम्॥२६॥
त्रियामानंतरं शाका निःसारा परिकीर्तिताः॥
जंबीरं शृंगबेरे धात्री कर्पूरं च चूतकम्॥२७॥
त्वसरानंतरं वीन्द्र निःसारं परिकीर्तितम्॥
पर्पटः पक्षमात्रेण निःसारः परिकीर्तितः॥२८॥

Ripe grapes lose their essence after four days; the rose apple after the same period; the bread fruit after a month, the date after six months, the cocoanut after twentyfour hours since its breaking forth; the cocoanut and the date after they go dry, the mango after a fortnight, the areca nut after a year, the betel after twentyfour minutes; the cooked food, soup, milk-rice after three hours, the foodstuff roasted in the oil after a month and a half, the food roasted in ghee after twelve hours; the vegetables after nine hours; the citron, ginger, āmalaka, camphor and mango lose their value after a year.

Parpaṭa loses essence after a fortnight. The holy basil is always full of essence. Dry or green it is always fresh.

तुलसी सर्वदा सारा एकादश्यामपि द्विज॥
आर्द्रा वाप्यथवा शुष्का सार्द्रा सारवती स्मृता॥२९॥
एकादश्यां तु तुलसी सारा ग्राह्या मनीषिभिः॥
त्वचा नासेन्द्रियेणापि न तु जिह्वेंद्रियेण च॥३०॥
एकादश्यां हरेरन्नं निःसारं परिकीर्तितम्॥
एकादश्यां हरेस्तीर्थं मनुष्याणां खगेश्वर॥३१॥

एकवारे च सारं स्याद्द्विवारे च ततोधिकम्॥
एकादश्यां महाभाग तीर्थं गंधादिमिश्रतम्॥३२॥
असारमिति संप्रोक्तं तथा स्वादूदमिश्रितम्॥
एकादश्यां हरेः सारं क्षीरं सर्पिर्मेधूदकम्॥३३॥

The holy basil, as thought of containing essence even on the Ekādaśī (eleventh) day should be held either by the hand or the nose, but never by the organ of the tongue.

On Ekadaśī, the day sacred to Viṣṇu, the cooked food loses essence.

On Ekādaśī O lord of birds the holy centre of Viṣṇu is full of essence for the whole of the day, exceeds in essence on the second day (so on and so forth). O blessed one, the holy' places of bath, if polluted by the articles of worship, scent, etc., lose their essence, similarly if mixed with sweet water.

O lord of birds, on Ekadagi, sacred to Viṣṇu, milk, ghee, honey and water are full of essence, while ether stuffs are without essence. The best of the sages have declared thus.

निःसारं मनुजेंद्राणामिति वेदविदां मतम्॥
आषाढमासे गरुड शाको निःसार उच्यते ॥३४॥

In the month of Āṣāḍha, O Garuḍa, the vegetable loses all essences.

मासि भाद्रपदे वींद्र ह्यसारं दधि चोच्यते॥
क्षीरं तु ह्याश्विने मासे निःसारं परिकीर्त्तितम्॥३५॥

In the month of Bhādrapada, O lord of birds, the curd loses all essences. In the month of Āśvina the milk loses all essences.

ऊर्ध्वपुंड्रगदाहीना नार्यसारेति गीयते॥
हरिभक्तिविहीना ये ह्यसुराः परिकीर्तिताः॥३६॥

If a woman does not put the traditional mark *Ūrdhvapuṇḍra* on her forehead she becomes devoid of essence. Those, who are averse to devotion of Hari are called asuras.

हरिनामविहीनं तु मुखं निःसारमुच्यते॥
हरिनैवेद्यहीनस्तु पाको निःसार उच्यते॥३७॥

The mouth devoid of Hari's name is without an essence. The cooked food, a part of which is not offered to Hari is essenceless.

त्रिदिनैश्चातसीपुष्पं निःसारं परिकीर्तितम्॥
प्रहरं मल्लिका सारं जाती तु प्रहरार्धकम्॥३८॥
त्रियामं शतपत्रं स्यात्करवीरमहर्निशम्॥
घटिकावधि सारं स्यात्पारिजातं खगेश्वर॥३९॥
त्रिवर्षं केसरं फल्गु सारमित्युच्यते बुधैः॥
कस्तूरी दशवर्षं तु कर्पूरं वर्षमात्रकम्॥४०॥
ससारमिति संप्रोतं चंदनं सर्वदा स्मृतम्॥
शुद्धत्रिःसारभूतांश्च वक्ष्ये शृणु खगेश्वर॥४१॥

The hemp blossom becomes essenceless after three days. Mallikā (Jasmine) for three hours and jāti (a kind of jasmine) for half that period; a lotus after nine hours, Karavīra after twentyfour hours, Pārijāta after twentyfour minutes, saffron after three years, milk after ten years, camphor after a year, sandal for all times.

I shall now tell you of things that have no essence.

तुषां मेध्या आरनालं पुण्यकं भिःसटा तथा॥
उपोद्वजी अलाबूश्च बृहत्कोशातकी तथा॥४२॥
वृंताकं चुक्रशाकश्च बिल्वमौदुंबुर तथा॥
पलांडुर्लशुनं वृंतं कलंजं च तथा द्विज॥४३॥
एतत्सर्वत्र काले च निःसारिमिति कीर्तितम्॥
एकादश्यां वैश्वदेवं श्राद्धं तर्पणमेव॥४४॥
मंत्रेण प्रेतदहनमसारं परिकीर्तितम्॥
हविर्नारायणो देवो एतांश्च ह्यशुभन्नसान्॥४५॥
न गृह्णाति न गृह्णाति हरिः स्वयम्॥
तथापि सर्व जानाति जीवानां पापकर्मणाम्॥४६॥
आस्वादनं कारयति स्वयं नास्वादते हरिः॥
असारभोजनं चैव जीवानां कर्मजं फलम्॥४७॥

The chaff of gram, *Medhya* (a fruitbearing plant), gruel, the holy basil, parched or fried grain *Upodvajī* gourd, *Kośālaki* (?) the egg plant, tamarind, Bilva fruit, Udumbara fruit, onion, garlic—these are essenceless in all times.

The performance of Vaiśvadeva-Śrāddha on Ekādaśī, offering of water libation to the manes, cremation of the dead with the mantras are always essenceless.

Lord Hara does not accept such inauspicious gifts. He, the omniscient lord, makes sinners reap their evil deeds while he himself does not taste them. The partaking of essenceless food is the result of their evil deeds.

अमुख्यभो जिनो जीवाः कुंत्याद्या मुख्यभोजिनः॥
शुभानि च पिबेद्विष्णुशुभं नो पिबेद्विभुः॥४८॥

Common people do not partake of essential food. On the other hand, noble persons like Kuntī and others partake of essential food. Lord Viṣṇu himself drinks the sacred but not the polluted water.

को वदेत्तस्य चेष्टां तु पूर्णानंदो हरिः स्वयम्॥
न तेन सदृशः कोपि देशे काले च विद्यते॥
तस्यसावतारान्वक्ष्येहं शृणु पक्षींद्रसत्तम॥४९॥

Who can tell the movements of Hari ? The lord is of blissful nature. There is none equal to him at any time or place. O lord of birds, now I shall tell you all about the j incarnations of Hari

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकांडे वैश्वदेवार्थकसारासारवस्तुविवेको नाम चतुर्दशोऽध्यायः॥ १४॥

अध्यायः १५ / Chapter 15

श्रीकृष्णं उवाच

अथावतारान्पुरुषाख्यो हरिश्च
गतो ध्यानं कर्तुमीशो महात्मा॥
प्रादुर्बभूवाखिलसद्गुणार्णवः
स एव विष्णुः स च बीजभूतः॥१॥

Śrī Kṛṣṇa said :—Lord Hari, the primeval being, thought of incarnating himself. He appeared as Viṣṇu, the repository of all virtuous deeds.

यो बीजभूतः पुरुषाख्य विष्णु
स एवाभूद्वासुदेवो महात्मा॥
सृष्टिं कर्तुं पुरुषाख्यस्य वायोर्माया-
ख्यायां मूलरूपो यथाऽऽस॥२॥

Lord Viṣṇu, the germ of all creation, incarnated as Vāsudeva. He entered the womb of Māyā and created Vāyu

यो वासुदेवस्तु स एव जातः
संकर्षणाख्यो खिलसद्गुणात्मा॥
सृष्टि कर्तुं सूत्रभूतस्य
वायोर्जयाख्यायां पूर्णसंवित्परात्मा॥३॥

He entered the womb of Jaya and was born as Saṅkarṣaṇa (Balarāma).

स एव संकर्षणनामेधयः
प्रद्युम्नामा च स एव विश्रुतः॥
सर स्वतीभारतीसर्जनार्थं
स एव देव्या मूलरूपो बभूव॥४॥

The lord was born as Pradyumna. He created Sarasvatī, Bhāratī and the Goddess (Durgā).

सृष्ट्वा युक्तं षोडशभिः
कलाभिर्मत्तत्त्वं सूक्ष्मरूपं स एव॥
साहंकारं क्रीडयामास देवः शृणु
त्वं वै षोडशाख्याः कलाश्च॥५॥

He created Mahat (in subtle form) with, sixteen digits accompanied by ego. I shall now tell you the sixteen digits.

भूतानि कर्मेन्द्रियपचंकानि
ज्ञानेंद्रियाणीह तथा मनश्च॥
ततो बभूव ह्यनिरुद्धसंज्ञको
जीवांश्च संगृहह्य सुपूर्णशक्तिः॥६॥
सोयं विरिंच्यादिसमस्तदेवान्
स्थूलेन देहेन ससर्ज नाथः॥
तथा स विष्णुः पुरुषाभिधस्तु
सनत्कुमारत्वमवाप वीन्द्र॥७॥

They are : Five primary elements (*mahābhūtas*) five organs of actions (*karmendriyas*) and five organs of knowledge (*jñānendriyas*) and one mind.

Thereafter was born Aniruddha. The omnipotent lord gathered Souls and created Gods Brahmā adn others and invested them with the gross body. O lord of birds, then the primeval Puruṣa Viṣṇu was born as Sanat Kumāra.

अनन्यसाध्यं ब्रह्मचर्यं च कर्तुं
दशेंद्रियाणां शोषणार्थं सदैव॥
सनंदनादौ पठितः कुमारस्त-
स्मान्नान्यो नात्र विचार्यमस्ति॥८॥

The lord then became Sanandana and in that form he practised celibacy and subdued the ten organs of senses, a feat which cannot be accomplished by everybody. The prince Sanandana was no other than the lord himself.

सव एव विष्णुः सूकरत्वं
ह्यवाप क्षोणीमुद्धर्तुं दैत्यवपुर्निहंतुम्।।
हिरण्याक्षं सज्जानानां खगेंद्र तथा
भूमेः स्थापनार्थं च देवः।। ९।।

Lord Viṣṇu became a hog and took the earth out of waters. He slew Hiraṇyākṣa, protected the pious and established rule of law over the earth.

ततो हरिर्मंद्विदासत्वमापनृषेर्भार्यायां
यामिन्यां यो महात्मा ।।
तत्रावतारे पंचरात्रं समग्रमुपादेष्टुं
नाप दानं स्वतंत्रः।। १०।।

The lord incarnated himself as Mahīdāsa from his mother Yāminī and father who was not a sage. In his incarnation as Mahidāsa he preached philosophy of Pañcarātra.

स एव विष्णुः समभूद्बदर्यां
नारायणाख्यः शमलापहश्च।।
तपस्तप्तुं शिक्षयितुं त्वृषीणां
तिरस्कर्तुं ह्यप्सरसां सहस्रम्।। ११।।

Viṣṇu, known as Nārāyaṇa, was born in Badarī for effacing sin and destroying impurities. He practiced penance, taught sages and humbled celestial women.

ततो हरिः कपिलत्वं ह्यवाप्य
तिरोहितान्कालबेने तत्त्वान्।।
चतुर्विंशतिं संशयं चोद्धरिष्य
न्नुपादिशच्चासुरये महात्मा।। १२।।

The lord became Kapila, explained tattvas, removed doubts and instructed Asuri.

स एव दतः समभूद्रमेशोन-
सूयायामत्रिरूपः परात्मा।।
आन्वीक्षिकिं नाम सुतर्कविद्या-
मलर्कनाम्ने प्रददात्तां महात्मा।। १३।।

The lord was born of Aid and Anasuya. He was known as Datta. He imparted instructions in logic to his disciple Alarka.

स एव वंशेप्यभवद्रवेश्च
आकूत्यां यः सच्चिदानंदरूपः।।
स्वायंभुवं यत्तु मन्वंतरं च
देवैः साकं पालयामास वीन्द्र।। १४।।

Born in the Solar race from Ākūti and constituted of permanency (consciousness and bliss) he ruled in the Svayambhuva Manvantara together with the Devas.

स एव विष्णुः स उरुक्रमोभूदाग्नी
ध्रपुत्र्यां मेरुदेव्यां च नाभेः।।
विद्यारतानां मानिनां सर्वदैव
मत्याश्चर्यं दर्शयितुं च वींद्र।। १५।।

O lord of birds, the widestrider Viṣṇu was born of Nābhi and Marudevī, the daughter of Agnidhra and showed marvels to the honourable learned men of Bhārata.

ततो हरिर्जगृहे कूर्मरूपं
सुरासुराणामुदधिं विमथ्नताम्।।
पृष्ठे धर्तुं मंदरं पर्वतं च
ब्रह्मांडं वा धर्तुमीशो महात्मा।। १६।।

Lord Hari incarnated himself as tortoise supporting the Mandam mountain when it was being used by gods and asuras for churning the ocean.

ततो हरिः प्रादूरभून्महात्मा
धन्वंतरिर्नाम हरिन्मणिद्युतिः।।
अपथ्यदोषान्परिहर्तुमेव हस्ते
गृहीत्वा पूर्णकुंभ सुधाभिः।। १७।।
ततो हरिर्जग्रहे श्रीवपुश्च
यन्मोहिनीति प्रवदंति लोके।।
दितिजानां महात्मा सम्यक्तेषां
वंचयितुं हरि र्बलम्।। १८।।
ततो हरिः प्रादूरभून्महात्मा धन्वंतरिर्नामा०

Lord Hari was born as Dhanvantari who was as bright as an emerald.

Lest the undesirable things should occur, the lord seized the jar of nectar and assumed the form of a pretty damsel Mohinī and deluded the puffed Asuras.

ततो हरिः प्रादुरभून्महात्मा
नृसिंहनामा भगवाननंतः।।
दैत्या हिरण्यकशिपुश्च तथोरुदेशे
संस्थापितः करजैर्दारितश्च।। १९।।

The noble lord incarnated himself as Nṛsiṁha and killed Hiraṇyakaśipu by tearing up his thighs with his nails.

ततो हरिर्भगवान्वामनोभूददित्यां वै कश्यपाद्देवदेवः॥
इंद्रायेदं खगेन्द्र तदर्थं वै पावितुं सोवितुं च॥२०॥

The lord was born as Vāmana to Aditi and Kaśyapa for restoring to Indra the land which had been usurped by Bali.

ततो हरिर्जमदग्नेः
सुतोभूल्लोके सर्वेपर्शुरामं वदन्ति॥
ब्रह्मद्विषां क्षत्रियाणां च वींद्र
भूमिं निःक्षत्रां कर्तुकामो महेशः॥२१॥

The lord was born to sage Jamadagni and was known as Paraśurāma. He wanted to liberate the earth from the yoke of Kṣatriyas who hated the Brāhmaṇas.

ततोभवद्व्यासरूपी स
विष्णुश्चतुर्वारं राघवास्यापि पूर्णः॥
पराशरात्सत्यवत्यां बभूव
पैलादिभिर्वेदभागांश्च कर्तुम्॥२२॥

The lord was born as Vyāsa from Parāśara-Satyavatī. He divided the Vedas into four Samhitas for his pupils Paila and others.

ततो हरी रघुवंशेवतीर्णः कौसल्यायां राघवः सूर्यवंशे
समुद्रादोविग्रहं कर्तुमीशो हं तुं भूम्यां
रावणादींश्च वींद्र॥२३॥

The lord was born in the house of Raghu in the Solar dynasty, to Kauśalyā and Daśaratha. He challenged the ocean to fight and subjugated him. He fought against Rāvaṇa and killed him.

ततो हरिर्व्यासरूपी बभूव
अष्टाविंशे द्वापरे ज्ञानरूपी॥
पराशरात्सत्यवत्यां महात्मा स्वयं
वेदानं संविभक्तुं च देवः॥२४॥

Then, in the twenty-eighth Dvāpara age, lord Viṣṇu incarnated as Vyāsa.

Born as the son of Parāśara and Satyavatī, he classified the Vedas into four divisions.

ततो हरिः कृष्णरूपी बभूव
देवक्यां वै वसुदेवात्स विष्णुः॥
कंसादीन्वै नितरां हंतुकामः
सम्यक्पातुं पांडवांश्चापि वींद्र॥२५॥

The lord was born as Kṛṣṇa to Devakī and Vāsudeva. He killed Kaṅsa and his associates, and protected the Pāṇḍavas.

ततः कलौ संप्रवृत्ते हरिस्तु
संमोहनार्थं चासुराणां खगेंद्र॥
नाम्ना बुद्धो कीकटेषु प्रजातो
वेदप्रमाणं निराकर्तुमेव॥२६॥

Then in the Kali age, the lord was born in the Kikaṭas as Buddha. He deluded the asuras and flouted the Vedas.

ततो हरिः कल्किसंज्ञश्च वींद्र
उत्पत्स्यते युगयोर्मध्यसंधौ॥
दस्युप्रायान्भूमिपान्वै निहंतुं
नाम्ना हरिर्विष्णुगुप्तस्य गेहे॥२७॥

Then, at the interval between Kalki and Sweat age, the lord will be born in the house of Viṣṇugupta and slay the rulers who have turned thieves.

केशवाद्याश्चतुर्विंशतिर्वै संकर्षणादयः॥
विश्वादयः सहस्रं च पराद्या अमिताः स्मृताः॥२८॥
अवतारा ह्यसंख्याता विष्णोर्नारायणस्य च॥
स्वयं नारायणास्ते ते नाणुमात्रं विभिद्यते॥२९॥

The incarnations of Viṣṇu Nārāyaṇa are twentyfour: beginning with Keśava and Saṅkarṣana. Those beginning with Viśva are one thousand. Those beginning with Para are, enumerable.

बलतो रूपतश्चापि गुणतश्च कथंचन॥
अनंतोनंतगुणतः पूर्णो विष्णुर्न चान्यथा॥३०॥

These incarnations are of lord Nārāyaṇa himself. There is not the slightest variation is eternal by virtue of his eternal qualities, not otherwise.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकांडे विष्णोरवतारनिरूपणं नाम पंचदशोऽध्यायः॥ १५॥

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श्रीकृष्ण उवाच

महालक्ष्म्याः स्वरूपं च अवतारान्खगेश्वर॥
शृणु सम्यङ् महाभाग तज्ज्ञानस्य विनिर्णयम्॥ १॥

Śrī Kṛṣṇa said :—O lord of birds, now, listen to the nature of Mahālakṣmī, her incarnations and the extent of knowledge peculiar to her.

ईशादन्यस्य जगतो ह्यात्मो लोचन एव तु॥
विषयीकुरुते तत्स्याज्ज्ञानं लक्ष्म्याः प्रकीर्तितम्॥ २॥

O lord of birds, the universe is distinct from the lord. The personal soul is the eye that perceives the universe. The knowledge of the universe is the knowledge belonging to Lakṣmī.

नित्यावियोगिनी देवी हरिपादैकसंश्रया॥
नित्यमुक्ता नित्यबुद्धा महालक्ष्मीः प्रकीर्तिता॥ ३॥

The eternal Goddess Lakṣmī is inseparable from the lord. The feet of the lord are her only shelter. She is a released soul. She is always awakened.

मूलस्य च हरेर्भार्या लक्ष्मीः सा संप्रकीर्तिता॥
पुंसो हिभार्या प्रकृतिः प्रकृतेश्चाभिमानिनी॥४॥
सृष्टिं कर्तुं गुणान्वीदं पुरुषेण सह प्रभो॥
तमःपानं तथा कर्तुं प्रकृत्याख्या तदाभवत्॥५॥

O lord of birds, she is called Prakṛti, for, she creates the Universe by her qualities—sattva, rajas and tamas and consumes the world by tamas.

वासुदेवस्य भार्या तु माया नाम्नी प्रकीर्तिता॥
संकर्षणस्य भार्या तु जयेति परिकीर्तिता॥ ६॥
अनिरुद्धस्य भार्या तु शांता नाम्नीति कीर्तिता॥
कृतिः प्रद्युम्न भार्याऽपिं सृष्टिं कर्तुं बभूवह॥७॥
विष्णुपत्नी कीर्तिता च श्रीदेवी सत्त्वमानिनी॥
तमोभिमानिनी दुर्गा कन्यकेति प्रकीर्तिता॥८॥

As the consort of Vāsudeva, she is caged Māyā; as the consort of Saṅkarṣaṇa, Jaya; as the consort of Aniruddha, Śāntā; as the consort of Pradyumna, Kṛti; as the consort of Viṣṇu, Lakṣmī—the presiding deity of Sattva guṇa. As the presiding deity of tomoguṇa, she is Durgā or Kanyakā. As the sister of Kṛṣṇa the son of Nanda, she is caved Kanyakā.

कृष्णावतारे कन्येव नंदपुत्रानुजा हि सा॥
रजोभिमानिभूदेवी भार्या सा सूकरस्य च॥९॥
वेदाभिमनिनी वींद्र अन्नपूर्णा प्रकीतिता॥
नारायणस्य भार्या तु लक्ष्मीरूपा त्वजा स्मृता॥१०॥

As the goddess of earth, the presiding deity of rajas, she is the consort of Boar. As the presiding deity of the Vedas, she is Annapūrṇā. As the consort of Nārāyaṇa, she is Lakṣmī, the unborn.

यज्ञाख्यस्य हरेर्भार्या दक्षिणा संप्रकीर्तिता॥ ११॥

As the consort of Yajña Vārāha, she is Dakṣiṇā.

जयन्ती वृषभस्यैव पत्नी संपरिकीर्तिता॥
विदेहपुत्री सीता तु रामभार्या प्रकीर्तिता॥ १२॥

As the consort of Vṛṣabha, she is Jayantī. As daughter of janaka and the wife of Rāma, she is Sītā.

रुक्मिणी सत्यभामा च भार्ये कृष्णस्य कीर्तिते॥
इत्यादिका ह्यनंताश्चाप्यावताराः पृथग्विधाः॥ १३॥
रमायाः संति विप्रेंद्र भेदहीनाः परस्परम्॥
अनंतानंतगुणकाद्विष्णोर्न्यूनाः प्रकीतिताः॥ १४॥

Rukmiṇī and Satyabhāmā were the wives of lord Kṛṣṇa. The incarnations of Lakṣmī are many, O lord of birds and there is no difference among them. The forms of Lakṣmī, O bird, are inferior to Viṣṇu who possesses enumerable distinctions.

अथ ब्रह्मा च वायुश्च श्रियः कोटिगुणाऽधमौ॥
वक्ष्ये च ब्रह्मणो रूपं शृणु पक्षींद्रसत्तम॥ १५॥

Brahma and Vāyu are inferior to Viṣṇu by millions of qualities. Now, I shall tell you about the nature of Brahman, O lord of birds.

वासुदेवात्समुत्पन्नो मायायां च खगेश्वर॥
स एव पुरुषो नाम विरिंच इति कीर्तितः॥ १६॥

Born of Lord Viṣṇu and his consort Māyā, Brahmā is called Viriñca.

अनिरुद्धात्तु शांतायां महत्तत्त्वनुस्त्वभत्॥
तदा महान्विरिंचेति संज्ञामाप खगेश्वर॥ १७॥

Born of Aniruddha and his consort Śantā, and constituted of intellect (Mahat), he obtained the appellation—Mahāviriñca.

रजसात्र समुत्पन्नो मायायां वासुदेवतः॥
विधिसंज्ञो विरिंचः स ज्ञातव्यः पक्षिसत्तम॥१८॥

Born of Vāsudeva from Māyā by rajas, he (Viriñci) is called Vidhi.

ब्रह्मांडांतः पद्मनाभो यो जातः कमलासनः॥
स चर्तुमुखसंज्ञां चाप्यवाप खगसत्तम॥१९॥

Born of Universal egg from the navel lotus of Viṣṇu and seated in the lotusitself, he is called Caturmukha—the four-faced god, O best of birds.

एवं चत्वारिरूपाणि ब्रह्मणः कीर्तिमानि च॥
वायोर्नामानि वक्ष्येहं शृणु पक्षींद्रसत्तम्॥२०॥

Thus they declare the four names of Brahma. I shall now tell you the names of Vāyu, O lord of birds.

संकर्षणाच्च गरुड जयायां यो वभूव ह॥
स वायुः प्रथमो ज्ञेयो प्रधान इति कीर्तितः॥२१॥

Born of Saṅkarṣaṇa and Jaya, he is called Vāyu known by the appellation Pradhāna.

लोकचेष्टाप्रत्वात्स सूत्रनाम्नापि कीर्तितः॥
बदरीस्थस्य विष्णोश्च धैर्येण स्तनाय सः॥२२।
धृतिरूपं ययौ वायुस्तस्माद्धृतिरिति स्मृतः॥
योग्यानां हरिभक्तानां धृतिरूपेण संस्थितः॥२३॥

As he activates men to work he is called Sūtra-Vāyu who assumed the form of *dhṛti* to puaise Nārāyaṇa at Badari with steadfast devotion. He stays in the heart of his loyal devotees and is called Hari. Present in the heart of all, V āyu. ever remembers lord Hari.

यतो हृदि स्थितो वायुस्ततो वै धृतिसंज्ञकः॥
सर्वेषां च हृदि स्थित्वा स्मरते सर्वदा हरिम्॥२४॥
अतो वायुः स्थितिर्नाम् बभूव खगसत्तम॥
अथवा वायुरेवैकः श्वेतद्वीपगतं हरिम्॥२५॥

Vāyu is, therefore, called Sthiti, O lord of birds. Or Vāyu alone remembers Hari. Staying in the White Island *(śvetadvīpa)*, O lord of birds, he is caged Smṛti.

सदा स्मरति वै वींद्र अतोसौ स्मृतिसंज्ञकः॥
सर्वेषां च हृदि स्थित्वा ज्ञातो विष्णोरुदीरणत्॥२६॥

Vāyu abides in the hearts of all peoplethis is what Lord Viṣṇu has declared Hence, he is caged Mukti.

अतो मे मुक्तिनामाभूद्वायुरेव न संशयः॥
ज्ञानद्वारेण भक्तानां मुक्तिदो मदनुज्ञया॥२७॥

With my consent, he confers liberation to his devotees by imparting knowledge to them. Vāyu is called mukti.

यतो सौ वायुरेवैको मुक्तिनामा भूवह॥
विष्णौ भक्तिं वर्धयति भक्तानां हृदि संस्थितः॥२८॥

Abiding in the hearts of his devotees he multiplies their devotion for Viṣṇu. Therefore, he is called the devotee of Viṣṇu.

अतोसौ विष्णुभक्तश्च कीर्तितो नात्र संयशयः॥
एषौसौ सर्वजीवानां चित्तसंज्ञामेवत॥२९॥

He constitutes the consciousness of living beings. He is called consciousness.

चित्तरूपो यतो वायुरतिश्चित्तमिति स्मृतः॥
प्रभुः प्रभूणां गरुड सोदराणां च सर्वशः॥३०॥

O bird, he is the lord of gods and of his associates. Hence, he is called an Overlord.

अतस्तु वायु रेवैको महाप्रभुरिति स्मृतः॥
सर्वेषां च हृदि स्थित्वा बलं पश्यति सत्तम॥३१॥

Staying in the heart of the people, O lord, he observes their strength. O lord of Vinatā, he is, therefore, called Bala.

अतो बलमिति ह्याख्यामवाप विनतासुत॥
सर्वेषां च हृदि स्थित्वा पुत्रपौत्रादिकैर्जनैः॥ ३२॥

A biding in the hearts of people he conducts sacrifices through their sons and grandsons. He is, therefore, called a sacrificer.

याजनं कुरुते नित्यमतोसौ यष्ट्रसंज्ञकः॥
अनंतकल्पमारभ्य वायुपर्यंतमेव च॥३३॥

From Anantakalpa to Vāyukalpa, there is no complexity in Yoga. Therefore, Ṛju is called Yogya.

वक्रत्वं नास्ति योगस्य ऋजुर्योग्य इति स्मृतः॥
योगस्य वक्रता नाम काम्यता हरिपूजने॥
ईशरुद्रादिकानां च काम्येन हरिपूजनम्॥३४॥
कस्यचित्त्वथ पक्षींद्र हृतस्त्वनृजवः स्मृताः॥३५॥

Complexity of Yoga arises from Hari's worship or from the worship of Īśa, Rudra, and others with an object in view. Those who perform such worship are called anṛjavas.

ऋष्यादीनां च मध्येपि काम्येन हरिपूजनम्॥
अतो न ऋजवो ज्ञेया मनुष्याणां च का कथा॥ ३६॥

Among the sages too, those who worship Hari for attaining the object of their desire are called anṛjus. The same practice is current among the people.

यावत्काम्यसपर्यां वै न जहाति नरोत्तमः॥
तथा ऋष्यादयश्चैव मोक्षस्य परिपंथिनीम्॥ ३७॥

[He cannot obtain release] until he gives up Hari's worship with an object in view, for desire is an obstacle in the path of realization, even for the sages.

अनादिकालमारभ्य कर्मजन्या च वासना॥
मोक्षाधिकारिणः सर्वे कुर्वते कस्य पूजनम्॥ ३८॥

Impressions of countless activities performed in previous ages are obstacles to the person seeking for liberation. He should, therefore, give up worship which aims at the fulfilment of desire.

नाष्टप्रायं च तत्सर्वं गुरोः संज्ञानबोधकात्॥
प्राप्ययोगं समाचर्य अंते मोक्षमवाप्नुयात्॥ ३९॥

By enlightenment received from Guru's instructions all activities practically cease to be. Being initiated in Yoga and practising the same, the aspirant achieves liberation after all.

काम्येन पूजनं विष्णोरैश्वर्यं प्रददाति च॥
ज्ञानं च विपरीतं स्यात्तेन यात्यधरं तमः॥ ४०॥

The worship of the lord with an object in view imparts riches which controvert knowledge and lead to darkness.

तदेव विपरीतं चेज्ज्ञानाय परिकीर्तितम्॥
शिलायां विष्णुबुद्धिस्तु विष्णु बुद्धिर्द्विजे तथा॥ ४१॥
सलिले तीर्थबुद्धिस्तु रोणुगायां तथैव च॥
शिवे सूर्ये षण्मुखे च विष्णुबुद्धि खगेश्वरः॥ ४२॥
इत्यद्यमाखिलं ज्ञानं विपरीतिमिति स्मृतम्॥
शिलाद्येषु च सर्वेषु ऐक्यनैव विंचितनम्॥ ४३॥
विष्णुबुद्धिरिति प्रोक्तं न तु तत्रस्थवेदनम्॥
अनाद्यनंतकालेपि काम्येन हरिपूजनम्॥४४॥

If the lord is worshipped without any motive that worship leads him to perfect knowledge.

To take a stone, say *Śālagrāma* or a Brāhmaṇa for lord Viṣṇu or water for a holy place or Śiva, Sūrya or Kārttikeya for Viṣṇu, O lord of birds, is a false knowledge. To take stone, etc., as nothing but an entity inseparable from Viṣṇu is called *Viṣṇubuddhi.* One should not differentiate one form of the lord from the other.

यतो नास्ति ततो वायुर्ऋजुर्योग्यः प्रकीर्तितः॥
अन्येषां सर्वदा नास्ति अतो न ऋतजवः स्मृताः॥ ४५॥

Vāyu is called Ṛju the worthiest since he worshipped the lord without a motive. Those who worship the lord with a motive are called *anṛjus.*

हरिं दर्शयते वापि अपरोक्षेण सर्वदा॥
मोक्षाधिकारिणं काले अतः प्रज्ञेति कथ्यते॥ ४६॥

Vāyu is called wisdom (prajñā) since he shows the lord ever in sight to those who are on the verge of liberation.

परोक्षेणापि सर्वेषां हरिं दर्शयते सदा॥
अतो वायुः सदा वींद्र ज्ञान मित्येव कीर्तितः॥ ४७॥

He is called jñāna (knowledge) as it shows the lord even beyond the range of sight.

हिताहितोपदेष्ट्त्वाद्भक्तानां हृदये स्थितः॥
ततश्च गुरुसंज्ञां चाप्यवाप स च मारुतः॥ ४८॥

Stationed in the heart of devotees and showing them, what is wholesome and what is not, he is called Guru.

योगिनां हृदये स्थित्वा स ध्यायति हरिं परम्॥
पार्थक्येनापि तं ध्यायन्माहाध्यातेति स स्मृतः॥ ४९॥

Stationed in the heart of Yogins and meditating on the lord as a distinct entity he is called a meditator.

यद्योग्यतानुसारेण विजानाति परं हरिम्॥
रुद्रादौ विद्यमानांश्च गुणाञ्जानाति सर्वदा॥५०॥

As he comprehends the lord according to his ability and as he knows the qualities abiding in Rudra and other gods he is called Vijña, O best of birds.

अतो वै विज्ञनामासौ प्रोक्तो हि खगसत्तम॥
काम्यानां कर्मणां त्यागाद्विराग इति स स्मृतः॥ ५१॥

He is non-attached Viraja since he has

abandoned all activities associated with the fulfilment of desire.

अथवा योगिनां नित्यं हृदि स्थित्वा स मारुतः॥
वैराग्यं संजनयति विराग इति स स्मृतः॥ ५२॥

Or he is called Viraja because abiding in the hearts of Yogins he creates, aversion in them for worldly pleasures.

देवानां पुण्यपापाभ्यां सुखमेवोत्तरोत्तरम्॥
तत्सुखं तूत्तरेषां च वायुपर्यंतमेव च॥ ५३॥

When the results of virtue and sin are exhausted, the gods, as far as Vāyu, deserve perfect bliss.

देवानां च ऋषिणां च उत्तमानां नृणां तथा॥
सुखांशं जनयेद्वायुर्यतोतः सुखसंज्ञकः॥ ५४॥

As Vāyu creates objects of enjoyment for the pleasure of gods, sages and nobles, he is called joyful.

भुनक्ति सर्वदा वींद्र तत्र मुख्यस्तु मारुतः॥
दुःखशोकादिकं किंचिद्देवानां भवति प्रभो॥५५॥

O lord of birds, Vāyu is the principal deity who suffers both pleasure and pain.

तच्चासुरोवशवशादित्यवेहि न संशयः॥
तज्जीवस्य भवेत्किंचिद्दैत्यानां क्रमशो भवेत्॥५६॥

Whatever calamity befalls the deities is due to the influence of Asuras.

यतः कलिश्चाधिकः स्यादतो दुःखीति स स्मृतः॥
दैत्यानां पुण्यपापाभ्यां दुःख मेवोत्तरोत्तरम्॥५७॥

Human soul suffers from affliction caused by the Daityas. People suffer often and anon specially in the Kali age.'

तद्दुःखमुत्तरेषां च कलिपर्यंतमेव च॥
भुनक्ति सर्वदा वींद्र ततः कलिरिति स्मृतः॥५८॥

Vāyu consumes all sorrows accruing both from virtue and vice in the Kali age. Hence, Vāyu is called Kali.

सुखहर्षादिकं किंचिद्दैत्यानां भवति प्रभो॥
देवावेशो भवेत्तस्य नात्र कार्या विचारणा॥५९॥

O lord, whatever joys or pleasures accrue to the people are due to divine influences. There is not in the least any doubt in this.

देवानां निरयो नास्ति दैत्यानां विनतासुत॥
सुखस्वरूपं तन्नास्ति विषयोत्थमपि द्विज॥ ६०॥

O son of Vinatā, Devas do not go to hell, and Daityas do not seek pleasure from the objects of pleasure.

विषयोत्थं किंचिदपि देवावेशादुदीरितम्॥
तमो नास्त्येव देवानां दुःखं नास्ति स्वरूपतः॥ ६१॥
विषयोत्थं महादुःखं देवानां नास्ति सर्वदा॥
दुःखशोकादिकं किंचिदसुरावेशतो भवेत्॥ ६२॥

Whatever pleasure they enjoy accrues to them from Devas. Devas have no tamas; they suffer from no pain by coming in contact with the objects of pleasure. Whatever pain they suffer is due to the influence of asuras.

अतः कलिः सदा दुःखी सुखी वायुस्तु सर्वदा॥
मनुष्याणा मृषीणां च सुखं दुःखं खगेश्वर॥ ६३॥

Hence, Kali is a sufferer, Vāyu is joyous. Ordinary people and sages have both pleasure and pain.

भवेत्तत्पुण्यपापाभ्यां पुण्यभोगी च मारुतः॥
कष्टभंगः कलिलयो नात्र कार्या विचारणा॥ ६४॥

Vāyu enjoys the fruits of his virtuous deeds. He suffers from his sinful actions. It is hard to escape the results of good or bad activities.

प्राणादिसुखपर्यंता अंशा एकोनविंशतिः॥
प्रविष्टाः संति लोकेषु पृथक्संति खगेश्वर॥ ६५॥

Partial incarnations of Lord Vāyu from Prāṇa to Sukha are nineteen in number. O lord of birds, the lord has descended on earth several times, each time with a separate identity :

मारुतेवतारांश्च शृणु पक्षींद्रसत्तम॥
चतुर्दशसु चंद्रेषु द्वितीयौ यो विरोचनः॥ ६६॥
स वायुरिति संप्रोक्त इंद्रादीना खगेश्वर॥
हरितत्त्वेषु सर्वेषु स विष्वग्याव्यतेक्षणः॥ ६७॥

O lord of birds, I shall explain to you the total incarnations of Vāyu. Listen.

Of the fourteen Indras, the second is called Virocana who is identical with Vāyu. With his eyes expanded all around, he, the partial incarnation of Marut, is also called Rocana.

अतो रोचननामासौ मरुदंशः प्रकीर्तितः
रामावतारे हनुमान्नामकार्यार्थसाधकः॥
स एव भीमसेनस्तु जातो भूम्यां महाबल॥ ६८॥

When lord Rāma incarnated on earth, Vāyu was born as Hanumān for rendering assistance to Rāma.

कृष्णावतारे विज्ञेयो मरुदंशः प्रकीर्तितः॥६९॥

When lord Kṛṣṇa descended on earth, he was born as Bhīma, the off-spring of Vāyu.

मणिमान्नम दैत्यस्त संकराख्यो भविष्यति॥
सर्वेषां संकरं यस्तु करिष्यति न संशयः॥७०॥
तेन संकरनामासौ भविष्यति खगेश्वर॥
धर्मान्भागवतान्सर्वान्विनाशयति सर्वथा॥७१॥
तदा भूमौ वासुदेवो भविष्यति न संशयः॥
यज्ञौर्थैः सदृशो यस्य नास्ति लोके चतुर्दशे॥७२॥

A demon named Maṇimān will be born as one called Śaṅkara, who will, without doubt, pollute everything. This is why, O king of birds, his name will be Śaṅkara; he will pollute and destroy all Bhāgavata Dharmas. Then (Vāyu) will, without doubt, come into being as Vāsudeva; there will be none in the fourteen worlds to match him. lie will truly be in perfect wisdom

अतः स प्रज्ञया पूर्णो भविष्यति न संशयः॥
अवतारास्त्रयो वायोर्मतं भागवताभिधम्॥७३॥

The full incarnations of Vāyu are three. Their creed is one and the same which is propounded in the Bhāgavata.

स्थापनं दुष्टदमनं द्वयमेव प्रयोजनम्॥
नान्यत्प्रयोजनं वायोस्तथा वैरोचनात्मके॥७४॥

The purpose of each and every incarnation is twofold : establishment of order and suppression of the wicked. There is no other purpose for the lord to incarnate.

अवतारत्रये वींद्र दुःखं गर्भादिसंभवम्॥
नासति नास्त्येव वायोस्तु तथा वैरोचनादिकं॥७५॥
शुक्रशोणितसंबंधो ह्यवतारचतुष्टये॥
नास्ति नास्त्येव पक्षींद्र यतो नास्त्यशुभं ततः॥७६॥

In the three incarnations of Vāyu, viz. Vairocana etc., O lord of birds, there are no pangs of birth. In the four incarnations there is no fusion of semen and blood. Hence, in these four incarnations there is nothing inauspicious.

पूर्वं गर्भं समाशोष्य समये प्रभवस्य च॥
प्रादुर्भवति देवेशी ह्यवतारचतुष्टये॥७७॥

In the four incarnations, at the hour of birth, the lord, at first, dries up the embryo before he is born out of the womb.

त्रयोविंशतिरूपाणां वायोश्चैव खगेश्वर॥
रूपैर्ऋजुस्वरूपैश्च ब्रह्मणः परमेष्ठिनः॥७८॥
सत्यमेव न संदेहो नित्यानंदसुखादिषु॥
एव मेव विजानीयान्नान्यथा तु कथंचन॥७९॥
एतस्य श्रवणादेव मोक्षं यांति न संशयः॥
तदनंतरजान्वक्षये शृणु पक्षींद्रसत्तम्॥८०॥

Of the twenty-three forms of the Supreme lord Brahmā, Vāyu is one- In the enjoyment of eternal bliss, pleasure, etc., Vāyu is at par with Brahma. This truth knows no variation; listening to this leads to release. O lord of birds, I shall now tell you about the descent of Vāyu.

कृतौ प्रद्युम्नतश्चैव समुत्पने खगेश्वर॥
स्त्रियौ द्वे यमले चैव तयोर्मध्य्य तु यद्यिका॥८१॥

In the Kṛta age, there were born from Pradyumna twins Sāvitrī and Sarasvatī.

वाणीतिसंज्ञकां वींद्र ब्रह्माणीसंज्ञकां विदुः॥
पुरुषाख्यविरिंचस्य भार्या सावित्रिका मता॥
चतुर्मखस्य भार्या तु कीर्तिता स सरस्वती॥८२॥

In between the two, was born Vaṇī. Sāvitrī was married to Viriñca, Sarasvatī to four-faced Brahma.

एवं त्रिरूपं विज्ञेयं वाण्यश्च खग सत्तम॥
वक्ष्येऽवतारान् भारत्याः समाहितमनाः शृणु॥८३॥

These are the three forms of Vāṇī. I shall now tell you about the incarnations of Bhāratī. Please hear attentively.

सर्ववेदाभिमानित्विासर्ववेदात्मिका स्मृता॥
महाध्यातुश्च वायोस्तु भार्या सा परिकीर्तिता॥८४॥

Being the presiding deity of the Vedas she is die Veda itself. She is the mistress of Vāyu, the great meditator.

ज्ञानरूपस्य वायोस्तु भार्या सा परिकीर्तिता॥
सदा सुखस्वरूपत्वाद्भारती तु सुखात्मिका॥८५॥

She is also the mistress of Vāyu— incarnate. Being of the nature of joy she is identical with joy.

सुखस्वरूपवायोस्तु भार्या सा परिकीर्तिता॥
गुरुस्तु वायुरेवोक्तस्तस्मिन् भक्तियुता सती॥८६॥

She is the mistress of Vāyu who is identical with joy. Vāyu is the preceptor of Bharatī. Since she is devoted to Vāyu, the preceptor, she is called *Gurubhakti*. She is the mistress of Vāyu, the great preceptor.

ततस्तु भारती नित्या गुरुभक्तिरिति स्मृता॥
महागुरोहि वायोश्च भार्या वै परिकीर्तिता॥८७॥
हरौ स्नेहयुतत्वाच्च हरिप्रीतिरिति स्मृता॥
धृतिरूपस्य वायोश्च भार्या सा परिकीर्तिता॥८८॥

She has devotion for Hari; hence, she is called Hari-Prīti. She is the mistress of Vāyu of the form of dhṛti.

सर्वमंत्राभिमानित्वात्सर्वमंत्रात्मिका स्मृता॥
महाप्रभोश्च वायोश्च भार्या वै सा प्रकीर्तिता॥८९॥

Since she is the presiding deity of all sacred texts, she is identical with them. She is the wife of lord Vāyu.

भुज्यंते सर्वभोगास्तु विष्णुप्रीत्यर्थमेव च॥
अतस्तु भारतीय ज्ञेया भुजिनाम्ना प्रकीर्तिता॥९०॥

She presents all objects of senses to lord Viṣṇu for propitiating him or for his enjoyment. Hence, she is called Bhuji.

चित्ररूपस्य वायोस्तु भार्या सा परिकीर्तिता॥
रोचनेंद्रस्य भार्या च श्रद्धाख्या परिकीर्तिता॥९१॥

She became the mistress of Citra. In the name of Śrāddha she became the mistress of lord Rocana.

हनुमांश्च तदा जज्ञे त्रेतायां पक्षिसत्तम॥
तदा शिवाख्यविप्राच्च जज्ञे सा भारती स्मृता॥९२॥

O lord of birds, Hanumān, the son of Vāyu, lived in the Tretā age. Then, Bhāratī was born as the daughter of a Brahmin, Śiva. by name.

न केवलं भारती सा शच्याद्यैश्चैव संयुता॥
तस्मिन्संजनिता सर्वाः प्रापुर्योगं स्वभर्तृतिः॥९३॥

Not only Bhāratī and her companions such as Śacī, etc., but also all the rest who were born of him were married to their partners.

अन्यगेति च विज्ञेया कन्या तन्मतिसंज्ञिका॥
त्रेतांते सैव पक्षींद्र शच्याद्यैश्चैव संयुता॥९४॥
दमयंत्यनलाज्जाता इंद्रसेनेति चोच्यते॥
नलं नंदयते यसमात्तस्माच्च नलदंनी॥९५॥

His daughter named Mati was also called *Anyagā* (one who has relations with another than her partner). She was born together with Śacī, etc., at the end of Tretā, O lord of birds. Born of Anala, she is known as Indrasenā. As she delighted Nala, she is called the delighter of Nala.

तत्र स्वभर्तृसंयोगं नैव चाप खगेश्वर॥
तत्रान्यगात्वं विज्ञेयं पुरुषस्थेन वायुना॥९६॥
किंचित्कालं तथा स्थित्वा कन्यैव मृति माप सा॥
शच्यादिसंयुता सैव द्रुपदस्य महात्मनः॥९७॥

She was separated from her lord, since in her previous birth she had illicit relations with Vāyu in human form.

In her previous birth Mati had died as a maiden together with Sad and others.

वेदिमध्यात्समुद्भूता भीमसेनार्थमेव च॥
तत्रान्यगात्वं नास्त्येव येगश्च सह भर्तृभिः॥९८॥

She was born out of the sacrifice conducted by Drupada and was named Draupadī. She married Bhīmasena. The sin of illicit copulation with a person in her previous life did notvisit her in the next birth. Hence, she had no separation from her husband.

केवला भारती ज्ञेया काशिराजस्य कन्यका॥
काली नाम्ना तु सा ज्ञेया भीमसेनप्रिया सदा॥९९॥

Bhāratī, the daughter of Kāśīrāja known by her popular name Kali became the mistress of Bhīmasena.

वाच्यादिभिः संयुतैव द्रौपदी द्रुपदात्मजा॥
देहं त्यक्त्वाऽविशिष्टैव कारटीग्रामसंज्ञकै॥१००॥

Draupadī, daughter of Drupada, gave up her body together with her maidens. O lord of birds, she will be born in the Kali age in the house of Śaṅkara in the village of Kāraṭi.

संकस्य गृहे वींद्र भविष्यति कलौ युगे॥
वायोस्तृतीरूपार्थं सा कन्यैव मृतिं गत॥१०१॥

She died as a maiden to become the mistress of Vāyu in her third birth.

इत्याद्या वायुभार्याश्च ब्रह्मभार्याश्च सत्तम॥
स्वभृभ्यां च पक्षींद्र गुणैश्चैव शताधमाः॥१०२॥

O good one, such are the mistresses of Vāyu and Brahmā. O lord of birds, they are inferior to their husbands in hundreds of merits.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकांडे महालक्ष्म्यवतारादिनिरूपणं नाम षोडशोऽध्यायः॥ १६॥

अध्यायः १७ / Chapter 17

गरुड उवाच

चतुर्जन्मसु वै कृष्ण शन्साद्यः सह भारती॥
एकदेह विशिष्टैव भुवि जातेति चोक्तावान्॥१॥
कारणं ब्रूहि मे ब्रह्मन् शिष्याय तव सुव्रत॥
गरुडे नैवमुक्तस्तमुवाच मधुसुदनः॥२॥

Garuḍa said :—You have said, O lord, that Bhāratī, Śacī, etc., had the self-same bodies in all their four births. O cherisher of good vows, please tell me the reason thereof. Asked by Garuḍa thus, lord Kṛṣṇa, the destroyer of asura Madhu, answered him thus.

श्रीकृष्ण उवाच

विशिष्टदेहसं प्राप्तौ भारत्याः पक्षिसत्तम॥
वक्ष्यामि कारणं वींद्र सावधानमनाः शृणु॥ ३॥

Śrī Kṛṣṇa said :—O lord of birds, O noble one, I shall tell you the reason thereof. Please listen.

पुरा कृतयुगे वींद्र रुद्रभार्या च पार्वती॥
इद्रंभार्या शची देवी यम भार्या च शामला॥४॥
अश्विभार्या उषा देवी भर्तृभिः सहिता खग॥
ब्रह्मलोकं ययुस्तत्र ब्रह्माणं ददृशुस्तदा॥५॥

O lord of birds, in the Kṛta age, formerly, Pārvatī the mistress of Rudra, Śacī, the mistress of Indra, Śyāmalā, the mistress of Yama, Uṣā, the mistress of Aśvins, went to the region of Brahmā.

हावं भावं विलासं च दर्शयामासुरंजसा॥
दृष्ट्वा ता उद्धता ब्रह्मा शशाप खगसत्तम॥६॥

In the presence of Brahmā, they displayed their amorous feelings. O best of birds, on seeing that they were excited by love, Brahmā cursed all the four.

उद्धताश्च यतो यूयं मानुषीं योनिमास्यथ॥
तत्र स्वभर्तृसंयोगमवाप्स्यथ खगेश्वर॥७॥

"Since you are excited by love, you will be born as. mortals and will marry the mortals."

एवं शप्तास्तु ताः सर्वा आजग्मुर्मेरुपर्वतम्॥
तत्रोपविष्टं ब्रह्माणं वंचयामासुरंजसा॥८॥
तूष्णीमेव स्थिते वींद्र वंचयंत्यः स्थिताः पुनः॥
ततस्तूष्णीं स्थितं वींद्र वंचयामासुरंजसा॥९॥

After they were cursed by Brahma they came to the mountain Meru where they saw Brahma again. They practised deception on Brahman while the latter stood silent. They deceived him thrice.

त्रिवारानंतरं ब्रह्मा शप्तवांस्ता महाप्रभुः॥
त्रिवार वंचनं यस्मादेकवारं च दर्शनम्॥१०॥
किं चाश्रुत्वाऽतः पश्चवाच्चतुर्जनमसु भूतले॥
एकदेशान्मानुषत्वं भविष्यति न संशयः॥११॥

When lord Brahma had been deceived again, he cursed the ladies in the following way. Since you have practised deception on me four times, you will have four births in human form.

In the first birth, you will be born as normal human beings.

द्वितीये जन्मनि तथा अन्यगात्वमवाप्यस्यथ॥
तृतीये जन्मनि तथा भर्तृसंयोगमाप्स्यथ॥१२॥

In the second birth, you will be born as human beings but turn unchaste. In the third birth you will be born as human beings and married to men with whom you will remain for life.

जन्मन्याद्ये चतुर्थे च नान्यगात्वमवाप्स्यथ॥
तथा स्वभर्तृसंयोगं नावाप्स्यथ च सर्वशः॥१३॥

In the fourth birth, as in the first, you will not turn unchaste and you will not be separated from your husbands.

एवं शप्तास्तु ताः सर्वा ब्रह्मणा पक्षिसत्तम॥
तदा विचारयामासुर्मिलित्वा मेरुमूर्धनि॥१४॥

Thus cursed by Brahma, the four ladies discussed the matter among themselves on the peak of Meru. They said—

ब्रह्मशापस्त्वनिर्वाय उपायैः शतशोपि च॥
नीचैः समागमो निंद्यस्तथैव च विपत्तिदः॥ १५॥

"The curse of Brahma cannot be nullified, though we make hundreds of attempts. Association of the divine with the human is not commendable. It brings misfortune.

उत्तमेन च संगेन दैवेनाप्यर्थदो भवेत्॥
देवानामुत्तमो वायुस्तदर्थं संगमाचरेत्॥ १६॥
विचार्यैवमुमाद्या भारत्याः सेवां तु चक्रिरे॥
सहस्रवत्सरांते सा भारती तोषिताब्रवीत्॥ १७॥

Association with the noble brings wealth and prosperity. Of all the gods, Vāyu is the best. We can associate with him in human form without degrading ourselves.

With this unanimous decision they began to worship Bhāratī.

Pleased with their worship, at the end of one thousand years, Bhāratī said.

मत्सेवां च किमर्थं वै ह्याचरिष्यंति सुव्रताः॥
तस्यांरक्ताश्च ता देव्यस्त्वब्रुवन्स्वचिकीर्षितम्॥ १८॥

"O ladies of good vow, wherefore do you worship me?" Being devoted to her, they expressed their woes thus.

पुरा वयं तु शप्ताः स्म ब्रह्मणा क्रोधरूपिणा॥
एकदेहान्मानुषत्वमवाप्स्यथ वरांगनाः॥ १९॥
चतुर्थजनमन्यप्येवं द्वितीये जन्मनि प्रभो॥
समाप्स्थान्यगात्वं चेत्येवं शप्ता ह भामिनि॥ २०॥

"O madam, Brahma has, in fury, cursed us thus- "In the first birth, you will be born as human beings, in the second too as such, but will turn unchaste. In the third, you will marry and live with your mates for life. In the fourth, as. in the first, you will not turn unchaste."

अस्माकं वायुना दैवनान्यगात्वं न दोषभाक्॥
अतस्त्वयैकदेहत्वमिच्छामो देवि जन्मसु॥ २१॥

Now, that we shall be united with human beings we shall not incur the sin of unchastity if we unite ourselves with Vāyu. O Bhāratī, we desire to be identical with you in these births.

इत्युक्तााताभिरथ च तथेत्युक्त्वा द्विजोत्तम्॥
सा पार्वतयादिभिर्युक्त भारतीयभवद्भुवि॥ २२॥

Thus urged by the ladies, O best of birds, Bhāratī agreed to their request and descended to the earth together with those ladies.

शिवनाम्नो द्विजस्यैव गृहे सा तु कुमारिका॥
कर्मैक्यार्थं तपश्चक्रेः विष्णोश्च शिवसंज्ञिनः॥ २३॥

She was born to a Brahmin named diva. She practised penance for the fulfilment other object.

तपसा तोषितो विष्णुः शिव संज्ञो महाप्रभुः॥
वरं प्रादात्तृतीयेस्मिनकृष्णजनमनि भो स्त्रियः॥ २४॥
सम्यक्त्वभर्तृसंयोगो भविष्यति विना भवम्॥
यतोनया च पार्वत्या प्रेरित एव सर्वशः॥ २५॥

The great lord Viṣṇu named Śiva was' pleased with her penance and conferred a boon to all those women. O ladies, you will enjoy in the company of a suitable person in. the form of Kṛṣṇa even without having an intercourse.

विलासं दर्शयामास ब्रह्मणः परमेष्ठिनः॥
अतः सा पार्वती श्रेष्ठा ब्रह्मदेहे न संशयः॥ २६॥

Since urged by Pārvatī you have displayed amours to lord Brahmā, Pārvati will be considered to be the best amongst

कृष्णदेहेपि तस्यास्तु न भविष्यति संगमः॥
अन्यगात्वं द्वितीयेस्मिन्भविष्यति न संशयः॥ २७॥

Even though she remains in the company of lord Kṛṣṇa, she will not be sexually united with him.

In the second birth, you will be stained with a scandal for having illicit intercourse with a person other than your husband.

रुद्रांतःस्थो हरिश्चैव वरं दत्त्वा स्त्रियां प्रभुः॥
अंतर्धानं ययौ श्रीमान्स्वलोकं गतवानभूत्॥ २८॥

Thus, lord Hari, stationed in the heart of Rudra, conferred boon to the ladies and disappeared.

विसज्य ताश्च तं देहं बभूवुर्नलकन्यकाः॥
इंद्रसेनेति संज्ञां च लब्ध्वा ताश्च तपोनवनम्॥ २९॥

When the lord had left for his celestial abode, the ladies gave up their physical bodies

and were born as daughters to king Nala and were named Indrasenā and others.

ययुस्तत्र चरंत्यस्ता ददृशर्मुद्गलं त्वृषिम्॥
स्य दर्शनमात्रेण बभूवुः काममोहिताः॥ ३०॥

They went to forest (for living an ascetic's life) but fell in love with Sage Mudgala at first sight.

मुद्गलस्याभिमानं हि नाशयित्वा च मारुतः॥
मयमास तत्रस्था भारत्यादिवरांगनाः॥ ३१॥

At the same time, Vāyu intervened and overpowered Mudgala. Vāyu copulated with Bhāratī and her companions.

तद्देहेन विसृष्टा सा बभूव द्रौपदीति च॥
यस्मात्सा द्रुपदाज्जता तस्मात्सा द्रौपदी स्मृता॥ ३२॥

When Bhārati left her present body she was born as Draupadī. She was so called as she was the daughter of Drupada.

वेदिमध्यात्समुद्भूता तस्मात्सऽयोनिजा स्मृता॥
कृष्णवर्णा यतस्तसमात्सा कृष्णा भूतले स्मृता॥ ३३॥

Since she was born of sacrifice she was known as one not born of a womb. As she was dark-complexioned she was known as Kṛṣṇa.

कृष्णादेहपि भात्या अभिमानः सदा स्मृतः॥
शच्यादेरभिमानस्तु तस्मिन्देहे कदाचन॥ ३४॥

While she lived as Kṛṣṇa she had the recollection that she was in fact Bhārati. Śacī and others too recollected their original Self but only sometimes.

यस्याः स्वभर्तृसंयोगलो च खगसत्तम॥
अभिमानस्तदैव स्यात्तस्या एव न चान्यथा॥ ३५॥

Bhāratī alone had the memory of her previous life during the intercourse, not others.

एतासां रमणे काले उमायाः पक्षिसत्तम॥
अभिमनश्च नास्त्येव स्वाप एव रताः सदा॥ ३६॥

When Pārvatī indulged in intercourse with her husband she had no such idea. She thought she was indulging in love-sport in a dream.

पार्थस्य रमणे काले द्रौपद्याश्च कलेवरे॥
भारत्याश्च तथा शच्या अभिमानद्वयं स्मृतम्॥ ३७॥
उमादेः श्यामलादेश्च अभिमनक्षतिस्तदा॥
सर्वासां स्वाप एव स्यान्नात्र कार्या विचारणा॥ ३८॥

When Draupadī copulated with Arjuna, she felt she was Bhāratī. Śacī, Umā and Śyāmalā thought they were sporting in dream.

अर्जुनं वीररूपेणं प्रविष्टो वायुरेव च॥
भारतीं रमते नित्यं शालां च युधिष्ठिरः॥ ३९॥
सुंदरेण च रूपेण प्रविष्टो नकुले मरुत्॥
रमते भारतीं नित्यं नकुलश्चाप्युषां खग॥ ४०॥

In fact, Vāyu had entered into the bodies of Arjuna, Yudhiṣṭhira, Nakula and Sahadeva. When the latter were copulating with Bhāratī, Syāmalā, Uṣā and Draupadī, it was Vāyu who in fact had the intercourse.

नीतिरूपेण चाविष्टो सहदेवे च मारुतः॥
द्रौपदीं रमते नित्यं सहदेवोप्युषां खग ॥४१॥
शच्याद्या द्रौपदीदेहे नापुः संगं च मारुतः॥
तासामतोन्यगामित्वं कृष्णा देहे न चिंतयेत्॥ ४२॥

In the form of Draupadī, Śacī and the rest had their intercourse with Vāyu in the body of Arjuna and others, hence, their union with Arjuna and others was not illegal.

धर्मादिदेहसंगं च भारत्या नैव चिंतयेत्॥
मनुजस्य च देहस्य तासां संगं न चिंतयेत्॥ ४३॥

Similarly, Bhāratī had no intercourse with Yudhiṣṭhira, Arjuna and others, since they could not copulate with a mortal.

अपरोक्षवतीनां तु तासां लेपो न सर्वथा॥
अथवा मुद्गलस्येव रतिकाले खगेश्वर॥ ४४॥
रमणं चक्रुरेव ता अतो दोषो न विद्यते॥
एकस्मिन्दिवसे वींद्र धर्मो वयुश्चतावुभौ॥ ४५॥
रमणं चक्रतुः सम्यक्कृष्णादेहेऽपि मानद॥॥
तथाप्यनन्यगामित्वं चिंतनीयं न संशयः॥ ४६॥

As they have realized Self, even if they transgress norms they cannot invite scandal.

O lord of birds, once upon a time, Dharma and Vāyu copulated with Kṛṣṇā jointly. Even then Kṛṣṇā cannot be accused of unchastity.

सुराणां सुरभोग्याश्च भोगं जानंति देवताः॥
न जानंत्येव मर्त्यासतु तेषु देहेषु ते पुनः॥ ४७॥

The gods know some peculiar ways of copulation, of which the mortals are quite ignorant.

नीरक्षीरविवेकं च हंसो वेत्ति च चापरः॥
अतः स्वभर्तृसंयोगं कृष्णादेहन चिंत येत्
कृष्णादेहेन्यगामित्वं नैव चिन्त्यं खगेश्वर॥४८॥

It is the swan alone who can distinguish water from, the milk.

When Bhāratī, etc. in the form of Draupadī are copulating, their male partners are divine beings, not human ones. Hence, their copulation with human beings such as Arjuna is not untenable.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे भारत्या विशिष्टदेह संप्राप्त्यै कारणानिरूपणं नाम सप्तदशोऽध्यायः॥ १७॥

अध्यायः १८ / Chapter 18

श्रीकृष्ण उवाच

अथानंतरजान्वक्ष्ये शृणु पक्षींद्रसत्तम्॥
शृणु तान्सावधानेन श्रुत्वा तानवधारय॥१॥

Śrī Kṛṣṇa said :—I shall now tell you about the subsidiary creation for your knowledge. Please, hear attentively and retain the same in your memory, O lord of birds.

पुरुषाख्यविरिंचानुजातः शेषो महाबलः॥
हरे रमायाश्च यस्य स्वसिमन्निद्रां प्रकुर्वतः॥२॥

After Viriñca, was born the powerful Śeṣa. When Lord Viṣṇu and Lakṣmī rested in the ocean.

शयनार्थमभूदेष तेन कृत्यं हरेन् तु॥
सर्वदा हरिदासोहं सर्वदा हरिपूजकः॥३॥

Śeṣa served as a couch, though lord Hari did not need it.

(When the lord moved) Śeṣa was replaced by Garuḍa, (Here is the praise of Hari by Garuḍa).

"I always remain as your slave, O Hari. I always worship you.

हरे सदा नमामि त्वां बहु जन्मनि जन्मनि॥
एवं बुद्धा तु गरुडो ह्यभूच्च शयनं हरेः॥४॥

I am always your devotee. I shall remain so in each and every birth of mine".

सूत्रनाम्नस्तथा वायोः सदायं विनतासुत॥
कालनामा च गरुडो वाहनार्थं हरेरभूत्॥५॥

Thus, Garuḍa served as the Vehicle of lord Hari. Garuḍa was the son of Vāyu called Sūtra. Born of Vinatā he was popularly known as Vainateya.

ततो महत्तत्त्वतनोर्विरिंचात्तु खगेश्वर॥
अहंकारात्मको रुद्रः समभूत्सेवितुं हरिम्॥६॥

O lord of birds, identical with ego, you were born of Viriñca identical with intellect. The propitiation of Hari has been the mission of your life.

त्रय एते महाभाग परस्परसमाः स्मृताः॥
गायत्रीभारतीभ्यां ते त्रयः शतगुणा वराः॥७॥

O lord, the three are at par with one another but are superior to Gāyatrī and Bhāratī in respect of virtues.

शेषः स एव विज्ञेयो भक्तो नारायणस्य च॥
विष्णोर्वायोरनंतस्य त्रिभिरशैर्युतः सदा॥८॥

Śeṣa, the devotee of Nārāyaṇa, was possessed of *three aṁśas* of Viṣṇu, Vāyu and Ananta.

सुमित्रांशो दशरथाज्जातो यो लक्ष्मणः खग॥
सोपि शेषस्तु विज्ञेयो वाय्वनंतांशसंयुतः॥९॥

O lord, born of Sumitrā and Daśaratha, Lakṣmaṇa was the incarnation of Śeṣa having certain aṁśas of Vāyu and Ananta.

रामस्य सेवां कर्तुं सा सीता भूम्यां खगाधिप॥
बलभद्रस्तु रोहिण्यां वसुदेवाभूत्खग॥१०॥

O lord of birds, Sītā was born of Earth in order to propitiate Rāma. Balabhadra was born of Vāsudeva and Rohiṇī having the aṁśas of both.

सोयमेष तु विज्ञेयस्त्वंशद्वयसमन्वितः॥
आविष्टः शुक्लकृष्णेन हरिणा रोहिणीसुतः॥११॥
त्रय एते माहाभागाऽवताराः फणिनः स्मृताः॥
न वींद्रास्यावतारोस्ति भूम्यां चाज्ञ तथा हरेः॥१२॥

He, the son of Rohiṇī, was pervaded by Hari of white and dark complexion.

The three—Śeṣa, Lakṣmaṇa and Baladeva are the incarnations of lord Viṣṇu.

Lord Viṣṇu has ordained that the three should not be counted among his incarnations.

रुद्रावतारान्वक्ष्येहं ताञ्छृणु त्वं समाहितः॥
योहंकारात्मको रुद्रः स एवाभूत्खगेश्वर॥१३॥

I shall now tell you the incarnations of Rudra. Hear attentively, O lord of birds.

सदाऽशिव इति त्वाख्यामवाप स विनाशकः॥
तमोभिमानी स ज्ञेयस्त्वशिवत्वात्सदाशिवः॥१४॥

Rudra identical with ego obtained the title'ever-inauspicious' and was assigned the task of destruction.

He became the presiding deity of tamas. Being not auspicioushe was called ever-inauspicious (Sadā-aśivaḥ).

कपालमालामशिवां सदा धारयते यमः॥
अतः सदाऽशिवो ज्ञेयो न च भागवतः शिवः॥१५॥

As he ever wore the inauspicious garland of skulls, he was called everinauspicious. He should be ever distinguished from Śiva, the devotee of Viṣṇu.

गजाजिनं चापवित्रं यतो धारयते हरः॥
लोकानमंगलान्सर्वान्हरते च सदा हरः॥१६॥
हर्याज्ञया सदा लोकान्विषयासक्तचेतसः॥
विमुखान्कुरुते यस्माद्विष्णोस्तस्मात्सदाशिवः॥१७॥

As he wore the unholy hide of an elephant, destroyed the sinful wicked people and with the consent of lord Viṣṇu made the worldly people averse to the lord, he was called ever-inauspicious.

कदाचिदसुरावेशाद्विरुद्धं कुरुते हरः॥
अतः सदाशिवो ज्ञेयो न च भागवतः शिवः॥१८॥

Sometimes, influenced by the Asuras, he acted contrary to the wishes of the lord, he was called ever-inauspicious. As such, he should be distinguished from Śiva, the devotee of lord Viṣṇu.

सोयं श्मशानवसतिं कर्तुमैच्छद्यतो हरः॥
अतः सदाशिवो ज्ञेयो न भागवतः शिवः॥१९॥

As he liked to abide in the cemetery he was caged inauspicious. As such, he should be distinguished from Śiva, the devotee of lord Viṣṇu.

दशवर्षं तपः कर्तुं विवेश लवणांभसि॥
अतो रुद्रस्तपः संज्ञामवाप च खगोत्तम॥२०॥

To practise penance, he remained in the salt-ocean for ten divine years. Hence, he obtained the title tapas, O lord of birds.

व्यासपुत्रः शुकः प्रोक्तो वायोरावेशसंयुतः॥
रुद्रावतारो विज्ञेयो ज्ञानार्थमभवद्भुवि॥२१॥

Śuka, the son of Vyāsa, who had been influenced by Vāyu was the incarnation of Rudra. He was born for the spread of knowledge in the world.

अत्रिपत्न्यनुसूयायां जज्ञे रुद्रो महातपाः॥
दुर्वासास्तु स विज्ञेयो मानभंगाय भूभृताम्॥२२॥

Rudra was born as the great ascetic Durvāsas of Sage Atri and Anasūyā, humiliation of Kṣatriyas being the mission of his life.

द्रोणाज्जातो द्रौणिसंज्ञो रुद्र एव प्रकीर्त्तितः॥
प्रारब्धं भोक्तुकामोसौ परपक्षप्रकाशकः॥२३॥

Born of Droṇa, Aśvatthāman was Rudra himself. He was born to reap the fruits of the seeds of his actions sown in the former birth and to illumine (by contrast) the virtues of his enemy.

ईशानकोणे संस्थितो यस्तु
रुद्रो ह्यवाप वै वामदेवेति संज्ञाम्॥
स्ववामभागे संस्थितं चैव
वायुस्तं योग्यभक्तं सेवते सर्वदैव॥२४॥

Stationed in the north-eastern direction, Rudra obtained the title of Vāmadeva. Stationed to the left of Vāyu, he is propitiated by him, his worthy disciple.

अतो रुद्रो वामदेवेति
संज्ञामवाप शिष्टत्वमथोत्तमत्वम्॥
कालात्मकत्वं च बलात्मक-
त्वमवाप रुद्रो न तु सुंदरत्वतः॥२५॥

Hence, Rudra got the title of Vāmadeva. Further, on the strength of his lordship and

nobility he obtained the titles of *Kāla* and *Bala* and not by the virtue of his handsome features.

सदा रुद्रो त्रिपुरस्थांश्च
दैत्यान्विष्णुद्रुहो हंतु कामो महात्मा॥
अघोररूपं धृतवान्रुद्र एव
ततस्त्वघोरेति स आप संज्ञाम्॥ २६॥

To slay the Asuras of Tripura who were inimical to Viṣṇu, Rudra assumed the form of Aghora. Hence, he is called Aghora.

सेवां कर्तुं त्विच्छतरे दैत्यसंघा-
न्किंचित्कालं तपसा क्लिश्यमानान्॥
वरान्दातुं सद्य एवाभिजातः
सद्याकजातेत्येव संज्ञामवाप॥ २७॥

To confer boon to the daityas who had followed the path of service and practised penance, Rudra was born in a trice and was called Sadyojāta.

उरोः पुत्रस्तु और्वश्चं रुद्र एव प्रकीर्तितः॥
उइत्यकृष्टवाचित्वाद्रुस्तु रोदनवाचकः॥ २८॥

Aurva, the son of Ūru, was called Rudra. Ūru was so called because he was given to loud weeping (*ūru*).

उरू रुद्रो ह्यतः प्रोक्तस्तपुत्रश्चौर्वसंज्ञकः॥
रुद्रमुर्वरिं कर्तुमौर्वाभूद्रुद्र एव सः॥ २९॥

The son of Ūru was called Aurva. Rudra was called Aurva since he wanted to revive the cult of weeping (in devotion).

गरुड उवाच

रोदनं कुरुते कस्मादुरुसंज्ञो हरेः हरः॥
रुदमुर्वरितं कस्मात्कुरुते और्विकारकः॥ ३०॥

Garuḍa said :—O lord, please tell me why Sage Ūru wept in devotion and why his son Aurva tried to revive the cult of weeping.

एतद्विस्तार्य मेब्रूहि पौत्राय तव सुव्रत्॥
इत्युक्तस्तेन स हरिरुवाच करुणा निधिः॥ ३१॥

O lord of good vow, I, your grandson, desire to hear all this in detail. Being addressed by Garuḍa, the compassionate lord spoke in reply.

श्रीकृष्ण उवाच

दृष्ट्वा स्वबिंबं सुगुणैसतु
पूर्णं संकर्षणाख्यं नतपादपद्मम्॥
श्रीब्रह्मशेषैर्जिष्णुकामैस्तथान्यैभार्रत्या
वै स्वस्तिपैश्चापि नित्यम्॥ ३२॥

Śrī Kṛṣṇa said :—Rudra saw his own self reflected in Saṅkarṣaṇa who was possessed of good qualities, whose lotus-feet were bowed to by Brahmā, Śeṣa and others desirous of gaining victory (over the senses), as well as by Bhāratī and Svastipas.

दृष्ट्वा हरिं पुलकांगस्तु रुद्रः
सबाष्पचक्षू रुद्धकण्ठश्च हृष्टः॥
अनाद्यनतब्रह्मकल्पेषु नैव कृतं
यया स्मरणं सर्वदैव॥ ३३॥
पादारविंदंदे सुनखैर्विभूषिते
दृष्टे मया केन पुण्येन देव॥
दृष्ट्वादृष्ट्वा पादपद्मं मुरारेः
पुनः पुना रुद्धकंठो बभूव॥ ३४॥

On seeing Hari, Rudra was extremely delighted. His eyes were brimful of tears. His throat was choked with emotion. He was beside himself with joy. He said :

O lord, during the enumerable Kalpas of Brahmā that have passed so far, I have never remembered your name. O Lord, then, by what virtue have I seen your lotus feet adorned with beautiful nails?

On seeing, over and over again, the lotus feet of the lord, Garuḍa was choked in throat.

रुरोद भयकंपितांगः कथं
पुनर्दर्शनं मे प्रभोः स्यात्॥
मुकुंद नारायण विश्वमूर्ते
वागिंद्रियेण स्तवनं मे कथं स्यात्॥ ३५॥

With his body shivering with fear Rocca wept and spoke to the lord again.

"O Mukunda, Nārāyaṇa and omniformed lord, how shall I praise you with my tongue.

मद्दर्शनं सर्वदा पापुयुक्तं
तथा मद्वाक् सर्वदा पापयुक्ता॥
मद्दर्शनं सर्वदा स्त्रीषु सक्तमभूच्च
ते दर्शनं मे ह्यसक्तम्॥ ३६॥

My very sight is productive of sin. My very speech is attended by sin. My very eyes are set on women, instead of being set on you.

आसक्ता पुत्रदाराकिनां सम्यक्
शक्तिस्तवने नास्ति विष्णोः॥
विष्णुस्तुतौ नावकाशोस्तिा वाचो
दृष्टोहं त्वं केन पुण्येन देव॥३७॥

I have been attached to my children, wife and other members of my family. I have no ability to offer praise. My tongue is not free to eulogize you. By what merit have I seen you O lord?

अनन्तकर्णेश सुचंद्रसां श्रोत्रेण
नित्यं न कथा श्रुता ते॥
श्रुता मया बहुधा लोकवार्ता दृष्टो
मया त्वं केन पुण्येन देव॥३८॥

O lord of many ears, I did not hear your narrative with attention. Conversely, I have been indulging in gossip with the lay people. By what merit have 1 seen you, O lord?

दृष्ट्वादृष्ट्वा पादपीठं हरंश्च
पुनःपुनाः रुद्धकंठो बभूव॥
रुरोद रुद्रो भयंकपितांगः
कथं पुनः श्रवणं स्यात्कथायाः॥३९॥

Seeing the footstool whereon the lord had put his feet, Rudra had his throat choked with emotion. He wept while his body shivered with fear, thinking how could he hear the narrative of the lord.

त्वमीशं वैकुण्ठ सुवायुसंज्ञस्त्व-
दर्पितं गंधपुष्पादिकं च॥
सदा लिप्तं च भुजैर्विलिप्तं
तन्मूत्रविष्ठादिमकर्दमाम्बुमिः॥४०॥
स्त्रीणां कुचोदैश्च कचोदकैश्चक-
क्षोदकै गात्रजलैर्मुकुंद॥
अनर्पितैस्त्रिगंधादिकैश्च
दृष्टो मया केन पुण्येन देव॥४१॥
स्पृष्ट्वास्पृष्ट्वा हरि निर्माल्यगंधं
पुनः पुना रुद्धकंठो बभूव ॥
रुरोद रुद्रो भयंकंपितांगः।
कथं पुनः स्पर्शनं स्यात्सद मे॥४२॥

O lord Vaikuṇṭha, known as Vāyu, I have not offered any scent or flower to you. I have applied these to my arms. Mixed with perspiration from my breast, arm-pits, hair of the head and other parts of my body, the flowers and scents have acquired the impurity of urine and faeces. O lord, I have not offered any cloth or scent to you. By what merit have I seen you, O lord.

Breathing in the scent of flowers that had been left after they were offered to the deity, Rudra's throat was choked and he wept while his body shivered with fear.

नृसिंह नासास्थित नासिकेश
मन्नासया क्वापि सुपद्मसौरभम्॥
नाघ्रातमित्थं पुनराघ्रतमेव
ह्यनर्पितं गंधपुष्पादिकं च॥४३॥

Rudra said :—O lord! how could I touch your body. O man-lion stationed at the tip of nose, O lord of nose, I have not smelt the fragrance of fresh lotuses. If I have smelt, I have not offered the same to you.

सुनासिकं सुष्ठुदंतं मुरारे
दृष्टं मुखं केन पुण्येन देव॥
घ्रात्वाघ्रावा विष्णुनिर्माल्यगंधं
पुनःपुना रुद्धकंठो बभूव॥४४॥

By what merits, O lord, have I seen your face with lovely nose and shining teeth.

Breathing out the scent of flowers that were left after they had been offered to the deity, hehad his throat choked again andagain.

रुरोद रुद्रो भयंकपितांगो
जिघ्रामि निर्माल्यमिदं कथं ते॥
जिह्वास्थितो जिह्व संज्ञो मुरारे
जिह्वेंद्रियेणापि तथार्पितं च ॥४५॥

With his body shivering with fear, Rudra wept and said : O lord, how do 1 breathe out the smell of flowers that had been left after they were offered to you ?

नैवेद्यशेषं तुलसीविमिरितं
विशेषतः पादजलेन सिक्तम्॥
यो स्नाति नित्यं पुरतो मुरारेः
प्राप्नोति यज्ञायुतकोटिपुण्यम्॥४६॥

O lord Jihvā, as you always sit on the tongue (of the faithful), if a person in the presence of

your image takes bath every day in the water containing the remains of the eatables that had been mixed with Tulasī leaf offered to you, that has been sprinkled over with the water wherewiih your feet have been washed, though the offering of the eatable has been made just by word of mouth, obtains the merit of performing ten thousand crones of sacrifices.

एतादृशं एव नैवेद्यशेषं
न भुक्तं वै सर्वदादित्यरूपम्॥
अनर्पितं तव देवस्य विष्णोर्भुक्तं
मया बहुवारं मुकुंद॥४७॥

Such remains of eatables, as. luminous as the Sun, I have neither eaten nor offered to you. I have taken meals but not offered the same to you.

पादारविंदे नार्पितं भक्ष्यभोज्यं
दृष्टो मया केन पुण्येन देव॥
भुक्त्वाभुक्त्वा हरिनैवेद्यजातं सुखं
त्वदीयं रमया लालितं च॥४८॥

I have not offered any eatable at you lotus-feet. By what merit have I seen you, O lord?

While eating the remains of the eatables, after they had been offered to you, I saw your face tended by Lakṣmī.

द्युभ्वाश्रयं तव मूर्धानमाहुः
किरीटयुक्तं कुटिलै कुंतलैश्च॥
अनेकजनमार्जितपुण्यसंचयैर्दृष्टं
मया सज्जनसंगमाच्च॥४९॥

I saw your head adorned with diadem and curly hair being the support of heaven and earth. I have seen your face by the aggregate of merit accumulated in my several previous births, in the company of noblepeople.

अनेकजन्मार्जितपापसंचयैर-
दर्शनं यास्यति देवदेव॥
एवं सुभत्या च रुरोद रुद्रो
दृष्ट्वा हरिं सुर्वगुणैः संपूर्णम्॥५०॥

Alas! O lord, it will disappear again by the aggregate of sins accumulated in my several previous births.

Thus, at the sight of Hari adorned by all merits Rudra wept out of devotion.

पादारविंद तव विश्वमूर्ते
योगीश्वरैर्हृदये संगृहीतम्॥
दृष्टं मया दयया वासुदेव द्रक्ष्ये
कथं पुनरित्थं रुरोद॥५१॥

O omniformed lord, your lotus-feet kept in the heart by the great Yogins, have been seen by me out of compassion. O Vāsudeva, how shall I see them again. Thus Rudra wept again.

दृष्टं मया त्वरिबले भविनाशिशंख-
क्रादिकैस्त्रिजगतापि च देव पूर्णम्॥
एतादृशं त्वदुदरं च कथं रमेश
द्रक्ष्ये पुनः पुनरहं त्विति संरुरोद॥५२॥

I saw your belly in the field of battle containing three worlds. 1 saw your body adorned with discus, conch, etc., which could stop the recurrence of birth. O lord of Lakṣmī, how could I see it over and over again.

आनंनदपूर्ण नखपूर्ण सुकेशूर्ण
लोमादिपूर्ण गुणपूर्ण सुघोणपूर्ण॥
वक्षःस्थलं तव विभोस्तु विशालभूतं
सद्भूषणं विमलकौस्तुभशोभि लक्ष्म्या॥५३॥
सुकोमलं श्रीतुलस्यास्तथैव
सुपुष्पितं चंद नैश्चर्चितं च॥
एतादृशं तव वक्षःस्थलं च
दष्टं मया तव कारुण्यदृष्ट्या॥५४॥

O lord, full of bliss, equipped with good nails, hair and nose and abounding in virtues, your chest wide and shining with brilliant Kaustubha gem with bright ornaments and the company of Lakṣmī, tender and adorned with the leaves of Tulasi and flowers of various sorts and anointed with sandal paste—such a wide and beautiful chest I have seen by your compassion alone.

पुनः पुनर्दर्शनं मे कथं स्यादेवं
रुद्रः स च भक्त्या रुरोद॥
अतस्तूरुर्नाम संप्राप्य रुद्रस्तत्पुत्रो-
भूद्दौर्वसंज्ञः स एव ॥५५॥

How shall I see you again and again ? Thus, out of 'devotion, Rudra wept and wept again.

Thus Rudra obtained the title Ūrū and his son obtained the title Aurva.

यस्माद्रुदं चोर्वरितिं वै चकार
तस्मात्स रुद्रस्त्वौर्वसंज्ञो बभूव॥
और्वसतु लोकान्मोक्ष योग्यांश्च
दृष्ट्वा ह्यत्यंतं वै विषयेष्वेव निष्ठान्॥५६॥

Since he made Rudra fertile, the son of Rudra was named Aurva. Aurva saw people worthy of liberation as well as engrossed in the objects of senses.

स्तूहैव चौर्वो विष्णुपादारविंद
स्मृत्वास्मृत्वा रुद्धकाण्ठो बभूव॥
ते पापिष्ठाः पापरूपान्भजन्तो
दिनेदिने दुर्विषयान्कदिंद्रियैः॥५७॥

Aurva praised the lotus-feet of Viṣṇu, remembered them again and again and felt choked in the throat. These sinners employ their senses to evil objects every day.

कदा चैतान्हेयबुद्ध्या विमुंचे
न जानेहं चेति सम्यग् रुरोद॥
एते हि मूर्खा विषयानर्थलब्ध्यै
कुर्वंति यत्नं पर मादरेण॥५८॥
कदिंद्रियार्थं हि धनादिकं च
त्यजंति च सर्वे विषयेषु निष्ठाः॥
त्वनमायया मोहितान्नष्ट-
बुद्धीन्कदा चैतान्मुंचसे विश्वमूर्ते॥५९॥

How shall I shun them and remain unattached. I do not know this, O lord. Thus he wept bitterly.

These stupid people are addicted to the objects of senses just for attaining pleasure. Addicted to the objects and for satisfying their desire they spend their wealth. They are deluded by your Māyā. They lose their power of discernment. O omniformed lord when will you relieve them of delusion.

स्मृत्वास्मृत्वा वासुदेवस्य मायां
रुरोद चौर्वो भयंकपितांगः॥
अतीव कष्टेन च लोकवृत्त्यसा
श्रिता दैन्यं स्वीकार्य विहाय॥६०॥

Aurva, with his body shivering with fear remembered Māyā of the lord and wept.

अतीव दैन्येन धनादिकं च
संपाद्य सर्वेऽपि सुपापशीलाः॥
कष्टार्जितं द्रव्यधनादिकं च
त्यजंति सर्वे पशवो व्यर्थमेव॥६१॥

These men of wicked nature accumulate wealth with great effort. These animals (in the garb of human beings) earn with great toil without any return.

सत्पात्रभूते विष्णुबुया कदापि
त्यजंति नैते मायया वै मुरारेः॥
एषामयुव्यर्थमाहुर्महांतः कथं
नष्टा इति सम्यग्रुरोद॥६२॥

Deluded by the Māyā of Viṣṇu, these wealthy people do not part with their wealth in favour of a worthy person who can be equated with the lord. The noble have declared their life to be a wastage. Thus Sorrowful at their loss Rudra cried aloud.

एषामायुर्व्यर्थमेवं गतं च
एषां दृष्ट्वा यौवनं तु ध्रुवं च॥
स्कंन्धस्थ मृत्युर्हसते कृष्ण विष्णो
तं वै न जानंति विमूढचेतसः॥६३॥

Their life is lived in vain. Their youth tools spent in vain. Death that remains ever close to a man laughs at them. But these deluded people know it not.

गृहं मदीयं शतवर्षं च
जीवेत्पुत्रा मदीया शवतवर्षं तथैव॥
अहं च जीवे शतवर्षं सुखेन
मदीयभार्यापि सुलक्षणाऽऽस्ते॥ ६४॥

Let my family live for hundred years. Let my sons live for hundred years. Let me also live in comfort for hundred years. Let my auspicious wife too live for hundred years.

गावश्च मे संति सदुग्धपूर्णा
मित्राणि मे सन्ति मुदा हि युक्ताः॥
दास्ये सुतंवरणार्थं तु
वध्वै पुत्रीं विवाहार्थमहं ददामि॥६५॥

Let my cows always yield milk. Let me give my son to my daughter-in-law and my daughter to my son-in-law.

दास्ये चाहं सत्सु पुत्रीं धनं वा
दास्ये चाहं धनिकेष्वेव नित्यम्।।
अदृष्टशून्यान् भगवान्वासुदेवो
दृष्ट्वादृष्टवा हसते सर्वदैव।।६६।।

I shall marry my daughter in a noble and rich family. I shall give wealth to them on their marriage. Taking note of these people who are devoid of discernment, lord Vāmadeva laughs at their folly.

नाहं करिष्यते श्रवणं कथाया
मद्भाग्यनाशश्च भविष्यतीति।।
नाहं हरिं पूजयिष्ये सदैव
पुत्रादिनाशश्च भविष्यतीति।।६७।।

[The stupid person speaks thus :]

"I shall not hear the narrative of the lord lest it should destroy my good fortune. 1 shall not worship the lord, lest it should cause destruction of my sons and prosperity."

कालेकाले दिष्टनामा हरिस्तु
फलप्रदो वासु देवोऽखिलस्य।।
एतादृशान्मूर्खजनांश्च दृष्ट्वा
रुरोद चौर्वो वासुदेवैकनिष्ठः।।६८।।

Lord Vāsudeva, designated as fortune confers fruits of acts to all and sundry, at the opportune time. Solely devoted to Vāsudeva, Aurva saw these stupid people and wept.

अतस्त्वौर्वो रुद्ररूपी खगेंद्र
जानीहि नित्यं कृष्णसुशिक्षितार्थः।।
यदा सती दक्षपुत्री खगेंद्र
दक्षाध्वरे स्वशरीरं विसृज्य।।६९।।
जज्ञे पुनर्मेनकायां हिमाद्रेस्तदा रुद्रस्त्वौर्वसंज्ञामवाप।।
ऊर्ध्वरेता भवेत्युक्तवा ऊर्ध्वरेता बभूव ह।।७०।।

O lord of birds, Aurva is Rudra who has been rightly instructed by lord Kṛṣṇa himself. When Sati, the daughter of Dakṣa abandoned her body in Dakṣa's sacrifice, O lord of birds, she was reborn as the daughter of Himādrī and Menakā. Rudra was designated as Aurva.

Be celibate, asked by Brahma thus Rocks, remained celibate.

पाणिग्राहं रुद्रदेवो महात्मा
यदा हिमाद्रेः कन्यकायाश्चकार।।
तस्यां परं लंपटः संबभूव
अतो रुद्रः परसंज्ञामवाप।।७१।।

But when Rudra married the daughter of Himādrī he became attached to her. Hence, he got the designation *Para.*

सदाशिवाद्या दश रुद्रभ्रतरः
सौमित्रेयो रौहिणेयस्त्रयश्च।।
समाएते मोक्षकाले सृतौ च
शतैर्गुणैर्न्यूनभूताश्च ताभ्याम्।।७२।।

Rudra had ten brothers. Among these, the three, viz. Sadāśiva Saumitreya and Rauhiṇeya—were inferior to Rudra and his consort by one hundred merits.

गरुड उवाच

आनंदनिर्णयं ब्रूहि कृष्ण पूर्णदयानिधे।।
निर्णेतुं ज्ञानिनां यद्वज्ज्ञापनार्थं तथा मम।।७३।।

Garuḍa said :—O compassionate lord, please tell me about the Eternal Bliss *(ānanda)*, explaining its nature to satisfy my curiosity and for enlightening the seekers after truth.

ब्रूहि शिष्याय दयया उर्द्धर्त्तुं मां च सर्वदा।।
पूर्णकामस्य ते कृष्ण का स्पृहा विद्यते प्रभो।।७४।।

O lord, please tell me, since I am your disciple, just for lifting me up, and out of compassion for me. Since you are fully satiated, you have no desire to be fulfilled.

एवमुक्तो हृषीकेशः पक्षीशेन महात्मना।।
उवाच कृपया कृष्णः प्रसन्नः कमलेक्षणः।।७५।।

Thus addressed by the lord of birds, the lotus-eyed lord was pleased and spoke with compassion.

श्रीकृष्ण उवाच

गयात्र्याश्च शतानंद एकानंदस्तु वेधसः।।
एतादृशः शतानंदो ब्रह्मणः परिकीतितः।।७६।।
शेषादेश्च शतानंदः सरस्वत्याः खगोत्तम।।
एकानंदस्तु विज्ञेयो भारत्या विनतासुत।।७७।।

Śrī Kṛṣṇa said :—Śatānanda was born of Gāyatrī, Ekānanda of Brahmā. Śatānanda belonged to Brahmā, Śeṣa and Sarasvatī, O best of birds, while Ekānanda belonged to Bhāratī, O son of Vinatā.

एवं तु निर्णयो ज्ञेय आनंदस्य सदा खग॥
एवमुक्तं मया सर्वे किमन्यच्छ्रोतुमिच्छसि॥७८॥

O bird, such is the information about *Ānanda*. I have told you all. What more do you desire to know?

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकांडे रुद्ररोदनहेत्वाननतन्ताननन्दतारतम्यनिरूपणं नामाष्टादशोध्यायः॥ १८॥

अध्यायः १९ / Chapter 19

गरुड उवाच

त्योक्तं कृष्ण गोविंद रुद्राच्छतगुणादपि॥
ब्रह्माणी भारती चोभे अधिके देवसत्तम॥१॥

Garuḍa said :—O lord Kṛṣṇa, Govinda, you have said that Brahmāṇī! and Bhāratī are superior to Rudra by hundred merits, O best of gods.

मया श्रुतं विरिंचेन उमापर्यंतमेव च॥
अनंतांशैर्विहीनत्वं विरिंचोक्तं सुराधिप॥२॥
सहस्रांशैर्विहीनत्वं त्वयोक्तं कृष्ण माधव॥
सर्वेषो चैव पूर्वेषामवेक्ष्यैव हरे विभो॥३॥

O lord of gods, I have heard all what Brahmā has said of the gods and goddesses ending with Umā, about the *aṁśas* of Ānanda found missing to the extent of a thousand.

ज्ञानानंदबलादीनां वायुपर्यन्तमेव च॥
सहस्रांशैर्विहीनत्वं ज्ञानादीनां महेश्वर॥४॥
निर्णयं ब्रूहि गोविन्द सर्वज्ञोसि न संशयः॥
गरुडेनैवमुक्तस्तु वासुदेवोब्रवीद्धुवम्॥५॥

O all-pervasive, supreme lord, please tell me your ideas on Knowledge, Bliss, Strength, etc., including Vāyu at the last and the proportion of aṅśas in them reaching a thousand. Considering the views of your predecessors on this topic, you proclaim your judgment, O Govinda, since you are omniscient, O lord.

Thus accosted by Garuḍa, Vāsudeva said in reply.

श्रीकृष्ण उवाच

आनंदांशेर्विहीनत्वमपेक्ष्यैव खगाधिप॥
उत्तरेषामुत्तरेषां योगादेवमिति स्फुटम्॥६॥
परिमाणे शतगुणे आनन्दे स्फुटतावशात्॥
अनन्तगुणवत्त्वं च ब्रह्मणा समुदीरितम्॥७॥

Śrī Kṛṣṇa said :—O lord of birds, by the degrees of Ānanda present in each, I have explained to you the superiority and inferiority of jñāna, bhakti, etc. Brahmā has declared that if hundred per cent Ānanda is felt, there would be endless guṇas.

सहस्रगुणितत्वं च वायुना समुदीरितम्॥
यथानंदे तथा ज्ञाने विष्णौ भक्तौ बलाधिके॥८॥
सर्वे गुणैः शतगुणाः क्रमेणोक्ता नु तेऽखिलाः॥
भारत्याश्च शतं ज्ञानं सुखं भक्तिबाधिके॥९॥
एवं ज्ञानं सुविज्ञेयं मारुतेस्तु बलादिकम्॥
एवं ज्ञानं शतं ज्ञेयं मारुते नात्र संशयः॥१०॥
भारत्यश्च शतं ज्ञानं बलं च समुद्राहृतन्॥
एवमेव च वायोश्च ज्ञानं चैवमिति स्फुटीभवेत्॥११॥

Accordingly, Ānanda is thousandfold in jñāna, hundredfold in Bhakti, of the same proportion in Bhāratī, Māruti and Vāyu.

यथा दीपाच्छतगुणा अग्निज्वाला न दीपवत्॥
स्फुटीभवेद्यथैवाग्निर्बहुलोपि न सूर्यवत्॥१२॥
यथैव सूर्याद्द्विगुणश्चंद्रो नैव स्फुटीभवेत्॥
आनंदतारतम्यं च यथोक्तं तु मया तव॥१३॥
तथैव जानीहि खग नान्यथा तु कथंचन॥
अहं विजानामि मयि स्थितान्
गुणान्सर्वैर्विशेषैश्च खगेंद्र संयुतान्॥ १४॥
सुसूक्ष्मरूपांश्च सदा खगेंद्र
मयाप्यदृष्टो नास्ति नास्त्येव कश्चित्॥ १५॥

Just as the flame of fire hundredfold more powerful than the earthen lamp is not so illuminating as the lamp itself or just as the widespread fire is not so refulgent as the Sun, just as the moon, twice as large as the Sun is not so refulgent as the Sun, in the same way, O lord, know the relative gradation of Ānanda in jñāna, bhakti, etc., I know my qualities, O lord

of birds, which are endowed with many specialities and which possess subtle forms. There is nothing which remains unknown to me.

सर्वावतारेष्वपि विद्यमानं हरिं
विजानाति रमापि देवी॥ १६॥

Goddess Lakṣmī too knows me in all my incarnations.

हरेर्गुणान्सर्वविशेषसंयुतान्नखण्ड-
रूपान्सा विजानाति देवी॥
सुसूक्ष्मरूपान्सा विजानाति देवी
ब्रह्मादिभ्यो मत्प्रसादाधिकं च॥ १७॥

She knows my indivisible subtle qualities endowed with many specialities, through Brahma or by my grace.

स्वात्मस्वरूपं प्रविजानाति देवी
सुसूक्ष्मरूपं सुविशेषैश्च युक्तम्॥
स्वान्यं प्रपंचं प्रविजानाति देवी
ब्रह्मादिभ्यो मत्प्रसादाधिकं च॥ १८॥

Goddess Lakṣmī knows her own subtle form endowed by special traits.

ब्रह्मापि पश्येत्सर्वगं वासुदेवं
वाय्वादिभ्यो ह्यधिकान्सद्गुणांश्च॥
श्रोत्रं न जानाति हरेर्गुणांश्च
सुसूक्ष्मरूपांश्च विशेषसंयुतान्॥ १९॥

Brahmā too perceives the all-pervading Vāsudeva endowed with noble qualities proportionately larger than those of Vāyu, Ears do not know the qualities of the lord which are subtle and special.

स्पष्टस्परूपेण यथा विदुः सुरा मुक्त्वा
ब्रह्माणं न तथा तेप्यमुक्ताः॥
स्वात्मानमन्यच्च सदा विशेषैर्युक्तं
विजानाति विधिश्च मारुतः॥ २० ॥

Except lord Brahma even the gods, until and unless they are released, are ignorant. Brahmā and Vāyu know their Self and the Supreme Self endowed with special traits.

वाणि विजानाति हरेर्गुणांश्च
स्वयंभुवो नैव तावद्विशेषान्॥
त्रैगुण्यरूपात्परतः सदैव
पश्येद्विष्णुं कृष्णरूपं खगेंद्र॥ २१॥

Sarasvatī perceives my special qualities. who am a sell born lord but not beyond my form as Kṛṣṇa constituted of three guṇa.

शेषो रुद्रो वींद्र एतैश्च
सर्वे तमो मात्रे प्रविजानंति संस्थम्॥
वाणीदृष्टान्सविशेषान् गुणांस्ते
जानंति नो सत्यमेवोक्तमंग॥ २२॥

O Lord of birds, Śeṣa and Rudra perceive me stationed in the tamoguṇa. But they do not know my other guṇas and their special traits. O dear, I have told you the truth.

उमा सुपर्णा वारुणी चेति
तिस्रः सहैव ताः प्रविजानंति सुस्थम्॥
हरेर्विशेषान्रुद्र दृष्टान्खगेंद्र
जानंति नैताः क्वापि देशे च काले॥ २३॥

Umā, Suparṇā and Vāruṇī three know me very well as I am stationed (in their heart). But, O lord of birds, my special traits perceived by Rudra are not known to them at any place or time.

इन्द्रादयः प्रविजानंति वींद्र
अहंकारे व्याप्तरूपं हरिं च॥
दक्षाद्या वै बुद्धितत्त्वे स्थितं
तं जानंति ते सोमसूर्यादयश्च॥ २४॥

O lord of birds, Indra and other gods know me as peivadmg the Ego; Dakṣa and other Prajāpatis as pervading the intellect. So also Soma and Sūrya.

विष्णुं हरिं भूतत्त्वे स्थितं च
ये चान्ये च प्रविजानंति नित्यम्॥
अन्ये च पश्यंति यथा स्वयोग्य-
मंडांतरस्थं हरिरूपं खगेंद्र॥ २५॥
केचित्प्रपश्यंति हरेश्च रूपं
त्वदीयहृत्स्थं हृदि केचित्सदैव एवंप्रकारं
प्रविजानीहि वींद्र ह्यथो शृणु
त्वं मम भार्याः षडेताः॥ २६॥

Others know me pervading the elements; Others know me as pervading the Cosmic Egg; others as present in the heart of devotees like yourself, others as existing (in the form of Atman) in the heart of all.

O lord of birds, you should realize me as such. Now hear what I tell you about my six wives.

रुक्मिण्याद्याः षण्महिष्यो
ममश्रीर्नीलां च या मम भार्या खगेंद्र॥
सर्गे पूर्वस्मिन्हव्यवाहस्य पुत्री
तास्ता भजे सद्य एवाविशेषात्॥ २७॥

Rukmiṇī, etc. are my six principal queens. O lord of birds, amongst them Nīlā was the daughter of Agni in the previous creation. I make no distinction in sexual enjoyment with them.

कन्यैवा सा कृष्णपत्नी च
कामांस्तांस्तान् भजेन्मसा चिंतितांश्च ॥
अतीव यत्नं कव्यवाहं खगेन्द्र
पितृष्वेकः सर्वदा वैचकार॥ २८॥

As a maiden she cherished to wed Kṛṣṇa (my form), She relished what she conceived in mind. O lord of birds, Agni tried his best to marry her with one of the Piles.

तथैव सा नैव भर्तारमाप यतस्तु
सा कृष्णनिष्ठैकचित्ता॥ २९॥

But the maiden did not agree to any proposal, her mind being extremely set on Kṛṣṇa.

तदाब्रवीत्कव्यवाहश्च पुत्रीं
पतिं किमर्थं नेच्छसि मूढबुद्धे॥
तदाब्रवीत्कव्यवाहं च
पुत्री हरिं विना सर्वगुणोपपन्ने॥
जन्मन्यस्मिन् भर्तृता नास्ति देव
यतो भर्ता हरिरवैक एव॥ ३०॥

Then, the fire-god spoke to his daughter. O silly one, why don't you marry ? Thereupon, the maiden spoke to her father thus.

O father, in this life, accompanied by all facilities, there can be no husband without Hari. He alone can be my husband.

यतो लोके सुस्त्रियः सर्व एव
सदा ज्ञेया विधवास्ते हि नित्यम्॥
अनादि नित्यं भुवनैकसारं
सुसुंदरं मोक्षदं कामदं च॥ ३१॥

एतादृशं न विजानंति यास्तु
सर्वास्ता वै विधवाः सर्वदैव॥
निमित्तभूतं भर्तृरूपं च जीवं
दैवोपेतं भरिभक्त्या विहीनम्॥ ३२॥
सुकश्मलं नवरंध्रैः स्रवंतं
दुर्गंधयुक्तं सर्वदा कुत्सितं च॥
एताः दृशे भर्तृजीवे न तात
प्रयोजनं नास्ति कृष्णं विहाय॥ ३३॥

In this world, there are several women who though married are always widows. Those who do not regard Hari as their husband-Hari who is beginningless, eternal, the quintessence of the universe, beautiful, bestower of liberation and accomplisher of desires-are always widows.

O father, leaving Kṛṣṇa I shall not seek for the hand of any person, though forced by misfortune. He may be only an apparent cause (of producing children). As he is devoid of devotion for the lord, as he is impure, pouring forth impurities from nine doors, emitting bad smell and contemptible, he is not acceptable to me. For such a despicable person I have no love, O my father, when as an option lord Kṛṣṇa is there.

देवस्त्रियो निजभर्तॄन्विहायु
तत्र स्थितं प्रीणयंत्येव नित्यम्॥
अतश्च तःसधवाः सर्वदैव
लोकैर्वंद्या नात्र विचार्यमस्ति॥ ३४॥

The celestial women abandon their husbands and enjov intercourse with the lord who stays with them (in heaven). As these women find their husbands in the lord, they are honoured by the people. There can be no second thinking in this respect.

भर्तास्ते हरिभक्त यदि
स्युरासां स्त्रीणां जन्मसाफल्यमेव॥
अनेकजन्मार्जितपुण्यसंचयै-
स्तद्भर्तारो हरिभक्ता भवेयुः॥ ३५॥

If they get husbands devoted to Viṣṇu, their life becomes fruitful. They can get husbands devoted to Viṣṇu by the aggregate of merits accumulated in several births.

यद्भर्तारो हरिभक्ता न संति
ताभिस्त्याज्यं स्वीयगात्रं भृशं हि॥
स्वभर्तृभूतं कृष्णरूपं हरिं च
स्मृत्वा सम्यग् यदि गात्रं त्यजेयु:॥३६॥
तदा नैव ह्यात्महत्यादिदोषाः
स्त्रीणामेवं निर्णयोयं हि शास्त्रे॥
यद्भर्तारो न विजानंति विष्णुं
तासां संगो नैव कार्यः कदापि॥३७॥

Those who have husbands not devoted to Viṣṇu should immediately cast off their bodies. If at the time of giving up their bodies they remember lord Viṣṇu in the form of Kṛṣṇa as their husband, they do not incur the sin of committing suicide—this is the statement of the Śāstras

The women should desert their husbands if they are averse to Viṣṇu.

अनेक जन्मार्जितपुण्य-
संचयात्तद्भर्तारो विष्णुभक्ता भवेयु:॥
कलौ युगे दुर्लभा विष्णुभक्ता
हरेभक्तिर्दुर्लभा सर्वदैव॥३८॥

If they have stored merit accruing from their pious acts performed in previous lives, their husbands can be devoted to Viṣṇu.

हरेः कथा दुर्लभा मर्त्यलोके
हरेर्दीक्षा दुर्लभा दुर्लभा च ॥
हरेस्तत्त्वे निर्णयो दुर्लभो हि
हरेदासैः संगमो दुर्लभश्च॥३९॥

Rare are the devotees of Viṣṇu in Kali age. Rare is a devotion for the lord. Rare is the narrative of the lord to be heard in the ' mortal world. Initiation in the cult of Viṣṇu is rare, very rare. Rare is the company of the devotees of Hari.

प्रदक्षिणं दुर्लभं वै मुरारे-
र्नमस्कारो दुर्लभो वै कलौ च॥
तद्भक्तानां पालनं दुर्लभं च
सद्वैष्णवानां दुर्लभं ह्यन्नदानम्॥४०॥

Rare is the chance for circumambulating the lord or for homage to Hari. Rare is the means for maintaining his devotees. Rare is the gift of food to them.

तन्त्रोक्तपूजा दुर्लभा वै
मुरारेर्नामग्रहो दुर्लभश्चैव विष्णोः॥
सुवैष्णवानां पूजनं दुर्लभं हि
सद्वैष्णवानां भाषणं दुर्लभ च॥४१॥

Rare is the tantric worship conducted for the lord. Rare is the recitation of his name. Rare is the worship of his devotees. Rare is the dialogue with him.

शालग्रामस्पर्शनं दुर्लभं च
सद्वैष्णवानां दर्शनं दुर्लभ हि॥
गोस्पर्शनं दुर्लभं मर्त्यलोके
सद्गायनं दुर्लभं सद्गुरुं च॥४२॥

Rare is the touch of Śālagrāma stone, or the sight of the pious Vaiṣṇavas. Rare is the holy touch of the cow or the singing of holy chants. Rare is the noble and good preceptor.

सद्भार्याः सत्पुत्रका दुर्लभा हि
शेषाचलस्थस्य हरेश्च दर्शनम्॥
• सुदुर्लभं रंगनाथस्य तीरे कावेर्या
वै दर्शनं विष्णुपद्याः॥४३॥

Rare are the people with faithful wives and worthy sons. Rare is the sight of the lord on the mountain Sesa. Rare is the sight of Raṅganātha on the Kaverī. Rare is the sight of the Ganges.

कांचीक्षेत्रे वरदराजस्य सेवा
सुदुर्लभा दर्शनं चैव लोके॥
सुदुर्लभं दर्शनं रामसेतोः
सुदुर्लभा मध्वशास्त्रो च शक्तिः॥४४॥

Rare is the worship of Varadarāja in Kāñcī. Rare is the sight of Rāma's bridge. Rare is the ability to understand Mādhva philosophy.

भीमातीरे संस्थितस्यापि विष्णोः
सुदुर्लभं दर्शनं चाहुरार्याः॥
रेवातीरे संस्थितस्यापि विष्णो-
र्गयाक्षेत्रे विष्णुपादस्य चैव॥४५॥
तथा बद्रौ संस्थित स्यापि विष्णोः
सुदुर्लभं मर्त्यलोके स्थितानाम्॥
शेषाचले श्रीनिवासाश्रमे च
तपस्विनो दुर्लभा मर्त्यलोके॥४६॥

Rare is the sight of Viṣṇu on Bhīmā, Revā (Narmadā), Gayā or Badarī.

On the Śeṣa mountain, or the holy hermitage of Śrīnivāsa, the ascetics are very rare on the mortal soil.

प्रयागाख्ये माधवस्यापि नित्यं
सुदर्शनं दुर्लभं वै नृणां हि॥४७॥

At Prayāga, rare is the sight of Mādhava.

अतो नेच्छाम भर्तारं कृष्णादन्यं कदाचन॥
एवमुक्त्वा सा पितरं ययौ शेषाचलं प्रति॥४८॥

Hence, I do not desire a husband other than lord Kṛṣṇa. Having uttered such words to her father she went to the mountain Śeṣa.

कपिलाख्यमहातीर्थे आरुरोह महागिरिम्॥
तत्रस्थं श्रीनिवासं च दृष्ट्वा नत्वा महासती॥४९॥
त्रिदिनं समुपोष्याथ गत्वा पापविनाशनम्॥
तत्र स्नात्वा विवाहार्थमेकांतं प्रययावथ॥५०॥

At the sacred place Kapila, she ascended the great mountain. She saw Śrīnivāsa therein. She paid homage, abstained from food for three days, went to the holy spotthe destroyer of sin. In order to secure a worthy husband she went to a solitary place for meditation.

तस्या उत्तरदिग्भागे क्रोशयुग्मे महातले॥
गर्तभूते च एकांते चचार तप उत्तम्॥५१॥

To the north of it, at the distance of two Krośas at Mahātala, she commenced a great penance in a solitary pit.

ध्यात्वा नारायणं देवं तत्रासीच्च कुमारिका॥
दिव्यवर्षसहस्रांते स्तोतुं समुपचक्रमे॥५२॥

She meditated upon Nārāyaṇa for one thousand divine years. At the end of this period she began to praise the lord.

कुमार्युवाच

त्वमेव माता च पिता त्वमेव
भर्ता च सखा त्वमेव॥
त्वमेव पुत्रश्च गुरुर्गरीयान्मित्रं
स्वसा त्वं मम वल्लभश्च॥५३॥
अनाद्यनंतेष्वपि जन्मसु प्रभो॥
विचार्यमाणा न विजानेप्यहं च॥
एते हि सर्वे च निमित्तमात्रतः
पित्रादयस्त्वं ह्यनिमित्तमात्रतः॥५४॥

Kumārī said :—You are my mother, father, husband, friend, son, preceptor, brother, sister and my darling. Throughout this vast universe, O lord, I have been trying to know Reality but have not succeeded in my attempt. Father, mother, etc. are just artificial relations. You are the sole true relation, my lord.

अतो मुरारेश्च तवैव भार्या
भूयासमित्येव तदा व्रतं मे॥
दुःसंगमात्रादिसगमागमं न
संसिद्धिरित्येव वदान्यमूर्ते॥५५॥

Hence, I shall be your wife. This is my vow. O you of attractive form, I pray, I may not be united with a person I do not desire.

त्वद्दूषकाणां तव दासवर्य
विदूषकाणां दर्शनं छिंधि देव।
गुरुद्रुहां दर्शनं छिंधि विष्णो
भक्तद्रुहां छिंधि कृष्ण॥५६॥

O lord, ward off from my sight the people who have offended you, who have tried to frustrate my desire to become your devotee, who bear malice to their preceptors and your worshippers.

तव धुग्भिर्भाषणं छिंधि देव
त्वं संगमं देहि पदारविंदे॥
श्रभ्शैलवासाय नमोनमस्ते
नमोनमः श्रीनिवासाय तुभ्यम्॥५७॥

O lord, you ward off my talk with those who hate you. You establish my contact with your lotus feet. Homage to you, O lord who inhabit Śrī Śaila and who are the abode of Lakṣmī, your loving consort.

स्वामिन् परावर रमेश निदानमूर्ते
कालो महानपि गतश्च निदर्शनं ते॥
अनंतजन्मार्जितसाधनैश्च त्वद्दर्शनं
स्याच्च चतुर्भुजस्य॥५८॥

O lord of Lakṣmī, the superior and inferior, the primary cause of creation, I have not seen you since long. Of you, the fourarmed god, the vision is possible only by the aggregate of merits accumulated in several previous lives.

कथं मम स्यात्तव दर्शनं प्रभो
सर्वैश्च दोषैश्च सुसंगतायाः॥

दास्यास्पदायास्तव दासदास्याः
प्रसीद देवेश जगन्निवास॥५९॥

Polluted by all sorts of sins, O lord, how can I have your vision. O lord of birds, 1 am your devotee, the devotee of your devotees. O abode of the universe, be pleased with me.

एवं स्तुतस्तथा विष्णुः श्रीनिवासो दयानिधिः॥
प्रादुरासीद्वरदराद् भक्त्या तस्या जनार्दनः॥६०॥

Thus praised, the compassionate lord Varadarāja was pleased by her devotion. He appeared before her and said :

वरं वरय भद्रं ते वरदोहमिहागतः॥
हरिणोदीरितं वाक्यं श्रुत्वा प्राह स्मितान्ना॥६१॥

O good lady, express your desire. I have come to you to fulfil the same.

On hearing the words of Viṣṇu, her face was brightened with smile.

उवाच परया भक्त्या श्रीनिवासं जगत्प्रभुम्॥
अहं हि भार्या तव माधव सुंदर॥६२॥

She spoke to Hari, the abode of Lakṣmī and the lord of the universe with great devotion. O lord with a lovely face, may I become your wife.

इति तस्या वचः श्रुत्वा श्रीनिवासोऽब्रवीद्वचः॥

श्रीभगवानुवाच

अहं कुमारि सुभगे कृष्णजन्मनि भूतले॥६३॥

On hearing her words, the lord spoke to her in gentle words.

The Lord said :—"O blessed maiden, I shall become your husband when I incarnate as Kṛṣṇa on earth."

भवामि तव भर्ताहं नात्र कार्या विचारणा॥
एवमुक्ता सुता कन्या पुरण्यराशिं हरिं परम्॥६४॥
उवाच परमप्रीता हर्षगद्‌दया गिरा॥

कन्योवाच

कृष्णजन्मन्यहं पत्नी भूयासं प्रथमेहनि॥६५॥
संस्कारात्प्रथमं चाहमंगनाभ्यः समावृणे ॥
ओमित्युक्तः पुनर्वाक्यमुवाच मधुसूदनः॥६६॥

Thus addressed by the lord, the maiden who was. extremely pleased spoke to Hari, the depository of merits, in the joyously faltering voice.

The maiden said :—May I become your wife when you incarnate on earth as. Kṛṣṇa, on the day previous to our marriage. May I. precede other women in enjoying intercourse with you

The lord agreed and spoke to her again.

श्रीभगवानुवाच

कुमार्या विधृतत्वाच्च मत्प्रदानाच्चः भामिनि॥
तेषां मनोभीष्टसिद्धिर्भविष्यति न संशयः॥६७॥

The Lord said :—Since you as a maiden have sought for my favour which I bestowed upon you, O pretty maid, as a result of it, the other maidens will also reap the fruit of their cherished desire.

इति तस्यै वरं दत्त्वा तत्रैवांतरधीयते॥
देहं तत्रैव संत्यज्य कुमारी चैव पुत्रिका॥६८॥
कुम्भ कस्य गृहे जाता नीला नाम्ना तु सा स्मृता॥
कुंभकस्तु महाभाग नंदशोभस्य शालकः॥६९॥

Thus after bestowing the boon on the maiden the lord disappeared all at once. The maiden gave up her body there and then and was born in the house of Kumbhaka and was called Nīlā. Kumbhaka was the brother-inlaw of Nandaśobha.

कल्पवाहः स विज्ञेयः पितृणां प्रथम स्मृतः॥
तस्य गत्वा गृहमहं वृषभाचलवासिनः॥
शिवस्य वरतश्चैव त्यजेयः खगसत्तम॥७०॥
दितिजान्विनिहत्यैव नीला प्राप्ता खगेश्वर॥
ततो नाग्निजितो राज्ञो गृहे जाता कुमारिका॥७१॥

He was the first who carried Kavya to the pitṛs. He was abiding on the mount Vṛṣabha, at that time. I went to his house, O best of birds. Being unconquerable, by the boon conferred by lord Śiva, I killed him and was married to Nīlā.

नाग्निजित्कव्यवाहोभूत्कन्या नीलाह्वयाभवत्॥
तस्याः स्वयंवरे चवाहं गोवृषान्सप्तसंख्यकान्॥७२॥
शिवस्य वरतश्चैवाप्यवध्यान्देवमानुषैः॥
बद्ध वृषान्नृपाञ्जित्वा प्राता नीला महाखग॥७३॥
कुंभकस्य सुता नीला देहस्थाः प्राविशन् भृशम्॥
एकावयवतो यस्मात्तस्मात्तत्रैव साविशत्॥७४॥

In her second birth, Nīlā was born as the

daughter of Nāgnijit, Kavyavāha. In the Ṣvayaṁvara of Nīlā, I controlled seven bulls who by the favour of lord Śiva were uncontrollable by gods and mortals. I conquered kings who had assembled at the ceremony. I married her.

भूमौ द्विधा संप्रजाता कुमार्येव न संशयः॥
भद्राजन्म प्रवक्ष्यामि शृणु पक्षींद्रसत्तम्॥७५॥

Thus Nīlā was born twice on earth and married to me. I shall now tell you the birth of Bhadra. Please hear the narrative, O lord of birds.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे नीलाविवाहनिर्णयो नामैकोनविंशोऽध्यायः॥ १९॥

अध्यायः २० / Chapter 20

श्रीकृष्ण उवाच

या पूर्वसर्गे नलसंज्ञस्य वींद्र
पुत्री भूत्वा विष्णुपत्नी सकामा॥
प्रदक्षिणं भ्रमणं वै चकार
गुणेन भद्रासंज्ञा बभूव॥१॥

Śrī Kṛṣṇa said :—O lord of birds, Bhadrā, the daughter of Nala, desired lord Viṣṇu to be her husband. As she, who was auspicious by merit, worshipped and circumambulated the lord she was called Bhadrā.

कन्याभावे संस्थितां भद्रसंज्ञां पिता
नलस्त्वब्रवीत्तां स पश्यन्॥
भद्रे किमर्थं गात्रपीडां करोषि
फलं हि तन्नन्दिनि मे वदस्व॥२॥

To Bhadrā the maiden, the father Nala spoke thus. O Bhadrā, why do, you trouble your body (by worshipping the lord). What is the fruit of this suffering, tell me, O daughter.

भद्रोवाच

शृणुत्वं मे तात नमस्क्रियादेः
फलं वक्तुं का समर्था भवेच्च॥३॥

Bhadrā said :—Dear father, now hear. None can declare the gain derivable from paying homage to lord Viṣṇu.

तथाप्यहं तव वक्ष्यामि तात
यशशक्त्या शृणु सम्यग्घिताय॥
सदा हरिमर्मनाथो दयालुरहं
हरेस्तव दासानुदासी॥
मां पाहि विष्णोस्तव वंदे पदे
इत्युक्त्वा प्रणामं चाकरोद्दंडारूपम्॥४॥

Even then, I shall tell you something, as far as I can, just for the welfare of the world. The compassionate lord Viṣṇu is alone my guide. I am a slave of his slaves. May he protect me. I bow to his feet. Saying so, she prostrated at the feet of the lord.

हरेः प्रणामं त्विति कर्तव्यशून्यं
व्यर्थं तमाहुर्जानिनस्तच्छृणु त्वम्॥
रमेश मध्वेश सरस्वती-
शेत्येवं वदन्प्रणमेद्विष्णुदेवम्॥५॥

The wise declare that homage to Hari, if it is not accompanied by the prescribed worship, is fruitless. O father, now, hear details. 'One should bow to lord Viṣṇu by reciting the formula : O lord of Ramā, O lord of Madhu, O lord of Sarasvatī, homage to thee." [Bhadrā continued].

यथा प्रसन्नो वंदनाद्देवदेवस्तथा
न तुष्टः पूजनात्कर्मतश्च॥
यथा नामस्मरणाद्वन्दनाद्वा
पापान्नियच्छेतु तथा न चान्यैः॥६॥

(O father) the lord of lords is pleased not so much by worship as by offering homage to him or by reciting his name.

देहं तु ये पोषयंत्येव तात हरेः
प्रणामैः शून्यभूतं च पुष्टम्॥
तदेवमाहुर्व्यर्थमेवेति तात
तत्पोषकाणां नरके दुःखमाहुः॥७॥

O father, people attain health and prosperity by offering homage to him. But such prosperity and good health are valueless. They occasion suffering in hell.

यमोऽपि तं तत्र उलूखले तु
निधाय पिष्टं सुखलैः करोति॥

यो वा परं न करोत्येव तात
प्रदक्षिणं देवदेवस्य विष्णोः॥८॥
तस्यैव पादौ तलयंत्रे निधाय
यमश्च नित्यं प्रकरोति पिष्टम्॥
एषां जिह्वा हरिकृष्णेति नाम
न वक्ति नित्यं व्यर्थभूतां वदंति॥९॥

Yama, puts such people in the mortar and crushes them with pestle. If there be people who do not ctrcumambulate the lord Yams crushes their feet in the *talayantra*. If there be people who do not utter the name of Hui and Kṛṣṇa, Yama extracts their tongue which he grinds in the mortar.

तेषां जिह्वा यमलोक यमस्तु
निष्कास्य पिष्टं प्रकरोति नित्यम्॥
काशीनिवासेन च किं प्रयोजनं
किं वा प्रयोग मरणेन तात॥१०॥
किं वा रणाग्रे मरणेन सौख्यं
किं वा मखादेः समनुष्ठितेन ॥
समस्ततीर्थेष्वटनेन किं
किमधीतशास्त्रेण सुतीक्ष्णबुद्ध्या॥११॥
येषां जिह्वाग्रे हरिनामैव नास्ति
तेषां गात्रैर्नमनं नापि विष्णोः॥
येषां पद्भ्यां नास्ति हरेः प्रदक्षिणं
तेषां सर्वं व्यर्थमाहुर्महान्तः॥१२॥

What avails residence in Kāśī or death at Prayāga or in the battlefield or performance of a sacrifice or visit to holy shrine or deep study with sharp intellect, if the name of lord Hari is not uttered or if homage is not paid to him.

If there be people who do not circumambulate the lord, their activities come to nothing. Thus say the learned people.

हर्यर्पणाद्रहितं नाम कस्मात्प्रदक्षिणं नमनं चाहुरर्घ्यम्॥
अतो विष्णोर्नमनं कार्यमेव तात कार्यम्॥१३॥

Offering homage to the lord and uttering his name are superior to the worship rendered unto him. Hence, one should pay homage to Viṣṇu as well as utter his name, O father.

जन्म ह्येतद्दुर्लभं नश्वरं तु
यथा जलस्थं बुद्बुदं तत्तथैव॥
नो विश्वासं कुरु गात्रे त्वदीये
जीवेष्वपि स्वः परश्चेति तात॥१४॥

Rare is to attain human life which is mortal and evanescent as the bubble in waters. O father, do not trust your body, make no distinction between your own and other people.

सद्यः कृतं नमनं न त्वदीयं
सद्यः कृतं स्मरणं न त्वदीयम्॥
कदा प्राप्स्यते मरणं तन्न जाने
न विश्वासं कुरु गात्रे महात्मन्॥१५॥

So far you have not rendered homage to the lord, not uttered his name. The hour of death is quite uncertain. Do not trust your body, O lord.

एतच्छ्रुत्वा नलो वींद्र पुत्रीवाक्यं सुनिर्मलम्॥
नमस्कारं च कृत्वान्यथाशत्तया प्रदक्षिणम्॥१६॥

O lord of lords, Nala heard her speech simple and straightforward. He paid homage and at his best ctrcumambulated the lord. She too did likewise.

सापि प्रदक्षिणं चक्रं नमस्कारं सदा हरेः॥
एवं बहुदिनं कृत्वा ध्यात्वा नारायणं परम्॥१७॥
कलेवरं च तत्याज मरणे हरिचिंतया॥
मत्पितुर्वसुदेवस्य भगिन्या उदरे खग॥१८॥
कैकेयीति च नाम्ना सा त्वभवद्भद्रसंज्ञका॥
यस्माद्भद्रगुणैर्युक्ता भद्रा सा भद्रनामिका॥१९॥

Continuing the tradition for long and meditating on lord Nārāyaṇa she gave up her body at last. As she meditated, on Hari at the hour of death she was bom to the sister of my father Vāsudeva. She was named Kaikeyī and was also called Bhadrā as she was possessed ofauspiciousness.

तस्यात्मजैश्च कैकेयैः पंचभिः खगसत्तम॥
प्रत्याहृतामिमां भद्रां प्राप्तवान् खगसत्तम॥२०॥

Her five brothers Kaikeyas gave her to me in marriage, O best of birds.

वक्ष्येहं मित्रविंदायाः पाणिग्रहणकारणम्॥
सावधानमना भूत्वा शृणु पक्षींद्र सत्तम॥२१॥

I am going to tell you about the circumstances how Mitravinda was married. O noble lord of birds, now hear attentively.

मित्रविंदोवाच

यान्पूर्वसर्गेप्यवणोन्निकामतो
ह्यग्नीषोमान्नामिका मित्रविंदा॥
मित्रं हरिं प्राप्तुकामा सदैव
तत्रोपायं चिंतयामास देवी॥ २२॥

Mitravinda said :—In the previous creation. Mitravinda performed at will several sacrifices, Agnisoma and others for attaining Hari as friend.

हरिप्राप्तौ साधनाः संति तेषु
मुख्यं कचिच्चिंतयामास देवी॥
तेषां मध्ये श्रवणं श्रेष्ठमाहुः
पुराणानां सात्त्विकानां सदापि॥ २३॥

There being many ways to attain her purpose, Matravinda thought of a sure one. She found that the hearing of the Sattvika Purāṇas was the best way.

विष्णोरुत्कर्षो वर्तते यत्र
वयोस्तथोत्कर्षः सज्जनानां पुराणे॥
श्राद्धं सदा विष्णुबुद्ध्या सदैव
नान्यच्छ्राव्यं साधनं तत्र चैव॥ २४॥

That Purāṇa alone is worthy of hearing which narrates the merits of Viṣṇu and Vāyu. One should hear that Purāṇa out of faith and devotion for Viṣṇu. There could be no better way of attaining the lord.

यस्मिन्नदिने श्रवणं नास्ति
विष्णोस्तेषां जन्म व्यर्थमाहुः कथायाम्॥
स्नानं जप पंचयज्ञं व्रतं च
इष्टापूर्ते कृच्छ्रचान्द्रे च दत्तम्॥ २५॥

If they hear a Purāṇa which contains no reference to Viṣṇu, their life becomes miserable. Their baths of purification, their repetition of lord's name, their five great sacrifices, their observance of vows, their performance of Iṣṭāpūrta and Kṛcchra Cāndrāyaṇa are rendered useless. All such performances are fruitless including the ceremony of initiation in the Vaiṣṇava cult, though it may have been properly performed, if it is devoid of Hari's narrative.

सर्वं व्यर्थं वैष्णवानां च दीक्षा
कथां बिना सम्यगनुष्ठितां वै॥
यैर्न श्रुतं भागवतं पुराणं
ससंप्रदायैर्गुरुभिः संयुतैश्च॥ २६॥

The wise declare that the life of such people is rendered fruitless as have noc heard the Bhāgavata or the Brahma-kaṇḍa of the present Purāṇa, in the company of their preceptor or the 'followers' of the Bhāgavata sect.

Such is the efficacy of the illustrious narrative of the glorious lord.

यैर्न श्रुतं भागवतं पुराणं यैर्न
श्रुतं ब्रह्मकांड पुराणम्॥
तेषां जन्म व्यर्थमाहुर्महांतस्मा-
च्छ्राव्या हरिवार्ता सदैव॥ २७॥

One should not linger even for a moment where there is no stream in the form of lord's narrative, no resort at the feet of Nārāyaṇa, and no talk about the lord.

न यत्र गोविंदकथामहानदी
न यत्र नारायणपादसंश्रयः॥
न यत्र विष्णोः सततं वचोस्ति
न संवसेत्तत्क्षणमात्रं कथंचित्॥ २८॥
यस्मिन् ग्रामे भागवतं न शास्त्रं
न वर्तते भागवता रसज्ञाः॥
यस्मिन् गृहे नास्ति गीतार्थसारः
यस्मिन् ग्रामे नाम सहस्रकं वा ॥ २९॥

In the village, where there is no recital of the Bhagavata Purāṇa, no followerof the Bhāgavata cult who can taste the flavour of the Bhāgavata verses, where there is no exegesis or commentary on the supreme songs of the lord or his one thousand names, where there are no people who understand the substance thereof, one should not live even for a moment.

तयो रसज्ञा यत्र न सन्ति तत्र
न संवसेत्क्षणमात्रं कथंचित्॥
यस्मिन् दिने दिव्यकथा च विष्णोर्न
वास्ति जंतोस्तस्य चायुर्वृथैव॥ ३०॥

The day is wasted if there is no talk of lord Viṣṇu, no narrative of his divine tale. Though he has human form, which is rare to attain his life is wasted.

गर्भे गते नात्र विचार्यमस्ति
तन्मन्यते दुर्लभं मर्त्यलोके॥

कर्णं कल्पैर्भूषितं सुंदरं च
न सुंदरं चाहुरार्या रसज्ञाः ॥३१॥

The ear adorned with the divine flowers looks not so beautiful as the one adorned by the ornaments in the form of Viṣṇu's tale.

विष्णोः कथाख्याभरणसौश्च युक्तं
तदेव कर्णं सुंदरं चाहुरार्याः॥
तस्मात्सदा भागवतार्थसारं
शृण्वंति ये सततं वाचयंति॥३२॥

Fruitful is the life of the people who narrate or listen to the tale of the lord as told in the Bhāgavata Purāṇa.

तेषां जन्म स्वस्थमाहुर्महांतो
महत्फलं चास्ति तथैव तेषाम्॥
सोष्णीषंकचुकयुताश्च हरेः कथां वै
शृण्वंति येपि च पठन्ति सदैव मर्त्याः॥३३॥

Those who clad in head dress and bodice hear or recite the narrative of the lord are alone worthy of respect in the world, not those who are addicted to vicious objects of senses.

सर्वेपि ते पूजनीया हि लोके
न वै शिश्ने चोदरे चैव सक्ताः॥
ये दाक्षिण्यादर्थलोभाद्वदंति
सदा पुराणं भगवत्तत्त्वसारम्॥३४॥

Those who recite the Bhāgavata Purāṇa out of greed for riches or those who know but do not reveal the secret of the Bhāgavata go to Yama's abode.

प्रच्छादयंते तत्त्वगोप्यानिये तु
तेषां गतिः सूर्यसूनुः सदैव॥
ये धर्मकांडे सदैव उत्पादयंते
सुरुचिं तत्र नित्यम्॥३५॥
मौल्येन ये कथयेयुः पुराणं
तेषां गतिः सूर्य सूनुः सदैव॥
मौल्येन ये भागवतं पुराणं
शृण्वंति वै हरिशास्त्रार्थतत्त्वम्॥३६॥
मौल्येन वेदाध्ययनं प्रकुर्वते
तेषां गतिः सूर्यसूनुः सदैव॥
यदृच्छया प्राप्तधनेन ये तु
संतुष्टास्ते ह्यत्र योग्याः सदैव॥३७॥

Those who create interest in Dharma and Karma Kāṇḍas but not in the Brahma Kāṇḍa and those who recite the Purāṇa by accepting fee go to Yama's abode. Those alone are worthy of recital who remain satisfied with whatever money is offered willingly by devotees.

धनार्जने ये त्वतितृष्णाभियुक्ता-
स्तेषां न वै भागवतेधिकारः॥
मत्वा लोके हरिरेवति
नित्यमंतर्यामी नास्ति तदन्य ईशः॥३८॥

Those who are extremely greedy of wealth have no right to recite this Purāṇa.

एवं सदा ये प्रविचिंतयंति
योगक्षेमं बिभृयाद्विष्णुरेषाम्॥
सद्वैष्णवानामशुभं नास्ति
नास्ति प्रदृश्यते संशयज्ञानरूपात्॥३९॥

For the well-being of the people who regard lord Viṣṇu and none else to be allpervading, lord alone undertakes the charge.

The pious followers of lord Viṣṇu fear no misfortune or calamity.

कर्मानुसारेण हरिर्ददात
फलं शुभानामशुभस्य चैव॥
अतस्तदर्थं नैव यत्नं च
कुर्याद्धनार्थं वै हरितत्त्वे च कुर्यात्॥४०॥

The lord bestows the fruits of auspicious and inauspicious Karmans. One should never endeavour for the accumulation of wealth, rather one should fix one's mind in devotion for Viṣṇu.

अतः स्नात्वा दिव्यमंत्रं जपित्वा
विसर्जयित्वा विष्णुनिर्माल्यगन्धम्॥
शुचिर्भूत्वा भागवतं पुराणं
संश्राव येत्सर्ववेत्तापि नित्यम्॥४१॥

One should take bath for purification, recite sacred mantra, dispose articles of worship. Being purified thus, he who is well versed in the Purāṇas should recite regularly the Bhāgavata Purāṇa every day.

कर्मानुसारेण धनार्जनं च
वेदार्जनं शास्त्रसमार्जनं च॥

भविष्यति श्रवणं चापि विष्णो-
रत्यादराच्छ्रवणं दुर्घटं च ॥४२॥

Acquisition of wealth, knowledge of the Vedas and Śāstras and the narrative of Viṣṇu come as a result of previous auspicious activities. Of these listering to Hari is very rare.

अत्यादराद्भागवतस्य सारमा-
स्वादयेद्दुर्घटं मर्त्यलोक॥
आस्वाद्य तद्भागवतं पुराणमानं-
बाष्पैर्युक्तता दुर्घटता च॥४३॥

One should enjoy the essence of the Bhāgavata Purāṇa—a rare thing in this mortal world. One should enjoy the essence so that tears of joy may trickle down the eye-a phenomenon very rare to occur.

श्रुत्वा तत्त्वानां निर्णयं
धारणं च सुदुर्घटं चाहुरार्याः समस्तम्॥
श्रुत्वा तत्त्वानां धारणनंतरं च
कामक्रुधोर्जारणं दुर्घटं च॥४४॥
श्रुत्वा तत्त्वानां धारणानंतरं च
तथा योगे दुर्घटं संगतं च॥४५॥
श्रुत्वा तत्त्वानां धारणानंतरं स
सद्वैष्णवानां स्पर्शनं दुर्घटं च॥
एते दोषा ज्ञानपूतानपीह
कुर्वन्ति संदेहयुतान्दसैव॥४६॥

Listening to the essence of the Bhāgavata Parana and then retaining the same in memory is an act hard to accomplish. Rare is the achieving of desire and indignation, absorption in meditation, association with the pious Vaiṣṇavas. The omission of such occurrences makes even the wise as the target of doubt.

अतो ह्यहं श्रवणं सत्कथायाः
सदा करिष्यते नात्र विचार्यमस्ति॥
तेनाप्यहं हरिनामाभिवाञ्छा
निश्चित्य चित्तं श्रवणे वै चकार॥
आदेहमेवं श्रवणं च कृत्वा
त्यक्त्वा देहं भूतले संप्रजाता॥४७॥
निवस्तुं वसुदेवस्य भगिन्या उदरे खग॥
सुमित्रा संज्ञकायां च जाता वै मित्रविंदिका॥४८॥

Therefore, I remained always engaged in listening to the auspicious tale of Hari. I recited his name, heard his tale so long as I lived. After death, I was born on earth from the womb of Sumitrā, the sister of Vāsudeva.

श्रवणेन हरिं मित्रं प्राप्ता सा मित्रविंदिका॥
अतः सा मित्रविंदेति संज्ञया संबभूव ह॥४९॥

Since she obtained Hari as Mitra (as friend) I was named Mitravinda.

स्वयंवरे मित्रविंदा राज्ञां मध्ये तु भामिनी॥
ममांसे व्यसृजन्मालां तां गृहीत्वा खगेश्वर॥
विधूय नृपतीन्सर्वान्पुरीं प्राप्तः खगेश्वर॥५०॥

In the Svayaṁvara, Mitravindā discarded all candidates who had come to woo her and put garland around my neck as a token of acceptance. I then conquered all the kings and reached home with her. O lord of birds.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकांडे भद्राकृतभगवत्पतित्वप्रापकतपश्चर्यादिनिरूपणं नाम विंशोध्यायः॥ २०॥

अध्यायः २१ / Chapter 21

श्रीकृष्ण उवाच
कालिंद्या अपि चोत्पत्तिं प्रवक्ष्यामि खगेश्वर॥
विवस्वान्नाम सूर्योभत्तस्य पुत्री व्यजायत॥१॥
कालिन्दीसंज्ञका वींद्र यमुना यानुजा स्मृता॥
कृष्णपत्नीत्वकामेन चचार तप उत्तमम्॥२॥

Śrī Kṛṣṇa said :—O lord of birds, now I shall tell you the birth of Kālindī too.

A daughter was bom to Vivasvat of the solar race. O lord of birds, she was Kalindi known also as Yamunā, the daughter of the sun. She practiced penance with a desire to obtain lord Kṛṣṇa for her husband.

तप आलोचनं प्रोक्तं तत्त्वानां च विनिर्णयः॥
पूर्वार्जितानां पापानामनुतापस्तपः स्मृतम्॥३॥

Penance, they say, is a self-reflection, whereby reality is sought to be determined or it is a way of repentance for the sins of previous life.

प्रायो नाम तपः प्रोक्तं चित्तनिग्रह उच्यते॥
प्रायश्चित्तमिति प्रोक्तं न तु क्षौरं खगेश्वर॥४॥

Prāya is a penance wherein the mind is controlled. Hence, Prāyaścitta (expiation) is a way of self-control. It is not the tonsure of head which they do while entering penance.

अनुतापयुतं भूतं तच्छृणु त्वं खगेश्वर॥
पूर्वं न जप्तं दिव्यमंत्रं मुकुंद तप्तं सदा
क्लेशदावानलेन॥५॥

This penance has its root in remorse. O lord of birds, you may hear in detail.

O lord, I have not uttered the sacred mantra, I have thrown myself in the forest conflagration in the form of Kleśas. (i. e. worldly afflictions).

न वै स्मृतं हरिनामामृतं च
सदा स्मृतं हरिदोषादिकं च॥
न तु स्मृतं हरितत्त्वामृतं च
सम्यक् श्रुतं लोलवार्त्तादिकं च॥६॥

I have not remembered the ambrosial name of Hari. Rather, I have remembered his faults. I have not thought upon the ambrosial essence of Hari's teachings. Rather, I have indulged in gossips with the common people.

न पूजितं हरिपादारविन्दं
सुपूजिताः पुत्रमित्रादिकाश्च॥
न वन्दितं हरिपादारविन्दं
सुपवंदितो मित्रपादः सुघोरः॥७॥

I have not worshipped the lotus-feet of Hari. On the other hand, I worshipped my sons and friends. I did not bow at the lotus feet of Hari. On the other hand, I worshipped the feet of my friends.

न दृष्टं वै हरेर्वक्त्र कुंतलैः संवृतं च॥
पुत्रादिकं लालितंवै मुकुन्द न लालित
तव वक्रं मुरारे॥८॥

I have not seen the face of Hari covered with tresses grey as the incense smoke. I have fondled with my sons with affection and not caressed your loving face.

सुलालितं भूषणैः पुत्रमित्रं
न लालितं सर्वपापाहारि॥
न भुक्तं वै हरिनैवेद्यशेषं
मित्रालये षड्रसान्नं च भुक्तम्॥९॥

I have adorned my sons and friends with ornaments but not the face of my lord who can eschew the effects of my sins which I committed in my previous life.

सुपुष्पगंधा नार्पिता ते
मुरारे समर्पिताः पुत्रमित्रादिकेभ्यः॥
सन्तप्तोह पुत्रमित्रादिकेषु
कदा द्रक्ष्ये तव वक्त्रंमुकुदन्द॥१०॥

I did not partake of the remment of food offered to you but I partook of six varieties of food at the house of my friends. I did not offer you flowers and fragrances but did the same to my sons and friends. I am now tired of my sons and friends. When shall I see your face, O lord?

अवैष्णवान्नैः शिगुशाकादिकैश्च
ह्यनर्पितान्नैश्च तथाप्यसंस्कृतैः॥
तथाप्यभक्ष्यै रसना च दग्धा
कदा द्रक्ष्ये तव वक्त्रं मुकुन्द॥११॥

I have polluted my tongue by consuming the prohibited vegetables not sanctified by mantras, apart of which has not been offered to you, which are not permitted in the coteries of your devotees and which are forbidden in the codes that prescribe rules of conduct. When shall I see your face, O lord ?

अष्टाक्षरीपूजया दिव्यतीर्थौर्विष्णोः
पुरा भ्रामितैः शंखतीर्थैः॥
न पावितं मच्छरीरं मुरारे
कदा द्रक्ष्ये तव वक्त्रं मुकुन्द॥१२॥

I have not purified my body by worshipping you with the eight-syllabled mantra or by visiting holy places or by blowing conches in front of your idol. When shall 1 see your face, O lord ?

अनर्पितैर्गंधपुष्पादिकैश्च
अनर्पितैर्भूषणैर्वस्त्रजातैः॥
अवैष्णवानां दिग्धगंधादिदोषैर्गात्रं
दग्धं कदा ह्युद्धरिष्ये मुकुंद ॥१३॥

I have incurred sin by not offering perfumes and flowers, ornaments or clothes. My body is

polluted by anointing it with the perfumes prepared by those who are not the devotees of Viṣṇu. When shall I see your face, O lord?

दग्धौ च पादौ मम वासुदेव
न गच्छन्तो क्षेत्रपथं हरेश्च॥
नेत्रे च दग्धे मम सर्वदापि
नालोकितं तव देव प्रतीकम्॥ १४॥

O Vāsudeva, my feet are burnt since they have not traversed the shrines of Viṣṇu. My eyes are burnt since they have not sighted your charming face.

दग्धौ च हस्तौ मम वासुदेव
न पूजितं तव विष्णोः प्रतीकम्॥
मया कृतं पापजातं मुरारे कदा
द्रक्ष्ये तव वक्त्रं मुकुंद॥ १५॥

My hands are burnt since they did not perform your worship. I have incurred sin by indulging in sinful activities. When shall I see your face, O lord ?

मदीयदोषान्गणयन्न पूर्ण
दयां कुरु त्वं शुद्धदास्यान्मुकुंद॥
यावंति लोमानि मदीयगात्रे
संति प्रभो सर्वदोषैर्विदूर॥ १६॥
तावंति पापानि मदीयगोत्रे कदा
द्रक्ष्ये तव वक्त्रं मुकुंद॥
अनंतदेहे पतिपुत्रैर्गृहैश्च
मित्रैर्धनैः पशुभृत्यादिकैश्च॥ १७॥

O lord, do not mind my faults, have pity on me. I have sincerely placed myself at your service. O lord, as many hair do I have on my body so many sins do I have on my head. When shall I see your face, O lord ?

सुखं नाप्तं ह्यणुमात्रं मुकुंद
सेवा मुक्ता तव देवस्य विष्णोः ॥
इतः परं पुत्रमित्रादिकं च
यास्ये नाहं तव दासी भवामि॥ १८॥

I have not attained even the slightest pleasure since I gave up your worship, in spite of the fact that I have my husband, sons, friends, servants, buildings, cattle and wealth. Henceforth, I shall not visit my kins and friends. I shall ever remain your devotee, nay a slave.

येये ब्रूयुः पुत्रामित्रादिकैश्च
सम्यक् सुखं जायते मर्त्यलोके॥
तेषामास्ये मूत्रविष्ठादिकं च
सम्यक् सदा पतितं चेति जाने॥ १९॥

Those who regard their kins and friends as the sources of joy have their faces filled with urine and faeces. This is what I know.

मित्रादीनां यत्कृतं द्रव्यजातं
वृथा गतं मलरूपं च जातम्॥
सद्वैष्णवानां यत्कृतं द्रव्यजातं
हरिप्राप्तैः कारणं स्यात्सदैव॥ २०॥

Wealth spent on friends is a mere waste. It turns into filth, dirt and impure matter. Given to the devotees of Hari it becomes the cause of attaining Hari.

एतादृशं तत्तु जातं मुकुंद
अलं ह्यलं तेन दुःखं च भुक्तम्॥
संगं दत्तासज्जनानां सदा
त्वं बिना च त्वं दुर्जनानां च संगात्॥ २१॥

Whatever has passed so far, I have suffered utterly thereby. Please, favour me with the company of the noble by your grace and not with the company of the wicked by your indifference.

संगैः सदा दुर्जनानां मुरारे
गात्रं दग्धं न विरागेण युक्तम्॥
एतादृशाहं कां गतिं वा मुकुंद
यास्ये न जाने दयया मां च पाहि॥ २२॥

O lord, my body is tarnished by association with the wicked. It is not detached from worldly pleasures. Without vou, what course shall I adopt, O lord, have mercy on me and favour me with protection.

एतादृशो ह्यनुतापः खगेंद्र
प्रायश्चित्तं न च क्षौरादिकं च॥
भानोः कन्या ह्यनुतापं च
कृत्वा विचारमास हरेः सुतत्त्वम्॥ २३॥

Thus the daughter of Sūrya repented. And she set her mind on Hari after repentance.

सर्वोत्तमो हरिरेकः सदैव
यतः पूर्णः सर्वगुणैस्ततश्च ॥

सृष्टौ यस्माज्जायते विश्वजात-
मतो हरिः सर्वगुणैश्च पूर्णः॥ २४॥

Lord Hari is the best of all gods. He embodies all merits. Everything in the Universe emanates from him. Hence, he contains all qualities.

यो देवानामाद्य अकार एवयतो
ब्रह्माद्या नैव पूर्णाः समस्ताः॥
लक्ष्मीप्रसादाच्चिरपुण्येन जातो
यथायोग्यं पूर्णगुणो विरिंचः॥ २५॥

He is the first and foremost of the gods as the letter a is in the series of alphabet. Brahma and other gods do not possess all merits. But somehow, by the favour of Lakṣmī or the aggregate of virtues accumulated in previous lives Brahmā. has come to embody all virtues.

न लक्ष्मीवद्गुणपूर्णो विरिंचो
न विष्णुवद्गुणपूर्णा रमापि॥
न वायुवद्भारती चापि पूर्णा
न शेषवद्वारुणी चापि पूर्णा॥ २६॥

But Brahma is not so complete in merits as Lakṣmī. Lakṣmī is not so complete in virtue as Viṣṇu. Bhāratī is not so complete as Vāyu. Vāruṇī is not so complete as Śeṣa.

न वै रुद्रवत्पार्वती पूर्णरूपा
ह्यन्येप्येवं नैव पूर्णाः सदैव॥
अलोचनामेवमेषा हि कृत्वा
तपश्चक्रे यमुनायाश्च तीरे॥ २७॥

Pārvatī is not so complete as Rudra. Others too are not complete either, Brooding over the matter in her mind, she practiced penance on the bank of Yamunā river.

तदाचाहं यमुनायाश्च तीरं पार्थेन
साकं मृगयां गतः खग॥
दृष्ट्वा च तां तत्र तपश्चरंतीं
तदाऽब्रुवं मत्सखायं च पार्थम्॥ २८॥

At that time, I had gone ahunting on the bank of Yamunā. I saw her there practicing penance. I spoke to my friend Arjuna.

हे पार्थ शीघ्र व्रज कन्यासमीपं
त्वं पृच्छ कस्मादत्र तपः करोषि॥
एवं प्रोक्तस्तत्समीपं स गत्वा
पृष्ट्वा चैतत्कारणं शीघ्रमेव॥ २९॥

O friend, approach the maiden immediately and ask her about ihe purpose other penance.

आगत्य मामवदत्फाल्गुनोयं
सर्वं वृत्तांनतं त्वसौ मत्समीपे॥
ततस्त्वहं सुमुहूर्त्ते च तस्याः
पाणिग्रहं कृतवांस्तत्र सम्यक्॥ ३०॥

Thus asked, Arjuna approached her and asked her the purpose of her penance. After knowing her purpose, he returned and told me all that he had leamt other. Then, at the auspicious hour, I married her.

तस्याश्च तापात्संततं
मद्विचारात्प्रसन्नोहं सततं सुप्रसन्नः॥
पूर्णानन्दे रममाणस्य नित्यं तया च
मे किं सुखं स्यात्खगेन्द्र॥ ३१॥

I did so, for I was moved by her penance. I had no personal motive, O lord of birds. I always remain in full bliss otherwise. What more joy or comfort could I derive from this alliance.

मया विवाहोनुग्रहार्थं हि
तस्या अंगीकृतो न तु सौख्याय वींद्र॥
तथा वक्ष्ये लक्ष्मणायाश्च रूपं
पाणिग्राहे कारणं चापि वींद्र॥ ३२॥

I married just to favour her, but not for my pleasure, I shall now tell you the story of Lakṣmaṇa and the reason why I married her.

शृणुष्व तत्तव वक्ष्यामि गोप्यं
सच्छिष्यके नास्ति गोप्यं गुरोश्च॥ ३३॥

Listen, I am going to tell you a great secret. There is nothing that the preceptor will not disclose to his disciple.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकांडे भगवतः
कालिन्द्या विवाहे हेतुनिरूपणं नामैकविंशोऽध्यायः॥ २१॥

अध्यायः २२ / Chapter 22

श्रीकृष्ण उवाच

या लक्ष्मणा पूर्वसर्गे खगेन्द्र
पुत्री ह्यभूद्वह्निवेदस्य वेत्तुः॥
सुलक्षणैः संयुतत्वाद्यतः सा
सुलक्ष्मणेति प्रथिता खगेंद्र॥१॥

Lord Kṛṣṇa said :—O lord of birds, in her previous birth Lakṣmaṇa was the daughter of a learned Brāhmaṇa Vahnideva. Since she possessed auspicious marks, she was called Sulakṣmaṇa.

यथा लक्ष्मीर्लक्षणैः सा सुपूर्णा
यथा हरिर्लक्षणैर्वै सुपूर्णः॥
यथा वायुर्लक्षणैः पूर्ण यथा गायत्री
लक्षणैः सा सुपूर्णा॥२॥
यथा रुद्राद्या लक्षणैर्वै प्रपूर्णा
रुद्रादिवल्लक्ष्मणा चैव पूर्णा॥
गुणेनैवं धर्मतः किंचिदेव
तथानुसांधानाद्धियते नाम चापि॥३॥

Like Lakṣmī, Hari, Vāyu, Gāyatrī, Rudra, Lakṣmaẓā was possessed of good qualities. She drew her name from three sources, viz., her traits, activities and devotion.

तस्मादाहुर्लक्ष्मणेत्येव सर्वे
तल्लक्षणं शृणु चादौ खगेंद्र॥
नारायणे पूर्णगुणे रमेशे
द्वात्रिंशत्संख्यानि सुलक्षणानि॥४॥

Nārāyaṇa, the lord of Lakṣmī is possessed of thirty two auspicious traits. O lord of birds, I tell them serially. The person who hears the same obtains a quick deliverance.

संत्येव पक्षींद्र वदाम्यनुक्रमान्तत्तः
श्रुत्वा मोक्षमाप्नोति नित्यम्॥
यः सप्तपादः षण्णवत्यंगुलोंग-
श्चतुर्हसतः पुरुषस्तीक्ष्णदंतः॥५॥
य एतत्सर्वं मिलितं चैकमेव
हरेर्विष्णोर्लक्षणं चाहुरार्याः॥
मुखं स्निग्धं वर्तुलं पुष्टिरूपं
द्वितीयं तल्लक्षणं चाहुरार्याः॥६॥
हनुर्यस्यानुन्नतं चास्ति वींद्र
तल्लक्षणं प्राहुरार्यास्तृतीयम्॥
यद्दन्ता वै तीक्ष्णसूक्ष्ममाश्च
संति तल्लक्षणं चाहुरार्याश्चतुर्थम्॥७॥
यस्यधरे रक्तिमा त्वस्ति वींद्र
तल्लक्षणं पंचमं चाहुरार्याः॥
यस्य हस्ता अतिरक्ताः खगेंद्र
तल्लक्षणं प्राहुरार्याश्च षष्ठम्॥८॥
यस्मिन्नखाः संति रक्ताः
सुशोभास्तल्लक्षणं सप्तमं चाहुरार्याः॥
यस्मिन्कपोले रक्तिमा त्वस्ति वींद्र
तल्लक्षणं ह्यष्टमं प्राहुरार्या॥९॥
शंखचक्रादिरेखा वर्तते
तन्नवमं प्राहुरार्याः ॥
यस्योदरं तंतुरूपं सुपुष्टं
वलित्रयैरंकितं सुंदरं च॥१०॥
तल्लक्षणं दशमं प्राहुरार्या
एकादशं निम्नाभिं तदाहुः॥
ऊरुद्वयं यस्य च मांसलं वै
तल्लक्षणं द्वादशं प्राहुरार्याः॥११॥
कटिर्हि दीर्घा पृथुलास्ति यस्य
त्रयोदशं लक्ष्म तदाहुरार्याः॥
यस्यास्ति मुष्को सुपरिष्ठितो वै
चतुर्दशं लक्ष्म तदाहुरार्याः॥१२॥
समुन्नतं शिश्नमथो हि लक्ष्म
यस्यास्ति तत् पंचदंश वदंति॥
सुताम्रकं पादतलं खगेंद्र
तल्लक्षणं षोडशं प्राहुरार्याः॥१३॥
निम्नौ च गुल्फौ सप्तदशं
तदाहुर्गी वारूपं प्राहुरष्टादशं च॥
एकोनविंशं त्वक्षिपद्मं सुरक्तं
प्राहुर्बाहुं जानं विंशं तथैव ॥१४॥
विस्तीर्णोरश्चैकविंशं तदाहुः
सिंहास्कंधं द्व्युत्तरं विंशमाहुः॥
त्रयोविंशं सूक्ष्ममास्य तदाहु-
श्चतुर्विंशं सुप्रसन्ने च दृष्टी॥१५॥
ह्रस्वं लिंगं मार्दवं चापि वींद्र
तल्लक्षणं पंचविंशं वदंति॥

समौ च पादौ कटिजानु चोरू
षड्विंशमाहुश्च समे च जंघे॥१६॥
समानहस्तौ समकर्णौ मिलित्वा
द्वात्रिंशत्कं लक्षणं प्राहुरार्याः॥
द्वात्रिंशत्कं लक्षणं वै मुकुंदे
द्वात्रिंशत्कं लक्षणं वै रमायाम्॥१७॥

The lord has seven feet, ninetysix fingers, four hands, sharp teeth. These four combined constitute the first trait. A loving, round and blooming face is the second trait. An un-elevated chin is the third. Sharp and small teeth the fourth. Red lips the fifth. Blood-red hands the sixth. Red and bright nails the seventh. Red cheeks the eighth. Marks of conch and disc the ninth. Thin but developed belly marked with three wrinkles the tenth. The deep navel the eleventh. The plump pair of thighs the twelfth. Long, extensive waist the thirteenth. Well set scrotum the fourteenth. Straight and elevated penis the fifteenth. The red soles the sixteenth. Depressed ankles the seventeenth. Lovely neck the eighteenth. Lotus eyes the nineteenth. Red arms and knees the twentieth. The wide breast the twentyfirst. Lionlike shoulders the twentysecond. Small mouth the twentythird. Extended eyes the twenty-fourth. Small and tender penis the twentyfifth. Even feet, even waist, even knee, even thighs the twentysixth. Even legs, even hands and even ears from twentyseven to thirty-second. Thus, the lord possesses thirtytwo traits. The same number of traits exist in his consort Lakṣmī.

द्वात्रिंशत्कं लक्षणं ब्रह्मणोपि
तद्भारत्याः प्रवदंत्येव सत्यम्॥
तथा च शंका सममेव चक्रिणेत्येवं
सदामा कुरु निर्णयं ब्रुवे॥१८॥

Brahma too has thirtytwo marks. So has Bhāratī. The same number of marks characterize Viṣṇu. I shall tell you my decisive (bought on this point.

एकस्य वै लक्षणस्यापि
विष्णोर्लक्ष्मीरंतं नैव सम्यक् प्रपदे॥
अतोनंतैर्लक्षणैः संयुतं च हरिं
चाहुर्लक्षणज्ञाः सदैव॥१९॥

My consort Lakṣmī is ignorant of the value of even my single mark. Those who know Hari say that Hari is possessed of many marks.

जानाति लक्ष्मीर्लक्षणं वायुरूपे
स्वापेक्षया ह्यतिरिक्तं खगेंद्र॥
स्वलक्षणापेक्षया भारती तु
शतैर्गुणैरधिका वेधसोपि॥२०॥

O lord of birds, Lakṣmī knows the additional marks as compared with her own in the Vāyu form of Viṣṇu. Bhāratī has one hundred additional marks in comparison with her own.

खगेंद्र तस्माल्लक्षणे साम्यचित्तं
विश्वादीनां सर्वदा मा कुरुष्व॥
अष्टाविंशति प्राहू रुद्रादिकानां
भ्रूनेत्रयोर्लक्षणेनैव हीनाः॥२१॥
अलक्षणं मन्यते यद्धि तस्य
दुर्लक्षणं नैव तच्चिंतनीयम्॥
अष्टाविंशतिं लक्षणं वै हरस्य
न भारतीयवच्चितनीयं खगेंद्र॥२२॥

O lord of birds, do not think, therefore, that such forms of the lord as Viśva have the same qualities as those of Viṣṇu. Gods, like Rudra, have twenty-eight marks as they have no marks of eyes and brows. But the absence of these marks should not be regarded as defect.

अतो हरः क्रोधरूपी सदैव
तयोरभावत्सत्यमुक्तं तथैतत्॥
अतो द्वयं नास्ति रुद्रे खगेंद्र
शिश्नोदरे किंचिदाधिक्यमस्ति॥२३॥

In the absence of marks of eyes and brows, iord Hari contains anger; his penis and belly are somewhat larger in proportion.

सप्ताधिकैर्विंशतिलक्षणैस्तु
समायुताः स्वस्त्रियोलक्ष्मणाद्याः॥
षड्विंशत्या लक्षणैश्चापि युक्ता
वारुण्याद्या पंचविंशैश्च चन्द्रः॥२४॥
अर्थश्चतुर्विंशतिभिश्चैव युक्तो
नासावायोद्वर्यधिका विंशतिश्च
लक्षणैश्चैकविंशत्या शची युक्ता न संशयः॥२५॥

प्रवाहा विंशकैर्युक्ता यम एकोनविंशकैः॥
पाश्यष्टादशभिर्युक्तो दशसप्ततयुतोऽनलः॥ २६॥
वैवस्वतः षोडशभिमित्रः पंचदशैर्युतः॥
चतुर्विंशैस्तु धनपः पावकस्तु त्रयोदशैः॥ २७॥

The ladies of the lord, Lakṣmaṇā, etc., have twenty seven marks. Vāruṇī, etc., have twentysix. Candramā contains twentyfive; Kubera twentyfour; the nose and breath twentytwo; Śacī the same number; Pravahas nineteen; Yama the same number; Varuṇa eighteen; the air seventeen; Vaivasvata sixteen; Mitra fifteen, Kubera twentyfour; Fire thirteen; Gaṅgā twelve; Budha eleven; gam ten; Puṣkara nine.

गंगा द्वादशभिर्युक्ता बुध एकादशैर्युतः॥
शनिस्तु दशसंख्याकैः पुष्करो नवभिर्युतः॥ २८॥
अथ षोडशसाहस्रं भार्यास्तु मम वल्लभाः॥
अष्टभिश्चैव संयुक्ताः सप्तभिः पितरस्तथा॥ २९॥
षड्भिश्च देवंधर्वाः पंचभिस्तदनंतराः॥
चतुर्भिः क्षितिपाः प्रोक्तास्त्रिभिरन्ये च संयुताः॥३०॥

I have sixteen thousand women who are my beloveds, possessed of eight marks. Pitts have seven marks; Devas and Gandharvas six, their successors five; Kings four and others three.

उदरे किंचिदाधिक्ये ह्रस्वे पादे कर्णयोः॥
शिखाधिक्यं विना विप्र भार्यायां च शिवस्य च॥ ३१॥

A slight arrangement of the belly, small feet, short ears, long tufts, except in a Brāhmaṇa lady and in the consort of Śiva, are regarded as great defects.

लक्ष्मणायां पंच दोषाः शिरोगुल्फादिकं विना॥
नाभ्याधिक्ये सहैवाष्टौ दोषाः संत्यतिवाहिके॥ ३२॥
जंघाक्यि सहैवाष्टौ दोषाः शच्याः सदा स्मृताः॥
एवमेव हि दोषाश्चाप्यूहनीयाः खगेश्वर॥ ३३॥

Lakṣmaṇa has five defects, except those of the head and the ankle. There are eight other defects in the body, such as the enlargement of the navel, legs, etc. These defects are present in Śacī, O lord of birds, such defects should be marked by the seeker.

दुर्लक्षणैः सदा वींद्र संश्रुतैस्तत्त्वविद्भवेत्॥
महोदरो लंबनाभिरीषामात्रोग्रदंष्ट्रकः॥ ३४॥
अंधकूपराभीराक्षो लंबकर्णौष्ठनासिकः॥
लंबगुल्फो वक्रपादः कुनखीश्यावदंतकः॥ ३५॥
दीर्घजंघो दीर्घशिश्नस्त्वेकांडश्चैकनासिकः॥
रक्तश्मश्रू रक्तरोमा वक्रास्य संप्रकीर्तितः॥ ३६॥
दग्धपर्वतसंकाशो रक्तपृष्ठः कलिः स्मृतः॥
अलोमांसोऽलोमशिरा रक्तगंडकपोलकः॥ ३७।
ललाटे पांडुता नित्यं वामस्कन्धे करे खग॥
क्रूरदृष्टिर्दृष्टिपादस्तथा वै घर्घरस्वरः॥ ३८॥
अत्याशी चातिपानश्च स्तनौ शुष्कफलोपमौ॥
ऊरौ नवांजिकारोमः तथा पृष्ठे च मस्तके॥ ३९॥
ललाटे त्रीणि दीर्घे तु समे द्वौ संप्रकीर्तितौ॥
सर्पाकारस्तु यो मत्स्यस्तस्य शिश्ने प्रकीर्तितः॥ ४०॥
पादत्राणोपमो मत्स्यो रसनाग्रे प्रकीर्तितः॥
शिश्नाकारश्च यो मत्स्यो गुदे तस्य प्रशस्यते॥ ४१॥
वृश्चिकाकारमत्स्यस्तु पदोस्तस्य प्रशस्यते॥
श्वाकारश्चापि मत्स्यो वै मुखे तस्य प्रकीर्तितः॥ ४२॥
हस्ते तु बहुरेखाः स्युर्लोम नासापुटे स्मृतम्॥
अतिदीर्घं तु चांगुष्ठं कनिष्ठं चातिदीर्घकम्॥ ४३॥
दुर्लक्षणं त्वेवमादि कलावस्ति ह्यनेकशः॥
सुलक्षणान्यनेकानि मयि संति खगेश्वर॥ ४४॥

O lord of birds, one should know the following defects well known to the learned.

Enlarged belly, long navel, fierce prolonged teeth like a pole or a plough, eyes deep like the hidden well, long ears, lips and nose, long ankle, curved feet, bad navel, dark brown teeth, long legs, long penis, single scrotum, single nose, red beards, red hair, curved mouth, body scorched as a hill, red back- these are the bad signs in Kali. Shoulders and ears without hair, red cheeks, pale forehead, pale shoulders, pale hands, fierce look, fierce glance, indistinct sound, excessive eating and excessive drinking, breasts as dry fruits, hairy thighs, hairy back, hairy forehead with three long parallel lines, penis marked with the snake-like fish, tip of the tongue marked with the shoe-like fish, the anus marked with penis-like fish, feet. marked with scorpion-like fish, the mouth marked with a dog-like fish, hands marked with many lines, nose hairy, thumb and little finger overlong. Such like bad marks abound in the Kali age.

Several good marks are present in me, O lord of birds.

द्वात्रिंशल्लक्षणं विष्णोर्ब्रह्माद्यापेक्षयैव तत्॥
सहाभिप्राय गर्भेण ब्रह्मणोक्तं तव प्रभो॥४५॥

Thirtytwo marks of Viṣṇu, Brahmā has already explained with reference to himself.

ब्रह्मोक्तस्य मयोक्तस्य विरोधो नास्ति सत्तम॥
मयोक्तस्यैव स व्यासः कंबुग्रीवः प्रदर्श्यते॥४६॥

Those stated by me or by Brahma are not contradictory to each other. Whatever I had stated I repeat succinctly.

रक्ताधरं रक्त तालु चैकीकृत्य मयोदितम्॥
अतो विरोधो नास्त्येव तथा ज्ञानात्प्रतीयते॥४७॥

I have stated these by collecting the scattered material together. As it is evident, there is no contradiction in what I have stated at other places in the text.

सप्ताधिकैर्वशतिलक्षणैस्तु समायुता
या: स्त्रियो लक्ष्मणाद्या:॥४८॥

Lady Laksmand and others possess twenty-seven marks. In comparison to Bhāratī she is short of five marks in pudendum, ears, hands, breast and belly.

भगे नेत्रे च हसते च स्तने कुक्षौ तथैव च॥
भारत्यपेक्षया पंचभिर्न्यूना त्वस्ति लक्षणैः॥४९॥

O lord of birds, she has neither the additional marks of gods, nor the additional marks of Rudra. She is possessed of twentysix marks minus six marks of Varuṇa, plus additional marks in ears, belly, nose, hair, ankle and pudendum.

न रुद्रवन्न चान्यानि लक्षणानि खगेश्वर॥
षड्विंशत्या लक्षणैश्चापि युक्ता वारुण्याः
षड्लक्षणैश्चैव हीना॥५०॥
कर्णे कुक्षौ नासिकाकेशपाशे
गुल्फे भगे किंचिदाधिक्यमसित॥
इंद्रो युक्तः पंचविंशत्या खगेंद्र
सदा हीनो लक्षणैः सप्तसंख्यैः॥५१॥
हस्ते पादे उदरे कर्णयोश्च
शिश्ने गुल्फे त्वधरोष्ठेधिकं च॥
चतुर्विंशत्या लक्षणैश्चापि युक्तो
नास्तिक्यवायुस्तद्वदेवाष्टभिश्च॥५२॥
नाभ्यां गुल्फे हनुरंध्योश्च
स्कंधे द्विजे नेत्रे त्वधरोष्ठेधिकं च॥
त्रयोविंशत्या लक्षणैश्चापि युक्ता
शची तथा नवदोषैश्च युक्ता॥५३॥
भगे केशे ह्यधरोष्ठे च
कर्णे जंघे गंडे वक्षसि गुल्फयोश्च॥
तथोत्तरोष्ठे किंचिदाधिक्यमस्ति
एवं विजनीहि खगेंद्रसत्तम्॥५४॥

Indra possesses twenty-five marks, devoid of seven marks (of Varuṇa), with additional marks in hands, feet, belly, ears, penis, ankle and lips. Śacī contains twentythree marks and nine defects, with additional marks in pudendum, hair, lips, ears, legs, cheeks, breasts, ankles and lips.

द्वाविंशत्या लक्षणैः संयुतस्तु
दशभिर्दोषैः प्रवहो नाम वायुः॥
तथांगुष्ठे किंचिदाधिक्यमस्ति
विंशत्येकादशभिर्दोषतोर्कः॥५५॥
तद्विंशत्या लक्षणैः संयुतस्तु
तदा दोषैर्द्वादशाभिश्च युक्तः॥
एकोनविंशतया लक्षणैश्चापि
युक्तस्यायोदशभिस्तदभावैर्युक्तोग्निः॥५६॥

The wind pravaha contains twentytwo marks of merit and ten marks of defects. There are some additional marks on her thumb. The Sun contains twenty marks of merit and eleven defects. Fire contains nineteen marks of merit and thirteen defects.

अष्टादशभिर्लक्षणैः संयुतस्तु वैवस्वतस्तदभावैश्चतुर्दशभिः॥
मित्रस्तु सप्तदशभिर्लक्षणैः संयुतः खगः॥ ५७॥
सदोषैः पंचदशभिः संयुक्तो नात्र संशयः॥
तैश्च षोडशभिर्युक्तो धनपो नात्र संशयः॥ ५८॥
तदभावैः षोडशभिः संयुक्तः संप्रकीर्तितः॥
तैः पंचदशाभिश्चैव युक्तोग्रे ज्येष्ठपुत्रकः॥५९॥
तैः सप्तदशभिर्दोषैः संयुक्तो नात्र संशयः॥
तैश्चतुर्दशभिश्चैव गंगा संपरिकीर्तित॥६०॥
तथाष्टादशभिर्दोषैः संयुता नात्र संशयः॥
तैस्त्रयोदशभिश्चैव संयुतो बुध एव तु॥६१॥
दोषैरेकोनविंशतया संयुतो नात्र संशयः॥
शनिर्विंशतिदोषेण युतो द्वादशलक्षणैः॥६२॥

लक्षणैश्चैकादशभिः पुष्करः परिकीर्तितः॥
एकविंशतिसंख्याकैरसद्भावैः प्रकीर्तितः॥६३॥
दशभिर्लक्षणैयुक्ताः पितरो ये चिराः खग॥
त्रयोविंशतिदोषैश्च संयुता नात्र संशयः॥६४॥
अष्टभिर्लक्षणैर्युक्ता देवगंधर्वसत्तमाः॥
दोषैश्चतुर्विंशतिभिः संयुक्ताः परिकीर्तिताः॥ ६५॥
सप्तलक्षणसयुंक्ता गंधर्वा मानुषात्मकाः॥
यैस्तु पंचविंशतिभिर्दोषैः संयुक्ताः प्रकीर्तिताः॥६६॥
षद्गुणैः क्षितिपा युक्ता षड्विंशत्या च दोषतः॥
तदन्ये पंचभिर्युक्ताश्चतुर्भिः केचिदेव च॥६७॥
त्रिभिः केच्चित्ततो हीना न संति खगसत्तम्॥
यस्मिन्नरे क्षितिपे वा खगेन्द्र आधिक्यं
यद्दृश्यते लक्षणस्य॥६८॥
न ते नरा ते वै क्षितीशाः सर्वे नैव
ह्युत्तमाः सर्वदेव॥
ये देवा ये च दैत्याश्च सर्वेप्येवं खगधिप॥६९॥
लक्षणालक्षणैश्चैव क्रमेणोक्ता न संशयः॥
लक्षणैः सप्तविंशत्याऽलक्षणैः संयुताः खग॥७०॥

Vaivasvata contains eighteen marks and fourteen defects; Mitra seventeen marks of merit and fifteen defects; Kubera sixteen marks of merit and sixteen defects. My eldest son contains fifteen marks and seventeen defects; Gaṅgā fourteen marks of the merit and eighteen defects; Budha (Mercury) thirteen marks and nineteen defects; Śani (Saturn) twenty marks and twenty defects; Puṣkara eleven marks and twenty one defects; Pitṛs ten marks and twentythree defects. Devas, Gandharvas eight marks and twentyfour defects; Gandharvas in human forms seven marks and twentyfive defects; Kings six marks and twentysix defects. Some others possess four or five marks and three defects. This is the lower limit for the number of marks, merits and defects.

If a common man of a royal person possesses some additional marks (and no defect) he is neither a man nor a god. Each and every person cannot be wholly whole or perfectly perfect. Devas and Daityas possess twenty seven marks of merits and twenty seven marks of defects. None but the supreme god has thirtytwo marks and no defects.

अतः सलक्षणा ज्ञेया द्वात्रिंशल्लक्षणैर्न हि॥
पितुर्गृहे वर्धमाना सदापि स्वकुटुंबं
श्रेष्ठयितुं खगेंद्र॥७१॥
उवाच सा पितरं
दीयमानमन्नादिकं त्रमित्रादिकेषु॥
सदापि ये त्वनुसंधानेन युक्ता
अंतर्गते तत्रतत्र स्थिते च॥७२॥

Thus, Sulakṣaṇā grew up in her father's house. Once when her father was distributing food among his friends and relatives, for the prosperity of the family she said to her father : O father, gifts should be made over to those who have realized the lord in their self. If they are made to an unworthy person who has not realized the Self, the food and the drink go waste.

अज्ञातत्वे चान्नपानादिकं च
दत्तं संतो व्यर्थमेवं वदंति॥
हरिं वक्ष्ये तत्रतत्र स्थितं च तं वै
शृणु त्वादरेणाद्य नित्यम्॥७३॥
बालो हरिर्बालरूपेण कृष्णः
क्षीरादिकं नवनीतं घृतं च॥
गृह्णाति नित्यं भूषणं वस्त्रजातमेवं
दद्यात्सर्वदा विष्णुतुष्ट्यै॥७४॥

Now, I shall tell you about lord Hari, where he stays, what he eats and what he drinks. Please hear attebtively. Hari in the form of child Kṛṣṇs drinks milk, eats butter, and wears fresh dress and ornaments. Gifts should be made, thus, for the pleasure of Viṣṇu.

मित्रहरिः केशवाख्यो मुकुंदो
भुंक्ते दत्तं त्वन्नप्रानादिकं च॥
पूर्वं दद्यात्सर्वदा वै गृहस्थो
धन्यो भवेदन्यथा व्यर्थमेव॥७५॥

Hari eats and drinks in the company of his friends. Therefore, a householder should gift sumptuous food and tasteful drink in favour of the lord and receive his blessing. Otherwise, all that food and drink go in vain.

गृह्णाति नित्यं माधवाख्यो
हरिश्चेत्येवं ज्ञात्वा देयमन्नादिकं च॥
एवं ज्ञात्वा दीयमानेन नित्यं
प्रीणाति विष्णुर्नान्यथा व्यर्थमेव॥७६॥

The donor should be conscious that the lord receives his gift with pleasure. He should confer gifts to a worthy person. If knowing thus, he donates gifts every day. Viṣṇu is pleased thereby. Otherwise, gifts of the donor are rendered waste.

गृहे नित्यं वासुदेवो हरिस्तु
प्रीणाति नित्यं तत्र तिष्ठन्सुपर्ण॥
एवं ज्ञात्वा स्वगृहं अलंकुर्याद्धातुरूपैः सदै॥७७॥

One should keep one's house decorated with the articles of precious metal knowing that lord always likes them.

गोविंदाख्यातिष्ठति वैष्णवानां
पुत्रैर्युतस्तिष्ठति वासुदेवः॥
मित्रे मुकुंदः शालके चानिरुद्धो
नारायणो द्विजवर्ये सदास्ति॥७८॥

Lord Govinda abides with his sons in the house of the devotees of Viṣṇu. The lord by the name of Mukunda abides in the abode of Mitra. By the name of Aniruddha he abides in the public rest house. By the name of Nārāyaṇa he abides in the house of a Brāhmaṇa.

गोष्ठे च नित्यं विष्णुरूपी हरिस्तु
अश्वे सदा तिष्ठति वामनाख्यः॥
संकर्षणः शूद्रवर्णे सदास्ति
वैश्ये प्रद्युम्नस्तिष्ठति सर्वदैव॥७९॥

By the name of Hari he abides in the cowpen. By the name of Vāmana he abides in the stable. By the name of Saṅkarṣaṇa he abides in Śūdra. By the name of Pradyumna he abides in Vaiśya.

जनार्दनः क्षत्रज्ञातौ सदास्ति
दाशेषु नित्यं महिदासो हरिस्तु॥
मह्यां नित्यं तिष्ठति सर्वदैव
ह्युपेंद्राख्यो हरिरकेकः सुपर्ण॥८०॥

By the name of Janārdana he abides in Kṣatra. By the name of Mahīdāsa he abides in the fisherman. By the name of Upendra he abides in the earth.

गजे सदा तिष्ठति चक्रपाणिः
सदांतरे तिष्ठति विश्व रूपः॥
नित्यंशुनि तिष्ठति भूतभावनः
पिपीलिकायामपि सर्वदैव ॥८१॥

By the name of Cakrapāṇī he abides in the elephant. By the name of Viśva he abides in the heart. By the name of Bhūtabhāvana he abides in dogs.

त्रिविक्रमो हरिरूप्यन्तरिक्षे
सर्वजातावंतरूपी हरिश्च ॥
हर्रनं वर्णोस्ति न गोत्रमस्ति
न जातिरीशे सर्वरूपे विचित्रे॥८२॥

By the name of Trivikrama he abides in the ant. By the name of Hari he abides in the firmament. By the name of Ananta and Hari he abides in all castes The multi-formed Hari has no class, no family, no race.

एवं ज्ञात्वा सर्वदा लक्ष्मणा तु
हरिं सदा प्रीणयामास देवी॥
सर्पयया वै क्रियमाणया हरिः
पतिर्मम स्य दिति चिंतयसाना॥८३॥

Knowing all this, Lakṣmaṇā set herself to propitiate the lord. "May lord be pleased with my worship and become my husband".

तत्याज देहं विष्णुपतित्वकामा
मद्रेषु वै वींद्र पुत्री प्रजाता॥
स्वयंवरे लक्ष्मणाया अहं च
भित्त्वा लक्ष्यं भूपतीन्द्रावयित्व॥८४॥

Desiring Viṣṇu to be her lord she gave up her body and was born in the country of Madras.

प्राणिग्रहं लक्ष्मणायाश्च कृत्वा
गत्वा पुरीं रमयामास देवी॥
तथैवाहं जांबवत्या विवाहं
मत्पत्नीत्वे कारणं त्वां ब्रवीमि॥८५॥

In the Svayaṁvara of Lakṣmaṇā I hit the rarget, conquered the rival wooers and married Lakṣmaṇā, brought her home and gratified her desire.

Now, I shall giue details of my marriage with Jāmbavatī and explain why I married her.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकांडे लक्ष्मणाविवाहहेतुनिरूपणं नाम द्वाविंशोध्यायः॥ २२॥

अध्यायः २३ / Chapter 23

श्रीकृष्ण उवाच

सोमस्य पुत्री पूर्वसर्गे बभूव भार्या
मदीया जाम्बवती मम प्रिया॥
तासां मध्ये ह्यधिका वींद्र
किंचिद्दुद्राभ्यः पंचगुणौर्विहीना॥१॥

Śrī Kṛṣṇa said :—Jāmbavatī, the daughter of Soma, in her previous birth became my wife. She became superior to ail the ladies. of my harem.

यदावेशो बलवान्स्याद्रमायां
तदानाम प्रियते केशवोलम्॥
यदावेशाद्धासमुपैति काले तदा
तासां साम्यमाहुर्महांतः॥२॥
लक्ष्म्यावेशः किंचिदतस्त्येव
नित्यमतस्ताभ्यः किंचिदाधिक्यमस्ति॥३॥

When I am deep in love with Lakṣmī, my passion for Jāmbavatī subsides. When 1 am less in love with Lakṣmī I have equal passion for all. But among these I have more love for Jāmbavatī.

गरुड उवाच

तासां मध्ये जाम्बवन्ती तु
कृष्ण आराधनं कीदृशं सा चकार॥
तन्मे ब्रूहि कृपया विश्वमूर्त्ते
आधिक्ये वै कारणं ताभ्य एव॥४॥

Garuḍa said :—O omniformed lord, what sort of worship was performed by Jāmbavatī that she became superior to all others.

गरुडेनैवमुक्तस्तु भगवान् देवकीसुतः॥
मेघगंभीरया वाचा उवाच विनतासुतम्॥५॥

Thus asked by Garuḍa, lord Kṛṣṇa son of Devakī, spoke in a voice resembling the thunder of clouds.

श्रीकृष्ण उवाच

या पूर्वसर्गे सोमपुत्री बभूव
पितुर्गृहे वर्त्तमानापि साध्वी ॥
जन्म स्वकीयं सार्थकं वै चकार
पित्रा साकं विष्णुशुश्रूषणे न च ॥६॥

Śrī Kṛṣṇa said :—Jāmbavatī, the daughter of Soma in her former birth, purified her life as well as her father's by the worship of Viṣṇu.

शुश्राव नित्यं सत्पुराणानि चैव
चक्रे सदा विष्णुपादप्रणामम्॥
चक्रे सदा तारकस्यापि विष्णोः
प्रदक्षिणं स्मरणं कुर्वती सा॥७॥

She heard the sacred Purāṇas, bowed to and circumambulated Viṣṇu who takes men across the ocean of life and death. She kept him ever in her memory.

पित्रा साकं सा तु कन्यसा खगेंद्र
वैराग्युक्ता श्रवणात्संबभूव॥
कोशं च मित्रं द्विरदादिकं च
अनर्घ्यरत्नानि गृहादिकं च॥८॥
सर्वं ह्येतन्नश्वरं चैव
मेने ममाधीनं हरिणा वैकृतं च॥
येनैव दत्तं पुत्रमित्रादिकं च
तेना हृतं वेदनां नैव चक्रे॥९॥

O lord of birds, by hearing the Purāṇas ceaselessly she and her father became detached from worldly affairs. Wealth, friendship and her previous possessionselephants, gems, house, etc., she regarded as evanescent.

अद्यैव विष्णुः परमो दयालुः
दयां मयि कृतवांस्ते न सुष्ठु॥
पित्रा साकं कन्यका सा तु वींद्र
सदात्मनि ह्यमले वासुदेवे॥१०॥
एकांतत्वं सुष्ठु भक्त्या गता
सा यदृच्छया सोपपन्नेन देवी॥
अकल्पयंत्यात्मनो वींद्र वृत्तिं
चकार यत्सावधिराधं प्रथैव॥११॥

She thought, "all this. wealth, friendship, etc., are given and taken back by Hari." She was not distressed thereby. "The most compassionate lord has taken pity on me today", she said.

Both she and her father set their heart on Vāsudeva with sincere devotion. She became averse to seeking means for her sustenance. She

accepted Whatever came to her without being sought.

सा वै वित्तं विष्णुपादारविंदे
दुःखार्णवात्तारके संचकार॥
वागींद्रिद्रियं खग सम्यक् चकार
हरेर्गुणानां वर्णने वा सदैव॥१२॥

She placed her wealth at the lotus-feet of the lord who takes men across the ocean of suffering. She set her tongue to the praise of Hari.

हस्तौ च विष्णोर्गृहसंमार्जनादौ
चकार देवी गात्रमलापहारम्॥
श्रोत्रं च चक्रे हरिसत्कथोदये
मोक्षादिमार्गे ह्यमृतोपमे च॥ १३॥

She applied her hands to the act of sweeping the temple of Viṣṇu with devotion that removes impurity. She directed her ears to hearing the sacred tale of Hari—the tale that takes one to heaven or effects release.

नेत्रं च चक्रे प्रतिमादिदर्शने
अनादिकलीनमलापहरिणी॥
सद्वैष्णवानां स्पर्शने चैव
संगे निर्माल्यगंधानुविपलेपने त्वक्॥१४॥

She set her eyes to seeing the idols of Viṣṇu—a fact that effaces impurities of body accrued from eternal times. She set her body to the pious embraces of the Vaiṣṇavas, kept herself in their company or busied herself with her body anointing with the fragrant substances that were left after the worship of Hari.

घ्राणेंद्रियं सा हरिपादसारे
चकार संसारविमुक्तिदे च॥
जिह्वेंद्रियं हरिनैवेद्यशेषे
श्रीमत्तुलस्यादिविमिश्रिते च॥१५॥

She set her organ of smell to the feet of Hari-the feet which give release from the circle of birth and death. She set her organ of taste to partake the remanents of what had been offered to Hari and were mixed with Tulasī leaves.

पादौ हरेः क्षेत्रपथानुसर्पणे
शिरो हृषीशपदाभिवंदने॥
कामं हृदास्ये तु हरिदास्यकाम्या
तथोत्तमश्लोकजनाश्चरंति॥१६॥

She set her feet to traversing the path sacred to Hari, her head to bowing at the feet of lord, her heart and mouth to his praise and service as is the practice among the illustrious devotees of Viṣṇu.

निष्कामरूपे च मतिं चकार
वागींद्रियं स्तवनं स्वीचकार॥
एवं सदा कार्यसमूहमात्मना
समर्पयित्वा परमेशपादयोः॥१७॥

She directed her intellect to thinking upon the supreme spirit, and her organ of, speech to the praise of the lord.

तीर्थाटनार्थं तु जगाम पित्रा
साकं हरेः प्रीणनाद्यर्थमेव॥
आराधयित्वा ब्राह्मणान्विष्णु-
भक्तानादौ गृहे वस्त्रसंभूषणाद्यैः॥१८॥

Thus, she placed her life at the feet of the lord, started on pilgrimage with her father, to propitiate lord Viṣṇu.

Before she started on pilgrimage she worshipped at first the Brāhmaṇas and the devotees of Viṣṇu with clothes and ornaments.

पश्चात्कल्पं कारयामास देवी
विष्णोरग्रे तीर्थयात्रार्थमेव॥
यावत्कालं तीर्थयात्रा मुकुंद
तावत्कालं तूर्ध्वरेता भवामि॥१९॥

Thereafter she made a vow in the presence of the lord.

यावत्कालं तीर्थायात्रां करिष्ये
तावद्दत्ताद्वैष्णवानां च संगम्॥
हरेः कथाश्रवणं स्यान्मुकुंद
नावैष्णवानां संगिनामङ्गसंगम्॥ २०॥

O lord, so long I remain on pilgrimage, I shall be in Yaugic practice. May you, O lord, favour me with the company of the faithful, not with the Company of non-believers.

सुहृज्जनैः पुत्रमित्रादिकैश्च
तीर्थाटनं नैव कुर्यां मुकुंद॥
कुर्वंति ये काम्यया तीर्थयात्रां
तेषां संगं कुरु दूरे मुकुंद॥२१॥

Let me hear the narrative of Hari. May 1 not

go on pilgrimage with friends, sons, relatives and also with those who start on journey with a set motive or purpose.

शालग्रामं ये विहायैव यात्रां
कुर्वंति तेषां किं फलं प्राहुरार्याः॥
यदा तीर्थानां दर्शनं स्यात्तदैव
शालग्रामं पुरतः स्थापयित्वा ॥२२॥

Fruitless is the pilgrimage of those who do not carry Śālagrāma stone with them.

तीर्थाटनं पादचारैः कृतं चेत्पूर्णं
फलं प्राहरार्याः खगेंद्र॥
पादत्राणं पादरक्षां च कृत्वा
तीर्थाटनं पादहीनं तदाहुः॥२३॥

If one goes on pilgrimage on foot let him take the Śālagrāma stone with himself. Such a person obtains full fruits of his pilgrimage.

If he wears shoes orprotects his feet, he derives the fruit of his pilgrimage less by one fourth.

यो वाहने तुरगे चोपविष्ट-
स्तीर्थाटनं कुरुते चार्धहीनम्॥
वृषादीनां वाहने पादमाहुः
परान्नानां भोजने व्यर्थमाहुः॥२४॥

If he goes on pilgrimage on a vehicle or a horse he derives the fruit of his pilgrimage less by one half. If he goes riding on a bull, he derives the fruit of his pilgrimage less by" one-fourth.

If he subsists on the food provided by another, his pilgrimage is wasted. He derives no fruit of his pilgrimage.

महात्मनां वेदविदां यतीनां
परान्नानां भोजने नैव दोषः॥
संकल्पयित्वा परमादरेण
जगाम सा तीर्थयात्रार्थमेव॥२५॥

But there is no sin if he accepts food from an ascetic, Vedic Scholar or a highsouled person.

Having made tills vow she set out on pilgrimage.

आदौ स्नात्वा हरिनिर्मात्यगंधं
विसर्जियित्वा श्रवणं वै चकार॥
पित्रा साकं भोजनं चापि कृत्वा
अग्रे दिने क्रोशमेकं जगाम॥२६॥

She took bath, washed off the ointment and listened to the Purāṇas. She shared food with her father and together with him set out on journey the next day. She walked the distance of one Kośa the very next day.

तत्र द्विजान्पूजयित्वान्नपानै
रात्रौ तत्त्वं श्रावयामास देवी॥
एवं यात्रां ये प्रकुर्वंति नित्यं
तेषां यात्रां सफलां प्राहुरार्याः॥२७॥

She worshipped and fed the Brāhmaṇas and listened to the story of the lord. Those who perform journey in this way their journey becomes fruitful.

बिना दयां तीर्थयात्रा खगेंद्र
व्यर्थेत्येवं वींद्र चाहुर्महांतः॥
दिवा रात्रौ ये न शृण्वंति
दिव्यां हरेः कथां तीर्थमार्गे खगेंद्र॥२८॥

The noble have declared that pilgrimage without compassion is barren. Similar fate awaits those who do not hear the divine story of lord Hari on their way to a shrine.

व्यर्थंव्यर्थं तस्य चाहुर्गतं वै
अश्वादीनां वाहनानां च विद्धि॥
अश्वादीनामपराधं वदस्व
गङ्गादीनां दर्शनात्पापनाशः॥२९॥
क्षेत्रस्थविष्णोदर्शनात्पापनाशो
मार्जारस्यसाप्यपराधं वदस्व॥
क्षेत्रस्थविष्णोः पूजनात्पापनाशः
पूजावतामपराधं वदस्व॥३०॥

The same fate awaits those who go on pilgrimage on horse or in other vehicles.

Slaying a horse (in aśvamedha) invites sin that can be-washed off at the sight of the idol of Viṣṇu at a sacred shrine.

जपादीनां कुर्वतां पापनाशो
विष्णोर्ध्यानात्सद्य एवाघनाशः॥
अनुसंधानाद्रहितं सर्वमेव
कृतं कर्म व्यर्थमेवेति चाहुः॥३१॥

The sin accruing from the worship of lord without devotion can be wiped off by the repeated uttering of the Vedic mantra for the purpose or by meditating upon Viṣṇu. Whatever is performed by way of worship without devotion is a sheer waste. Thus say the learned devotees of Viṣṇu.

अतो हरेः पापविनाशिनीं
कथां श्रुत्वा विष्णोर्भक्तिमान्स्यात्वगेंद्र ॥
दृष्ट्वादृष्ट्वा हरि पादांकितं च
स्मृत्वास्मृत्वा भक्तिमान्स्यासतंखगेन्द्र॥ ३२॥

Hence, O lord of birds, one should devote oneself to Viṣṇu, hear his narrative which destroys sins, remember oneself falling at the feet of the lord, thus he should devote himself to the service of the lord.

पित्रा साकं कन्यका सापि वींद्र
शेषाचलस्थं श्रीनिवासं च द्रष्टुम्॥
जगाम सा मार्गमध्ये हरिं च
सा चिंतयामास रमापतिं च॥ ३३॥

She proceeded, O lord of birds, together with her father to visit lord Viṣṇu, the consort of Lakṣmī, at the Śeṣa mountain. She thought of Hari all the way to the shrine.

कदा द्रक्ष्ये श्रीनिवासस्य वक्षः
श्रीवत्सरत्नैर्भूषितं विस्तृतं च॥
कदा द्रक्ष्ये श्रीनिवासस्य
तुंदंवलित्रयेणांकितं सुंदरं च ॥३४॥

"When shall I see lord Viṣṇu of wide chest, adorned with Śrīvatsa. When shall I see the lord with lovely belly marked with three folds.

कदा द्रक्ष्ये श्रीनिवासस्य कंठं
महर्लोकयाश्रयं कंबुतुल्यम्॥
कदा द्रक्ष्ये श्रीनिवासस्य नाभिं
सदांतरिक्षस्याश्रयं वै सूपूर्णम्॥ ३५॥

When shall I see the lord with the neck resembling a conch and the resting-place for Maharloka. When shall I see the navel of the lord, the resort of the firmament.

कदा द्रक्ष्ये वदनं वै
मुरारेर्जलोकस्याश्रयं सर्वदैव॥ ३६॥

When shall I see the face of the lord, the resort of the people of Janas.

शिरः कदा श्रीनिवासस्य द्रक्ष्ये
सत्यस्य लोकस्याश्रयं सर्वदैव॥
कटिं कदा श्रीनिवासस्य द्रक्ष्ये
भूर्लोकस्याश्रयं सर्वदैव॥ ३७॥

When shall I see the head of the lord, the resort of Satya people. When shall I see the hips of the lord, the resort of Bhū people.

कदा द्रक्ष्ये श्रीनिवासस्य
चोरु तलातलस्याश्रयं सर्वदैव॥
कदा द्रक्ष्ये श्रीनिवासस्यजानु
सुकोमलं सुतलस्याश्रयं च॥ ३८॥

When shall I see the thigh of the lord, the resort of Talātala people.

कदा द्रक्ष्ये श्रीनिवासस्य
जंघे रसातलस्याश्रयेः सर्वदैव॥
कदा द्रक्ष्ये पादतलं हरेश्च
पातललोकस्याश्रयं सर्वदैव॥ ३९॥

When shall I see the tender knees of the lord, the resort of Sutala people. When shall I see the soles of the lord the resort of Pātāla people.

इत्थं मार्गे चिंतयंती च देवी
शेषाचले शेषदेवं ददर्श॥
फणैः सहस्रैः सुविराजमानं
नानाद्रुमैर्वानरैर्वानरीभिः॥ ४०॥

Thus pondering, on her way to the shrine, she reached the mountain Śeṣa where she saw lord Śeṣa possessed of one thousand hoods. The mountain abounded in various trees and was inhabited by monkeys.

अनंत जन्मार्जितपुण्यसंचया-
न्मयाद्य दृष्टः परमाचलो हि॥
तद्दर्शनाद्बाष्पकलाकुलेक्षणा
सद्यः समुत्थाय ननाम मूर्ध्ना॥ ४१॥

She said :—"I have seen this mountain by my merits accumulated since various births."

At the sight of the lord her eyes overflowed with tears. She stood up immediately and bowed to the lord.

मुखं च दृष्ट्वा नमनं च
कार्यं पृष्ठादिभागे नमनं न कार्यम्॥
सापि द्विषट्कं नमनं च चक्रे
शालग्रामं स्थापयित्वा पुरोऽस्य॥४२॥

One should salute the lord in front of the image and not at the back. She bowed to the lord with the eight organs of her body, placing Śālagrāma in front.

इत्थं कार्यं वैष्णवैः पर्वतस्य
त्वं वैष्णवैर्विपरीतं च कार्यम्॥
मध्वांतःस्थः पर्वताग्रेस्ति नित्यं
रमाब्रह्माद्यैः पूजितः श्रीनिवासः॥४३॥

The devotees of Viṣṇu should act accordingly. The consort of Lakṣmī abides at the peak of the mountain, worshipped or honoured by Lakṣmī, Brahmā and others.

सुसत्तमं परमं श्रीनिवासं
द्रक्ष्येऽथाहं ह्यारुरुक्षेऽचलं च॥
इत्येवमुक्त्वा कपिलाख्यतीर्थे
स्थानं चक्रे सा स्वपित्रा सहैव॥४४॥

I shall see the mighty, supreme lord of Lakṣmī. I shall attend the mountain and put up my residence at the holy hermitage of Kapila.

अत्रैवास्ते श्रीनिवासो हरिस्तु
द्रव्येण रूपेण न चान्यथेति॥
आदौ स्नात्वा मुण्डनं तत्र
कृत्वा तीर्थश्राद्धं कारयित्वा सुतीर्थे॥४५॥

Lord Viṣṇu is here in his visible form I and not elsewhere.

She took bath, dressed her hair and offered rice-balls to the manes at a sacred place.

गोभूहिरण्यादिसमस्तदानं दत्त्वा
शैलं चारुरोहाथ साध्वी॥
शालग्रामं स्थापयित्वा स चाग्रे
पुनः प्रणामं सापि चक्रे सुभक्त्या॥४६॥

She gave cows, land, gold, etc., in charity and ascended the mountain.

सोपानानां शतपर्यंतमेवमारुह्य
सा ह्युपविष्टा तु तत्र॥
शुश्राव सा भागवतं पुराणं
शुश्राव वै वेंकटाद्रेः प्रशंसाम्॥४७॥
जैगीषव्याद्गुरुपादात्सुभक्त्या शुश्राव
तत्त्वं वेंकटाद्रेश्च सर्वम्॥४८॥

She put Śālagrāma in front and bowed to the lord with devotion. She had traversed one hundred steps before she found herself in front of the ford where sitting comfortably she heard the recital of the Bhāgavata and the portion of the Purāṇa which contains the praise of the mountain Veṅkaṭa.

With full devotion she heard the glory of lord Veṅkaṭādri from the honourable preceptor Jaigīṣavya.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे वेंकटेशगिरियात्राक्रमनिरूपणं नाम त्रयोविंशोध्यायः॥ २३॥

अध्यायः २४ / Chapter 24

जैगीषव्य उवाच

कन्ये शृणु त्वं वेंकटाख्याचलस्य
स्मेराननां पुण्यमा रोहणेऽस्य॥
श्रीगीतायाः पठनं चैव
कुर्वन्नारोहणं कुरुते सर्वलोकः॥१॥

Jaigīṣavya said :-O girl, Attend to the merit one obtains in ascending the mountain Venkata.

पदेपदे श्रीनिवासश्च देवस्त्वलं
ह्यलं प्रीयते भक्तवर्गः॥
तं प्रीणयन्मोक्षमायांति सर्वे
हरौ तुष्टे किमलभ्यं च कन्ये॥२॥

In each and every step of the mountain the people recite Bhagavadgītā remembering lord Śrīnivāsa. They are transported to the highest region of delight. When the lord is pleased, they attain liberation. O girl, there is nothing inaccessible to a person with whom lord Hari is so pleased.

सोपानदेशे यः पुराणं शृणोति
तदा कृता सर्वतीर्थादियात्रा॥
तदा दिवा प्रस्तुवंतीह मार्गे सदा
हरिं श्रीनिवासं गुरुं च॥३॥

He who hears this Purāṇa while ascending

the mountain attains the merit of visiting holy places of pilgrimage. Therefore while ascending the steps the devotees should praise Hari Śrīnivāsa and their preceptor.

सोपानानां महिमानं च श्रुत्वा
शालग्रामं स्थापयित्वा च तत्र॥
नमस्कृत्वा पुनरेवापि सा तु
सोपानानि त्वारुरोहाथ साध्वी॥४॥

She heard the glory of ascending the steps, set up and worshipped the holy Śālagrāma thereon and started ascending.

सोपानानां वींद्र चारोहणेन
त्ववैष्णवानां हरितोषो न चैव॥
तेनैव तेषां साधनं भूय एव
तमस्यंधे पातयितुं खगेंद्र ॥५॥

O lord of birds, while ascending the pleasure. O lord of birds, this very fact is enough to put them into deep dark regions.

स्थलेस्थले एवमेवापि कार्यं
जैगीषव्यं पुनरेवाह देवी॥

कन्योवाच

जैगीषव्यः श्रीनिवासो हरिसतु
ब्रह्मादीनां दृश्यते श्रीनिवासः॥६॥

At every step of journey, one should remember Hari. The. maiden said to Jaigīṣavya again.

जैगीषव्य कृपया त्वं वदस्व
जैगीषव्यो ह्येवमुक्तो हरिं तुं॥
उवाच कन्यां सोमपुत्रीं सतीं च
ब्रह्मादीनां दृश्यते श्रीनिवासः॥७॥

The Maid said :—O Jaigīṣvya, please, tell me how Śrīnivāsa, the lord of Lakṣmī appears to Brahma and others.

Thus addressed by the maiden, the daughter of Soma, Jaigīṣavya said in reply.

अनंतरूपोधिककांतकांति-
मारुन्रुद्रादीनां दृश्यते वेंकटेशः॥
ससूर्यलक्षाधिककांतकांतितो
रुद्रादीनां दृश्यते श्रीनिवासः॥८॥

सहस्रसूर्याधिककांतिकांतः
सविद्युत्त्वान्मानुषणां रमेशः॥
ऋष्यादीनां दृश्यते चंद्रवच्च
सन्मानुषणामपरोक्षो हरिस्तु॥९॥
नक्षत्रवदृश्यते श्रीनिवासः
सदा ऋषीणामपरोक्षो हरिस्तु॥
स सूर्यवदृश्यते श्रीनिवासः
संसारिणां वेंटकेशः खगेंद्र॥१०॥
संदोहवदृश्यते वै प्रकाशो
मिथ्यावतां दृश्यते श्रीनिवासः॥
पाषाणवन्नैल्यरूपप्रकाशः
शिलामात्रे दृश्यते वै कलौ च॥११॥

Brahmā and others can see Śrīnivāsa as of eternal form of lustrous body. This is how Veṅkaṭeśa is seen by Rudra and his associates. He appears to them as lustrous as one hundred thousand suns, which to the mortals is as .lustrous as one thousand suns, as also possessed of the lustre of lightning. To the sages he appears like the sun and the moon, to holy men like constellations, to the worldly people like the mass of milk, to the liars as a blue stone, to the lay people as an ordinary stone only.

नृणां सर्वेषां श्रीनिवासो हरिस्तु
कलौ स्वरूपं श्रीनिवासस्य देवी॥
न मानुषाः प्रविजानंति सर्वे यतः
कलौ तामसा राजसास्तु॥१२॥

People do not realize the true form of lord Hari. They are swayed by tamas and rajas.

तत्संगिनः सात्त्विकाः केचिदेव
ह्यतो भक्ता दुर्लभा वै कलौ च॥
ये दृश्यंते भक्तवत्ते न भक्ताः
शिश्नोदरयोर्भरणे चैव सक्ताः॥१३॥

Those characterized by Sattva are seldom found in the Kali age. Those who appear to be devotees of Viṣṇu are in fact not devotees at all. Rather, they are busy in filling up their belly and meeting their sexual desire; for they undertake journey with that end in view.

कुर्वंति यात्रां च तदर्थमेव
भक्तिज्ञानं दुर्लभं वै कलौ च॥

भक्ता ये वै न विरक्ताः
सदैव तेषां हरेर्दर्शनं च॥१४॥

Rare is the diffusion of devotion in the iron age. Those who are devotees of the lord but still not detached from worldly pleasures cannot easily get the sight of lord Viṣṇu.

भक्तस्वरूपं तव वक्ष्ये खगेंद्र
यो ज्ञानपूर्णः परमे स्निग्ध एव॥
न च द्वेषैर्बुधुरो भक्तियुक्तस्तव
द्वेषाञ्छृणु वक्ष्ये च सम्यक्॥१५॥

O lord of birds, I shall tell you the nature of a true devotee. A true devotee is one who is devoid of hatred, is full of affection and possesses keen insight and devotion. I shall now tell you the forms of hate.

जीवाभिदा हरिणाऽप्राकृतेन
स्वतंत्रेण ह्यस्वतंत्रस्य नित्यम्॥
ज्ञानानंदैः परिपूर्णो हरौ च
गुणैरपूर्णो हरिरित्येव चिंता॥१६॥

The supreme lord is distinct from Atman. He is independent as well as free. He is full of knowledge and bliss. To think otherwise is to abhor the lord.

श्रीब्रह्मरुद्रादिदिवौकसां सदा
द्विजानां संमानायाश्च चिंता॥
विष्णोः सकाशाद्ब्रह्मरुद्रादिकानां
सदाधिक्यालोचनं द्वेष एव॥१७॥

To pay more attention to Brahma, Rudra and others or among men to Brahmins, etc. and to regard Brahmā, Rudra, and others as more honourable than Viṣṇu is nothing less than dishonouring him.

विष्णोर्भद्रे हस्तपादादिकानां
भेदज्ञानं द्वेषमाहुर्महांतः॥
अवताराणां छेदभेदादिकं च
तथोच्यते मरणस्यापि चिन्ता॥१८॥

O noble one, to regard Viṣṇu as a human being possessed of hands, feet, etc., is equal to hating the lord. To distinguish each incarnation of the lord from the other or to think of their death is also tantamount to a hate.

तद्भक्तानां द्वेषणं चाहुरार्या-
स्तद्वाक्यानां दूषणं एव॥
नच द्वेषैः संयुता ये च लोके कन्ये
दृश्यंते न तु भक्ताः कदाचित्॥१९॥

To hate the devotees of Viṣṇu is a sin; to find fault with the instructions of the lord is showing hate. O maid, those who are full of hate can never be true devotees.

कन्योवाच

जैगीषव्य ब्रूहि मे के च
भक्ता भक्तिं कथं दर्शयामासुरेते॥
तेषां हरिः श्रीनिवासो महात्मा
त्राता सदा भक्तवर्गे दयालुः॥२०॥

The Maid said :—O sage Jaigīṣavya, please tell me who are the true devotees. I low did they show their devotion. Lord Viṣṇu, Śrīnivāsa who is compassionate to devotees is indeed their protector.

जैगीषव्यस्त्वेवमुक्तो महात्मा
उवाच कन्यां संस्मरन् भक्तवर्यः॥

Thus addressed by the lord, Sage Jaigīṣavya revived his memory and spoke to the maid.

जैगीषव्य उवाच

प्रह्लादाद्यसा श्रीनिवासस्य भक्ताः
कृत्वा नृसिंहे चोत्तमां भक्तिमेव ॥२१॥

Jaigiṣavya said :—Prahlāda, the devotee of Śrīnivāsa Nṛsiṁha attained .sovereignty of the world and the precious knowledge of ātman from Nṛsiṁha.

अवाप साम्राज्यमनुत्तमं च
ज्ञानं नृसिंहात्समवाप पश्चात्॥
पराशरः श्रीनिवासस्य भक्तो भक्तिं
कृत्वा व्यासरूपं हरिं च॥२२॥

Parāśara, the devotee of Śrīnivāsa had a great devotion for Vyāsa, the incarnation of Viṣṇu. He praised Vyāsa and obtained the quintessence of knowledge from him. With his soul elevated by devotion he achieved liberation.

स्तुत्वा तेन ज्ञानतत्त्वं ह्यवाप्य
जगाम मोक्षं भक्तिसंविर्धतात्मा ॥

योे नारदः श्रीनिवासस्य भक्तो
भक्तिं कृत्वा गर्भवासे हरौ च॥२३॥

The sage Nārada, the devotee of Śrīnivāsa had a devotion for Had while he was in his mother's womb. By that devotion he was adopted as a son by Brahmā. By the attainment of knowledge he achieved liberation.

तया भक्त्या ब्रह्मपुत्रत्वमाप
ज्ञानप्राप्त्या तेन मुक्तिं जगाम॥
यो ह्यंबरीषः श्रीनिवासस्य भक्तः
कृत्वा भक्तिं पर देव हरौ च॥२४॥

Ambarīṣa was a devotee of Śrīnivāsa as well as Hari. He attained knowledge from Durvāsas. With his soul elevated by devotion he attained liberation.

जप्त्वा ज्ञानं प्राप्यदुर्वासकश्चाप्यवाप
मोक्षं तेन संवर्धितात्मा॥
मुचुकुंदो वै श्रीनिवासस्य भक्तो
वैराग्यतो भक्तिदार्ढ्यं च कृत्वा॥ २५॥

Mucakunda was the devotee of Śrīnivāsa. Detached from worldly affairs and firm in devotion he received supreme knowledge of lord Viṣṇu. With his soul elevated by devotion he attained liberation.

तत्त्वज्ञानं प्राप्य दुर्वासकश्चाप्यवाप
मोक्ष तेन संवर्धितात्मा॥
स पुंडरीकः श्रीनिवासस्य भक्तः
पित्रादिष्टो विष्णुभक्तिं च कृत्वा॥२६॥

Puṇḍarīka, the devotee of Śrīnivāsa was devoted to Viṣṇu at the behest of his father. He obtained supreme knowledge by the grace of God and received liberation after his soul was elevated by devotion.

हरिप्रसादाज्ज्ञानमनुत्तमं चाप्यवाप
मोक्षं भक्तिसंविर्धतात्मा॥
ब्रह्मा च वायुश्च सरस्वती च
ज्ञातव्याः सर्वे ऋजुयोगिनश्च ॥२७॥

Brahmā, Vāyu, Sarasvatī are great Yogins. They are the constant devotees of lord Viṣṇu. They are of pure form, not attached to worldly objects.

अच्छिन्नभक्ताश्च सदा मुरारेर्न
काम्यरक्ताः शुद्धरूपा हि ते च॥
गिरीनाशगेशखगेशसंज्ञा देवाः
शुक्रारौ गुरुचंद्रेन्दुसूर्याः॥२८॥
जलेशोग्निर्मनुधर्मौ कुबेरः
विघ्नेशनासत्यमरुद्गणाश्च॥
पर्जन्यमित्रादय एव सर्वे सदा
ह्येते श्रीनिवासस्य भक्ताः॥२९॥

Lord of mountains, lord of Nāgas, lord of birds, Venus, Mars, Jupiter, moon, sun, lord of waters (Varuṇa), Agni (fire-god), Manu bharma, Kubera, lord of obstacles, Aśvins, groups of Maruts, Parjanya, Mitra— these are the devotees of Viṣṇu.

विश्वामित्रो भृगुरौर्वश्च
कुत्सोमरीचिरत्रिः पुलहः क्रतुश्च॥
शक्तिर्वसिष्ठो गौतमीयो पुलस्त्यो
भारद्वाजः श्रीनिवासस्य भक्ताः॥३०॥

Viśvāmitra, Bhṛgu, Aurva, Kutsa, Marīci, Atri, Pulaha, Kratu, Śakti, Vasiṣtha, Gautamīya, Pulastya, and Bhāradvāja—these are the devotees of Śrīnivāsa.

मांधाता नहुषोंबरीषसगरौ राजा
पृथुर्हैहयो इक्ष्वाकुर्भरतो ययाति-
सुतलौ धर्मो विकुक्षिस्तथा ॥
उत्तारश्च बिभीषणो दशरथो
ह्येते महाज्ञानिनः श्रीमद्वेंकटनायकस्य
च गुरोर्भक्ताः सदा संस्मृताः॥३१॥

Māndhātā, Nahuṣa, Ambarīṣa, Sagara, Pṛthu, Haihaya, Ikṣvāku, Bharata, Yuyutsu, Sūtala, Dharma, Vikukṣi, Utthāna, Bibhīṣaṇa, Daśaratha—these wise and intelligent persons are the devotees of lord of Veṅkaṭa.

भगीरथी समुद्रश्च यमुना च सरस्वती॥
गोदावरी नर्मदा च कृष्णा भीमरथी तथा॥३२॥
सरयूफल्गुकावेरीगंडकी कपिला स्तथा॥
इत्येताश्च हरेर्भक्ताः संति चात्रैव भामिनि॥३३॥

Bhāgīrathī, Samudra, Yamuna, Sarasvatī, Godāvarī, Narmadā, Kṛṣṇā, Bhīmarathī, Sarayū,' Phalgu, Kāverī, Gaṇḍakī Kapilā— these are the devotees of lord Hari.

अभिप्रायं तत्र वक्ष्ये शृणु कन्ये मया सति॥
यत्र प्रवर्तते मार्गे कथा विष्णोर्महात्मनः॥ ३४॥
वर्तंते वैष्णवा यत्र हरितत्त्वार्थबोधकाः॥
तत्रैव भक्ताः सर्वेपि संति विष्णोस्तथैव च॥ ३५॥

O maid, hear, I shall tell you a significant fact. At a congregation, where they narrate the tale of Viṣṇu, where the devotees who understand the essence flock together-all those who are present are the devotees of the lord.

ये देवायात्रां परमात्मचिंतया
कुर्वंति ते हरिभक्ताश्च नान्ये॥
यतो हरौ परमे वैष्णवानां सर्वं
निष्ठामेति कृत्यं खगेन्द्र॥ ३६॥

Those who go on pilgrimage intent on realizing the lord are the devotees of the lord, not others, for the life's purport of the devotees of Viṣṇu stabilizes in the supreme lord and not in other matters.

शेषाचलं समासाद्य ह्यन्नवस्त्रादिभूषणम्॥
यो न दद्यादभक्तः स ततः को नु परः पशुः॥ ३७॥

If reaching the mountain Śeṣa one does not gift food, cloth and ornaments to the deserving he is not entitled to be called a devotee of Viṣṇu. Who can be a greater animal than him.

भक्ता हरेः श्रीनिवासाचले च
गंगादिरूपेण च तत्रतत्र॥
तिष्ठंति सेवार्थमुरुक्रमस्य तेषां
पूजा नैव कार्या च देवि॥ ३८॥

The devotees of Hari such as Gaṅgā, etc. live on the mountain Śrīnivāsa in the service of the wide-strider Viṣṇu. O maid, they should not be worshipped by the faithful.

अभिप्रायं तत्र वक्ष्ये शृणु त्वं
तत्र स्थले वस्त्रगंधादिधूपैः॥
पुराणोक्ता अपि भेदेन पूज्या
दृष्ट्वा च तान्वदयेत्प्राज्ञ एव॥ ३९॥

I shall narrate to you the purport thereof. I shall also tell you where one should worship and offer homage to the devotees, to each individually.

सद्ब्राह्मणान्वंदयेत्पादमूले
हस्तौ च द्वौ संपुटीकृत्य देवि॥
साष्टांगरूपं वंदनं चैव विष्णोः
कुर्यात्तथा गुरवे विष्णुबुद्ध्या॥ ४०॥

He should worship the worthy Brāhmaṇas at their feet, with hands joined in reverence.

He should worship lord Viṣṇu with eight organs of the body. He should worship his preceptor in the same way taking him for Viṣṇu.

गंगादीनां वंदनं कार्यमेव
साष्टांगं वै तुलसीनां तथैव॥
अश्वत्थानां नमनं कार्यमेव
गवादीनां नमनं मानसेन॥ ४१॥

He should bow to Gaṅgā, Tulasī and the rest with the eight organs of the body. He should physically bow to the holy fig tree but to the cows and others mentally.

पूजा सदा देवदेवस्य विष्णोः
कार्या भक्त्या वैष्णवैरेव नान्यैः॥
ये नामका ज्ञानवंत सुभक्ताः सदैव
कार्या विष्णुपूजा च कन्ये॥ ४२॥

The devotees of Viṣṇu alone should worship the supreme god. Those who are rightly the devotees of Viṣṇu but possess nominal knowledge are also entitled to worship him.

ये नामक ज्ञानवंतः सुभक्ताः सदैव
कार्या विष्णुपूजा च कन्ये॥
येनामका विष्णुभक्ताः सदैव पूजा
विष्णोर्नैव कार्यात्र देवि॥ ४३॥

But those who are nominally the devotees of Viṣṇu, though possessed of knowledge are not entitled to his worship.

मोहाद्यो वै पूजयेद्दवदेवं
महाऽधर्माद्याति चांधं तमो वै॥
ब्रह्मादिनामानि हरेर्हि देवीं विष्णोः
स्वनामानि ददौ दिवौकसाम्॥ ४४॥

Those who do not worship the supreme god Viṣṇu go to the dark regions (i.e. hell) due to the great sin.

नादाद्धीरः केशवादीनि कन्ये
स्वकं पुरं प्रविहायैव राजा॥

एवं मयोक्तं कन्यके
सर्वमेतदेतत्परं सम्यगारोहणीयम्॥४५॥

Brahmā, etc. are the names of Viṣṇu which he himself had given to the gods. The wise lord did not transfer some of his names such as Keśava, just as a king, when he leaves the capital does not relinquish his title or pass it on to another.

गोविंद नारायण माधवेति
यूयं मया सर्वमाराधितव्यम्॥
सर्वे मिलित्वा पुनरेवं खगेन्द्र
समारुहन्वेंकटाद्रिं गृणंत॥४६॥

O maiden, all this I have told you precisely. You should investigate the matter further by yourself. Worship should be made to me by my titles—Govinda, Nārāyaṇa and Mādhava.

हरेर्नामान्यत्र पूर्वं गृणंतस्त्वा-
स्वादयंतः श्रीनिवासस्य नाम॥
द्रष्टुं सर्वे श्रीनिवासं तथैव
कुर्वंतस्ते तलं शब्दं नदंतः॥४७॥

Together they ascended the mountain Veṅkaṭa, chanting chants of praise, uttering the name of lord Śrīnivāsa, feeling joy and pleasure and clapping their hands in expectation of seeing the lord.

इति कृष्णवचः श्रुत्वा तार्क्ष्यः कृष्णमुवाच ह
कथमास्वादनं चक्रुरेतद्विस्तीर्य मे वद॥

On hearing the words of lord Kṛṣṇa, Garuḍa asked the lord how the travellers felt pleasure by uttering his name.

भो श्रीनिवास तव नामैव चैतन्नाम
स्वामी ननु नामैव स्वामी॥
यां ब्रह्माद्या आश्रयंतीति यस्मात्त-
स्माद्रमा श्रीरिति नाम चाप॥४८॥

Lord Kṛṣṇa said :—"O lord Śrīnivāsa, this very name of yours is indeed omnipotent. Brahma and others take resort to you. Ramā (Lakṣmī) has derived her name Śrī from this very title.

रमाश्रयत्वान्नितरां सर्वदा
चेत्यतो हरिः श्रीनिवासाभिधानः॥

भो श्रीनिवासेति तु नर्तयंतो
रोमांचमात्रास्तलशब्दकारिणः॥४९॥

Lord Viṣṇu has derived his name Śrīnivāsa from the fact that he is the resort of Śrī."

Thus addressing Śrīnivāsa by name, dancing and clapping hands, with the thrill of hair on their person, they gave expression to their feeling.

अद्यैव पश्याम हरेस्तवास्यं
कदा वयं कृत कृत्या भवामः॥
भोः केशवाद्यैव पदारविंदं
संदर्शयित्वा सुदयां कुरुष्व॥५०॥

O lord, may we see your face this very day. When shall we get our desire fulfilled. O lord Keśava, you favour us this very day by showing your lotus-feet to us.

ब्रह्माणमाहुश्च पुराणमाहुः
कशब्दवाच्यं सर्वलोकमाहुः॥
ईशं चाहं रुद्रमित्येव
चाहुस्तत्प्रेरकं सृष्टिसंहारकार्ये॥५१॥

In the epithet Keśava, the letter K devotes the primeval being Brahma which again signifies the lord of all beings. The word Iśa denotes the worthy lord Rudra who instigates dissolution of the universe.

अतो हरिः केशवनामधेयो
भोः केशवेति च नर्तयंतः॥
आनंदवार्पीं संस्रवंतोभिजग्मु-
र्नारायणेति प्रवदंतो हि जग्मुः॥५२॥

Hence, Hari is called Keśava. Addressing the lord by this epithet, dancing as well as trickling the spring of joy in the form of joyful tears and uttering the name lord Nārāyaṇa, they continued their upward journey.

अतो दोषास्तद्विरुद्धो गुणाश्च
नाराश्च तेषाश्रयत्वान्मुरारिः॥
नारायणेति प्रवदंतीह लोके
नारानुबंधात्सर्वमुक्ताः खगेंद्र ॥५३॥

As he is the resort of merits and demerits and as he abides in the waters of ocean, he is called Nārāyaṇa. People who take resort to him obtain eternal release, O lord of birds.

नाराः प्रोक्ता आश्रयत्वाच्च
तेषामतोपि नारायण एव वींद्र॥
मुक्ताश्च ये तु प्रपदंतु
जग्मुरण्डोदकं यस्य कटाक्षमात्रात्॥५४॥

Waters are called Nāra; as he resorts to waters (in the ocean) he is called Nārāyaṇa. Those who resort to Nārāyaṇa get an eternal release.

यदुत्पन्नं तेन नाराः खगेंद्र
तेषां सदाप्याश्रयत्वाच्च वींद्र॥
नारायणेति प्रवदंतीह
लोके ह्यनंतब्रह्मांडविसर्जकत्वात्॥५५॥

Nāras (waters) are so called because as cosmic waters they emerge from his side-glances. As he is the resort Garuḍa Purāṇa of these waters he is called Nārāyaṇa and also because he is the source of this eternal universe.

एवं ननृतुः परिशंसयतो गोविंद
नान्यो हि न चैव दर्शनम्॥
गोशब्दवाच्यास्तु समस्तवाचो
गोभिश्च सर्वैः प्रतिपाद्यते यतः॥५६॥

They danced, praising the lord thus : "O Govinda, there is no such Being as your supreme self, no such personage whose sight is so thrilling and delightful.

अतो हि गोविंद इति स्मृतः
सदा भो वेदवेद्येति तथा न ननृतुः॥
आनंबाष्पैश्च समन्विता हि
हरे मुरारे तव दर्शनं हि॥५७॥

In the word Govinda go means the universal speech. As you are expressed by the medium of universal speech you are called Govinda. O lord, you are known to or by the Vedas".

देहि प्रभो वै तवदासदासा-
श्चतुर्द्रशे भुवने सर्वदापि॥
यतस्त्वमेवं वसतीति वासुश्चात्रैव
नित्यं क्रीडते सर्वदैव॥५८॥
यतो देवेत्येवमाहुर्महांतस्त्वतो
हरिंवासुदेवति चाहुः॥
भो वासुदेवेति ननृतुः सर्वदैव
भो माधवेति ननृतुश्चैव सर्वे॥५९॥

Thus they danced while their eyes flowed with joyful tears. "O Hari, the slayer of Asura Mura, please grant us an interview. We are slaves of your slaves.

As you pervade the fourteen worlds you are called Vāṣu. As you play sports constantly or as the great declare you a god, you are called Vāsudeva."

Thus uttering the names of the lord-Vāsudeva, Mādhava, etc., they danced joyously.

लक्ष्मीपते चेति वदंति सर्वे
धनीति शब्दः स्वाभिवाची यतोहि॥
अतोप्यार्या माधवेति ब्रुवंति
लक्ष्मीपते पाहि तथैव भक्तान्॥६०॥

"People call you *Lakṣmpati* the lord of Lakṣmī.

The syllable dhava is the synonym of treasure. Hence, the learned call you Mādhava (the treasure of Lakṣmī). O lord of Laksmi, protect us, your devotees."

ते वै ननृतुश्च ब्रुवंतो ननृतुश्च
जग्मुर्विष्णो सदास्मान्परिपाहि नित्यम्॥
सर्वत्र यस्माद्वितोसि तस्मादि-
त्यादिनामानि गृणंत एव॥
जग्मुश्च सर्वे ददृशुश्च तीर्थं
भक्त्योपेताः श्रीनिवासं स्मरन्तः॥६१॥

Thus speaking they danced and persued their upward journey, uttering "O lord, grant us your eternal protection. As you are omnipresent you are called *Vitala.*" Reciting names of the lord they reached their goal. Here, full of devotion, they sought the audience of the lord.

कन्योवाच

किं नामकं तीर्थमिदं मुनीन्द्र
किं कार्यमत्र प्रवदास्मान्कृतीश॥
कस्मै प्रसन्नो भगवाञ्छ्रीनिवास-
स्तस्मिन्सुतीर्थं वद विस्तरेण॥६२॥

Maid said :—O best of sages, what is the name of this shrine? What rites shall we

perform here? whom did lord Śrīnivāsa favour at this holy place, please tell us in detail.

जैगीषव्य उवाच

कन्ये शृणु त्वं ह्यभवत्सुबुद्धि-
मान्प्रह्लादसंज्ञो हरिभक्तवर्यः॥
निष्कामबुद्ध्या तु यदा जगाम
शेषाचलस्थं श्रीनिवासं च द्रष्टुम्॥६३॥

Jaigīṣavya said :—O maid, listen to the narrative of Prahlāda, the best of the devotees of Viṣṇu. Once, when he had no desire to fulfil, Prahlāda went to see lord Śrīnivāsa on the Śeṣa mountain.

अस्मिं स्थले दैत्यकुमारकान्प्रति
हरेश्च तत्त्वं परिपृष्टवान्प्रभुः॥
नृसिंहरूपं श्रीनिवासं भजस्व
सुदुर्लभं मानुषं जन्मकन्ये॥ ६४॥

This was the place where Prahlāda had spoken to the Daitya youths on the glory of Viṣṇu. Hence, O maid, you should worship lord Viṣṇu (the abode of Lakṣmī), in the form of Nrsiriiha.

तत्रापि विष्णोर्नृहरे सुतत्त्वं
सुदर्लभं सुष्ठु यात्रा तथैव॥
यस्यां यात्रायां यत्र कुत्रापि देशे
हरेः कथा वर्तते दैत्यवर्यः॥६५॥

Prahlāda said :—"O Daitya youths, you have attained human life which is very rare. Rarer is the knowledge of the glory of Nṛsiṁha.

That journey is fruitful whereon throughout they utter the narrative of Hari, O Daitya youths, Hari abides at the place where they sing his narrative, though he pervades the universe."

तत्र स्थले हरिरास्ते सदैव
यतो व्याप्तः सर्वतो वै नृसिंहः॥
एतच्छ्रुत्वा दैत्यकुमारकास्ते
प्रह्लादमूचुर्भक्तवर्यं हरेश्च॥६६॥
व्याप्तो हरिश्चेत्कथमत्र वै
सखे न दृश्यते जलरूपी नृसिंहः॥
स एवमुक्तो दानवानां सुतैश्च
तुष्टाव विष्णुं परमादरेण॥६७॥

तव स्वरूपं मम दर्शयस्व
स्वयोग्यरूपं दानवानां सुतानाम्॥
इति स्तुतः श्रीनिवासो हरिस्तु
तस्मिन्नंतर्जलरूपं समायात्॥६८॥

On hearing the same, the daitya princes said to Prahlāda, the devotee of Hari. 'O friend, if Hari is all-pervading why does he withhold his presence here in the midst of water."

Thus spoken to by the Daitya youths, Śrīnivāsa appeared in the midst of water.

अस्मिन्स्नानं ये प्रकुर्वंति तीर्थे
तेषां ज्ञानं परमं दृढं स्यात्॥
अत्र स्नाने मानुषाणां च तात बुद्धिर्न हि
स्यात्कलिकाले विशेषात्॥६९॥

Those who bathe in this holy pool stabilize their intellect which remains untarnished with impurity, even in this iron age (Kali).

दत्त्वा वरं दैत्यवराय
विष्णुरंतर्दधे जलपूर्णे सुकुंडे॥
अद्याप्यास्ते जलमध्ये नृसिंहः
प्रह्लादोपि दैत्यकुमारकैः सह॥७०॥

Thus bestowing favour on the Daitya youths, lord Viṣṇu disappeared in the midst of waters.

Even today, Nṛsiṁha abides in the midst of waters. Prahlāda too abides therein together with Daitya youths.

तस्मिन् सुतीर्थे परितस्तत्रतत्र
जयेति शब्दः श्रूयते चापराह्ने॥
इदं तीर्थे नारसिंहाभिधं च
कन्ये स्नानं ह्यत्र कार्यं मनुष्यैः॥७१॥

Here in the afternoon, there is heard all around the word 'Victory'. The place is called Narsiṁha in recollection of the Victory of the lord over Hiraṇyakaśipu. Pilgrims who visit this holy place take plunge here.

स्नानं कृत्वा तत्र तीर्थे च
सम्यग्दीपं दत्त्वा द्विजवर्याय मुख्यम्॥
द्रष्टुं पुनः श्रीनिवासं प्रजग्मुक
गोंविन्दगोविंद इति ब्रुवंतः॥७२॥

They took bath, offered an earthen lamp to

a pious Brahmin Śrīnivāsa, uttering 'Govinda, Govinda.'

मुख्यप्राणाधिष्ठितं स्थानमाप्य
उपाविशत्तत्र देवी ह्युवाच॥
जैगीषव्यः श्रीनिवासस्य विष्णोः
कथं कार्यं दर्शनं तद्वदस्व॥७३॥

The maid sat in front of the principal deity and said. "O noble Jaigīṣavya, please tell me how shall I have the audience of the lord."

On hearing this, Jaigīṣavya was extremely delighted at heart and said.

जैगीषव्यः प्राह संहृष्टचित्तो
ब्रवीमित तंत्रं शृणु कन्यके त्वम्॥
श्रुत्वा मत्तः कुरु सर्वं मयोक्तमाद्यं
द्वारं श्रीनिवासस्य दृष्ट्वा॥७४॥

O, maid, I tell you how you shall proceed. At the main gate of Śrīnivāsa you should recite the following.

अपराधसहस्राणि क्रियंतेऽहर्निशं मया॥
तानि सर्वाणि मे देव क्षमस्व पुरुषोत्तम्॥७५॥

"I commit thousands of faults day and night. O lord, pardon all these faults of mine, O best of primeval beings.

मानसान्वाचिकान्दोषान्कायिकनपि सर्वशः॥
वैष्णवद्वेषहेतूनमे भस्मसात्कुरु माधव॥७६॥

O lord, efface those causes of mine which create hatred for the devotees of Viṣṇu, whether they are mental, oral or physical."

आद्यद्वारं श्रीनिवासस्य देवि
सम्यक् स्मरेद्विजयं वै जयं च॥
दक्षाध्वरे श्रीनिवासस्य देवि
चडं प्रचंडं संस्मरेत्सम्यगेव॥७७॥

O maid, at the main gate of the temple of Śrīnivāsa you should remember, in the appropriate form Jaya and Vijaya. At the right gate of Śrīnivāsa you should remember Caṇḍa and Pracaṇḍa.

पाश्चात्यभागे श्रीनिवासस्य देवि
नन्दं सुनंदं संस्मरदेव भक्त्या॥
सव्यद्वासरे रीनिवासस्य कन्ये
स्मरेत्कुमुदाक्षं कुमुदन्तमेव॥७८॥

At the left gate, you should remember Nanda and Sunanda; at the extreme left gate you should remember the lily. eyed Kumudanetra.

यश्चैव देहं प्रविशेद्भक्तिपूर्वं
कदा द्रक्ष्ये सादरेणैव देवि॥
प्रदक्षिणद्वाःदशकं च कृत्वा
पदे पदे संस्मरेच्छ्रीनिवासम्॥७९॥
श्रीस्वामितीर्थे सम्यगाचम्य नत्वा
स्नात्वा नतवा भूवराहं च देवि॥
अयुद्वारं प्रविशेद्भक्तिपूर्वं
गोविंदगोविंद इति ब्रुवन्वै॥८०॥
पश्चाद्धरेर्नमनं कार्यमेव
साष्टांगरूप प्रविशेद्देवगेहम्॥
पुनर्विशेद्वारतः संस्थितः स
पीठस्थदेवान्मनसा चिंतयति॥८१॥

You should enter the temple with full devotion and reverence, circumambulating the lord twelve times.

You should sip waters in the holy pool and bathe. You should enter right in the interior of the temple and other chain. tiers. While there, you should meditate on the deities sitting in their respective postures on their seats.

मध्ये पीठं श्रीनिवासं च
देवी नारायणं प्रणमेत्पूर्णमेव ॥
देवस्य सव्ये पीठभागाद्बहश्च
नमस्कार्यं गुरुदेवाय चैव॥८२॥
पीठस्यसाग्राच्चाप्यधस्तात्प्रदेशे
आग्नेकोणे प्रणमेद्वै खगेंद्र॥
नैर्ऋत्यभागे व्यासदेवाय देवि
नमस्कार्यो वैष्णवः सर्वदापि॥८३॥

In the middle of the seat you should bow to Śrīnivāsa with all the organs of your body. To the left of the lord, outside the pedestal, .you should pay homage to the preceptor, in front of the pedestal, just below at the south-east corner. In the south-western corner you should pay homage to the honourable Vyāsa. The devotee of Viṣṇu should be honoured all times everywhere.

वायव्यकोणे भक्तिपूर्वं सुदुर्गां
नमस्कुर्याद्भक्तिसंवर्धितात्मा ॥
पीठस्योर्ध्वं ह्यग्निकोणेषु देवी
धर्माधिभूताय नमो यमाय॥८४॥

In the north-western corner you should honour goddess Durgā with your soul elevated by devotion.

Above the pedestal, in the south-east region you should bow to Yama, the presiding deity of Dharma.

पीठस्योर्ध्वं नैर्ऋतस्योर्ध्वकोणे
ज्ञानाधिपं प्रणमेद्वायुदेवम्॥
पीठस्योर्ध्वं वायुकोणे च
सुभ्रुवैराग्यानामधिपं चैव रुद्रम्॥८५॥

Above the pedestal, in the upper south-western region to Vāyu.

पीठस्योर्ध्वं त्वीशकोणे च देवि
ऐश्वर्याणामधिपं चेंद्रदेवम्॥
पीठस्य पूर्वे प्रणमेन्नैर्ऋतिं च
अर्याम्णानामधिपं चात्र देवि॥८६॥

Above the pedestal, in the north-eastern region to India, the supreme lord. To the east of the pedestal, to Nairṛti, lord of the Aryamans.

देवस्य पीठस्य च दक्षिणे च
दुर्गां नमेदुग्ररूपाभिधां च॥
पीठस्य कन्ये कामेत्पश्चिमे वै
आरोग्याणामधिपं कामदेवम्॥८७॥

To the south of the pedestal, the goddess Durgā called Ugrā. To the west of the pedestal, to Kāmadeva, the lord of health.

देवस्य पीठस्योत्तरे रुद्रदेवमनै-
श्वर्याणामधिपं संस्मेच्च॥
पीठस्य मध्ये प्रणमेद्वै वराहं
सदा कन्ये परमं पूरुषाख्यम्॥८८॥

To the north of the, pedestal, to Rudra the supreme lord. To the middle of the pedestal, to Varāha the primeval man.

तस्योपरिष्टाच्छक्तिसंज्ञां च
लक्ष्मीमाधाररूपां प्रणमेच्चैव नित्यम्॥
तस्योपरिष्टाद्वायुकूर्मौ नमेच्च
तस्योपरिष्टाच्छेषकूर्मौ नमेच्च॥८९॥

Above the pedestal, to Lakṣmī called Śakti, the support of the universe. Above the pedestal, to Vāyu and Kūrma. Above that to Śeṣa and Karma.

तस्योपरिष्टादभिमानिनीं भुवो
भूदेवतां प्रणमेच्चैव सुभ्रूः॥
तस्योपरिष्टाद्वरुणं संस्मरेच्च
क्षीरोदधेरधिपं चैवदेवम्॥९०॥
तस्योपरिष्टात्प्रणमेच्चैव लक्ष्मीं
श्वेतद्वीपाख्यं कन्यके पूजयेच्च॥
तस्योपरिष्टात्प्रणमेच्चैव लक्ष्मीं
महादिव्यां मंडपसंज्ञकां च॥९१॥

Above that, cosmic Earth, the presiding deity of the universe. Above that, to Varuṇa, the lord of milky ocean. Above that, to Lakṣmī called Śvetadvīpā, Above that, to divine Lakṣmī called *Maṇḍapa.*

पीठस्य मध्ये यमसंज्ञां च
लक्ष्मीं समर्चयेद्यममध्ये च देवीम्॥
यमस्य देवस्य च दक्षिणे च
सूर्ये नमेद्दीपरूपं च भद्रे॥९२॥

In the middle of Piths, to Lakṣmī called Yamī. By the side of Yamī to Devi. To the south of Yama, to Sūrya in the forth of an earthen lamp.

यमस्य देवस्य च वामभागे श्रियं
नमेद्दीपरूपां च देवीम्॥
यमस्य देवस्य तु चाग्रभागे
हुताशनं दीपरूपं नमेच्च॥९३॥

To the left of God Yama, to Śrī in the form of an earthen lamp. In front of Yama, to Agni also in the form of an earthern lamp.

देवस्याग्रे भूमिनाम्नीं नमेच्च
तत्त्वाभिमानीं संस्मरेच्चैव नित्यम्॥
पर्यंक रूपं श्रीनिवासस्य
विष्णोस्तमोभिमानां सन्नमेच्चैव दुर्गाम्॥९४॥

In front of the lord, he should bow to Bhūmi the presiding deity of the elements, and to Durgā, the presiding deity of tamas and the reclining couch of the lord.

पूर्वादिगं पीठसोपानरूमा-
त्मानमेकं प्रणमेच्च देवि॥

दक्षस्थदिक्पीठसोपानरूपं
ज्ञानात्मकं प्रणमेच्चैव कन्ये॥९५॥

To the east, to the Ātman in the form of steps of the pedestal. To the east, to knowledge (Jñāna) in the form of steps of the pedestal.

पद्मस्य पूर्वस्थदले च देवि
स्त्रीरूपाख्यं विमलाख्यामिमां च॥
ब्रह्मादिदेवान्प्रणमेच्च देवि
आग्ने कोणस्थदले शृणु त्वम्॥९६॥

To the east, in the leaf of a lotus, to Vimalā in the form of a female and to the deities, Brahmā, etc.

उत्कर्षनाम्नीं परमां च देवीं
नमेद्रमां ब्रह्मवायू च शेषम्॥
दक्षस्थपद्मस्य दलाष्टके च
नारायणाकारशेषादिकानाम्॥९७॥

In the lotus-leaf in the south-east corner you should bow to the excellent gods and goddesses Utkarṣā, Lakṣmī, Brahma, Vāyu and Śeṣa.

स्त्रीरूपेभ्यो नमनं कार्यमेव
कन्ये मया पश्चिमस्थे दले च॥
गोपाख्यनारायणब्रह्मवायु-
विप्रादिकानां शेषरुद्रादिकानाम्॥९८॥

In the eight-petalled lotus to the right you should worship Nārāyaṇa, Śeṣa; etc, in the form of a female.

स्त्रीरूपेभ्यो नमनं कार्यमेव ईशान कोणस्थलेषु चैव॥
ईशाननारायणमाविरिंचवायुर्वियच्छेषसुरादिकानाम्॥९९॥

In the lotus leaf in the north-east, to Iśāna, Nārāyaṇa, Virañca, Vāyu, ether, Śeṣa and Devas in the form of a female.

स्त्रीरूपेभ्यो नमनं कार्यमेव
तथैव पद्मस्य च मध्य भागे।
अनुग्रहाख्या विष्णुलक्ष्मीश्च
देवी वायुर्वियच्छेषरुद्रादिकानाम्॥१००॥
स्त्रीरूपाणां नमनं कार्यमेव
सुयोगपीठस्य स्वरूप भूतम्॥
सदा नमेच्छ्रीमदनंतसंज्ञमेवं
न मेच्छ्रीनिवासं च देवम्॥१०१॥

In the middle of the lotus, to Viṣṇu, Lakṣmī Anugrahā and to Vāyu, ether, Śeṣa and Rudra in the form of a female. To lord Ananta in the form of pedestal and to Śrīnivāsa.

श्रीनिवासस्य वामे तु लक्ष्मीं च प्रणमेद्बुधः॥
श्रीनिवासस्य सव्ये तु धरायै प्रणमेच्छुभे॥१०२॥

To the left of Śrīnivāsa to Lakṣmī ; in the middle of Śrīnivāsa to Dharā.

पीडाद्बहिः पूर्वभागे कृपोल्कं प्रणमेच्छुभम्॥
महोल्कं दक्षिणे चैव वीरोल्कं पश्चिमे नमेत्॥१०३॥
उत्तरे च नमः कुर्याद्युल्काय च महात्मने॥
चतुर्ष्वपि च कोणेषु सहस्रोल्कं नमेत्सुधीः॥१०४॥

Outside the pedestal, in the east, to Kṛpolka; in the south, to Maholka; in the west, to Vīrolka; in the north, to Ulka; in the four corners,-to Sahasrolka.

पूर्वे तु वासुदेवाय नमस्कुर्याच्च दक्षिणे॥
संकर्षणाय देवाय प्रद्युम्नाय च पश्चिमे॥१०५॥
उत्तरे ह्यनिरुद्धाय नमस्कुर्यादतंद्रितः॥
आग्नेये च नमस्कुर्यात्कन्ये मायां सदा शुभे॥१०६॥
जयायै च नमस्कुर्यान्नैर्ऋत्ये चापि वायवे॥
कृत्यै चैव नमस्कुर्यादीशान्ये शांतिसंज्ञकाम्॥१०७॥
केशवाय नमः पूर्वे तथा नारायणाय च ॥
माधवाय नमस्कुर्यान्नैर्ऋत्ये चापि वायवे॥१०८॥
आग्नेये कन्यके नित्यं भक्त्या तु प्रयतः शुभे॥
गोविंदाय नमस्कुर्याद्दक्षिणे विष्णवे तथा॥१०९॥
मधुसूदनाय भोः कन्ये नमस्कुर्यातु नैर्ऋतौ॥
पश्चिमे त्रिविक्रमाय वामनाय तथैव च॥११०॥
विष्णवे श्रीधरायाथ नमस्कुर्याच्च भामिति॥
उत्तरे तु महाकन्ये हृषीकेशाय वै नमः॥१११॥
तथा वै पद्मनाभाय नमस्कुर्यादतंद्रितः॥
दामोदराय चैशान्ये नमस्कुयार्सच्च भामिनि॥११२॥

In the east to Vāsudeva, in the south to Saṅkara in the west to Pradyumna, in the north to Aniruddha; in the south-east to Maya, in the south-west to Jaya, in the northeast to Kṛtyā. in the north-east to anti; in the east to Keśava in the south-west and north-west to Nārāyaṇa and Mādhava, in the south-east to Govinda, in the south to Viṣṇu, in the southwest to Madhusūdana, in the west to Trivikrama, Vāmana, Viṣṇu and Śrīdhara, in the north to

Hṛṣīkeśa and Padmanābha, in the north-east to Dāmodara.

चतुर्थावरणे पूर्वे महाकूमार्य वै नमः॥
वराहाय नमस्कुर्यादाग्नेये कन्येके शुभे॥११३॥
दक्षिणे नारसिंहाय वामनाय नमोनमः॥
भार्गवायनमस्कुर्यान्नैर्ऋत्ये शुद्धचेतसा॥११४॥
पश्चिमे माधवायाथ तथा कृष्णाय वै नमः॥
बुद्धाय च नमस्कुर्याद्वायव्ये कन्यके शुभे॥११५॥
उत्तरे ह्युल्करूपाय अनंताय नमोस्तु ते॥
ईशान्ये विश्वरूपाय नमस्कुर्यादतंद्रितः॥११६॥
आग्नेये वारुणीं चैव गायत्रीं चैव नैर्ऋते॥
वायव्ये भारतीं चैव ईशान्ये गिरिजां नमेत्॥११७॥
गिरिजां वामभागे तु सौपर्णीं चैव संनमेत्॥
प्रागिन्द्राय नमस्कुर्यात्सायुधाय तथैव च॥११८॥
स परिग्रहाय श्रीविष्णोः पार्षदाय नमोनमः॥
आग्नेयेत्येग्यने तुभ्यं सायुधायेति पूर्ववत्॥११९॥

In the fourth enclosure, in the east to Mahākūrma in the south-east to Varāha; in the south to Nṛsiṁha and Vāmana; in the south-west to Bhārgava (Paraśurāma); in the west to Mādhava Kṛṣṇa; in the north-west to Buddha, in the north to Ananta in the form of Ulka and in the north-east to Viśvarūpa; in the south-east to Vāruṇī; in the south-west to Gāyatrī; in the north-west to Bhāratī, in the north-east to Girijā. To the left of Girijā to Sauparṇī; in the east to Indra with weapons, in the south-east to Viṣṇu with his attendants and assemblage with the formula, *To you O Agni with weapons*, as stated previously.

दक्षिणे तु यमायैव नैर्ऋत्यां निर्ऋतिं यजेत्॥
पश्चिमे वरुणायैव वायव्य वायवे नमः॥१२०॥
उत्तरे च कुबेराय ईशान्ये च शिवाय च॥
ईशानशक्रयार्मध्ये ब्रह्मणे सायुधाय च॥१२१॥
निर्ऋत्यप्पतिमध्ये तु शेषाय च नमोनमः॥
एवं कृत्वा नमस्कारं प्रणमेच्च पुनः पुनः॥१२२॥

In the south to Yama, in the south-west to Nirṛti, in the west to Varuṇa, in the north-west, to Vāyu, in the north to Kubera, in the north-east to diva, in the midst of north-east and east to Brahma with weapons, in the middle of north-west to Śeṣa. Thus you should pay homage again and again.

इत्येतत्सर्वमाख्यातं विधिपूर्वं तु दर्शनम्॥
इतः परं तु गंतव्यं दर्शनार्थं रमापतेः॥१२३॥

Thus, I have narrated to you the prescribed way how one should have the vision of the lord when one goes to a shrine to pay visit.

Thus addressed, she went to the shrine together with companions.

एवमुक्त्वा तु सा देवी तैः सार्धं तु ययौ मुदा॥
यदुक्तः श्रीनिवासस्य दर्शनस्य विधिः खग॥
कस्यचिन्नैव वक्तव्यो गोप्यत्वाच्च कदाचन॥१२४॥

This prescribed way of paying visit to Śrīnivāsa which I have told you just now should not be divulged to any one, O bird, since it is very, very secret.

समागमो दुर्घट एव वींद्र
सतां च सत्तत्त्वविबोधकानाम्॥
अनेकजन्मार्जितपुण्यसंचयाद्-
भूद्गरोः संगम एव तस्य॥१२५॥

O lord of birds, it is very rare to keep company the good and noble people who can throw light on the nature of tattvas. It is possible to have a preceptor only if one has In store the aggregate of merits accumulated in previous existences.

पयो विकारं च निजं जहाति
शेषस्य शेषं नलिनस्य पंकजम्॥
भावं चलं पंकजनाभयोगात्स-
त्संगयोगादशुभानि न स्युः॥१२६॥

In the company of holy pious people even unauspicious things turn into auspicious ones. In the company of lord Viṣṇu the unsteady mind leaves its steadiness, as water changes its nature in association with the seashell or in contact with the lotus leaf.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे
श्रीवेंकटेशगिर्यारोहणक्रमतद्भक्ततत्पर्वतनामादिनिरूपणं नाम चतुर्विंशोऽध्यायः॥ २४॥

अध्याय: २५ / Chapter 25

सा द्वारदेशे श्रीनिवासस्य देवी
स्वामिपुष्करिणीं ददृशे कैश्च सार्धम्॥
स्वामिन्हरे श्रीनिवासेति सा तं
ब्रह्मादीनां तारकं सम्प्रदध्यौ॥ १॥

At the gate of the temple of Śrīnivāsa she and her companions saw Svāmipuṣkariṇī saying, "O lord Hari, Śrīnivāsa", she meditated on the lord who takes Brahmā and others across the ocean of existence.

देवैः सार्धं पालनार्थं च
विष्णुरस्त्येव नित्यं पुष्करिण्यां जलेषु॥
अतः स्वामिपुष्करिणीति चाहुस्तत्र
स्नानं कन्यकान्याश्च चक्रुः॥ २॥

There, in the pool, Viṣṇu abides, together with other gods for the preservation of people. Hence, the pool is called Svānmipuṣkariṇī. Therein, the maiden and her companions took bath.

शुचिर्भूत्वा श्रीनिवासं च
देवास्तप्तुं विविशुः शुद्धभक्त्या खगेंद्र॥
यथोपदिष्टं गुरुणा तथैव चक्रे
कन्याश्च सर्वं खगेंद्र॥ ३॥

O lord of birds, formerly, the gods purified themselves by taking bath and entered the temple of Śrīnivāsa to practise penance with sincere devotion. As instructed by the preceptor, the maid too acted all accordingly, O lord of birds.

तदा हरिं दर्शयामास तस्यै स्वकं
रूपं सुप्रतीके सुपूर्णम्॥
सा कन्यका श्रीनिवासस्य रूपं
ददर्श भक्त्या स्वमनोभिरामम्॥ ४॥

Then, the lord in his full and beautiful form appeared before her. The maid saw the beautiful form of Śrīnivāsa and was delighted thereby.

सुवर्णचित्रं वसनं वसानं॥
सोष्णीषकं कंचुकं संदधानम्॥ ५॥
मृगोत्थमदगंधेन सुरभीकृतदिङ्मुखम्॥
पुंडरीकविशालाक्षं कंबुग्रीवं महाभुजम्॥ ६॥
हेमयज्ञोपवीतांगं साक्षात्कंदसर्पसन्निभम्॥
जगन्मोहनसौंदर्य कोमलांगं मनोहरम्॥ ७॥

She saw the lord wearing the gold-embroidered dress with an attractive head gear and bodice. His body was anointed with the paste of musk whereof the smell had made the quarters fragrant. The lord had lotuslike blooming eyes, neck as round as the conch, long arms, golden sacred thread and looked as the cupid incarnate. He possessed charms which could subjugate any people and who had a body pretty and tender.

दृष्ट्वा च कन्या मुमुदे रोमाञ्चितसुगात्रका॥ ८॥

At the sight of the lord, the maid was extremely delighted. Her body showed a thrilling hair.

तद्दर्शनाह्लादपरिप्लुताशया
प्रेम्णाथ रोमाश्रुकुलाकुलेक्षणा॥
ननर्त देवी पुरतस्तस्य विष्णोः
सा ध्वस्तदोषो परमदरेण॥
आनंद मां पाहि सुख च दत्त्वा
मुकुंद मां पाहि विमुक्तिदानात्॥ ९॥

Her heart overflowed with pleasure at the sight of the lord. Her eyes were full of tears and her body showed joyful signs of thrilling hair. She danced in the presence of the lord. Her faults were destroyed with the feeling of devotion. In a tone full of emotion she addressed the lord thus.

मां पाहि नित्यं ह्यरविंदनेत्र
प्रसन्नदृष्ट्या करुणासुधार्द्र॥
गोविंद गोविंद सुदुःखितां मां
ज्ञानादिदानेन हि पाहि नित्यम्॥ १०॥

"O blissful lord, save me from worldly affections, grant me your eternal bliss by releasing me from the shackles of Karman.

O lotus-eyed lord, save me by your sweet, charming glance full of ambrosial compassion. O lord, I am extremely distressed, save me by bestowing wisdom on me.

जनार्दन त्वं हि सुदुष्टसंगा-
न्कामादिरूपान्सततं वर्जयित्वा॥
हरे हरे मां सततं पाहि
दैत्यान्समाहृत्य प्रबलान्विघ्नरूपान्॥ ११॥

O lord, dissociate me from my bad companions-desire wrath and greed, and destroy my strong foes, viz., the obstacles.

रमेश मां पाहि चतुर्मुखेश
विश्वेश मां पाहि सरस्वतीश॥
रमेश मां पाहि निदानमूर्ते
वृंदारवृंदैर्वंदितपादपद्म॥ १२॥

O lord of Lakṣmī, Sarasvati, Brahma and the universe protect me; O lord of Lakṣmī, the primeval course of the Universe, whose lotus feet are bowed to by the gods, protect me."

एवं तु नत्वा परमादरेण
तुष्टाव विष्णु परमं पुराणम्॥
लक्ष्म्या सदा येऽविदिता गुणाश्च
असंख्याताः संति विष्णौ च वीश॥ १३॥

Thus paying homage with reverence she praised the primeval lord. O lord of birds, there are innumerable merits n Viṣṇu which are not known to Lakṣmī.

तेषां सकाशादतिबाहुल्यसंख्या
गुणा हरौ तेऽविदिता वै रमायाः॥
अतो हरि स्वतने क्वास्ति शक्तिस्तथापि
यत्नं स्वतने ते करिष्यते॥ १४॥

[She continued] "Unknown even to Lakṣmī, there exist several qualities in Hari. I cannot praise you adequately. Still I shall try to praise you, O lord.

तवप्रसादाच्च रमाप्रसादाद्विधि-
प्रसादाद्भारतीशप्रसादात्॥
रुद्रप्रसादात्स्तवनं ते करिष्ये
तथापि विष्णो मयि शान्ति कुरुष्व॥ १५॥

By the favour of Brahmā, the lord of speech, by the favour of Rudra, above all by your favour, I praise you, O lord. Be kind enough to bestow peace on me.

यदि प्रसन्नोसि मयि त्वमीश
त्वत्पादमूले देहि भक्तिं सदैव॥
त्वद्दर्शनाद्देव शुभाशुभं च नष्ट
मदीयं ह्यशुभं च नित्यम्॥ १६॥

O lord, if you are pleased with me, bestow devotion on me for your feet. At your very sight, O lord, good and evil-both disappear for ever.

त्वन्मायया नष्टमिमं च लोकं
मदे न मतं बधिरं चांधभूतम्॥
ऐश्वर्ययोगेन च यो हि
मूको जातः सदा दीनसुर्वादिकेषु॥ १७॥

The world is destroyed by illusion indicated by pride, It has turned deaf and blind by the excess of wealth.

मा देहि ऐश्वर्यमनुत्तमं
त्वत्पादारविन्दस्य विरुभूतम्॥
त्वं देव मे द्रेहि सतां च
संगं तव स्वरूपप्रितिपादकनाम्॥ १८॥

I do not seek for that wealth which would make me dumb to the entreaties of the poor or the preceptor and drive me off from the service of your lotus-feet.

O lord, grant me company of the good that may help me to realize my inner self.

पुत्रादीनामेहिकं वासुदेव दग्ध्वा पादारविदे॥
सद्वष्णव क्रियमाणं च कोपं दग्ध्वा च
मे देहि पादरविंदे॥ १९॥
द्रव्यादिके क्रियमाणं च लोभं
दग्ध्वा वै मे देहि पादाब्जमूले॥
पुत्रादिके क्रियमाणं च मोहं
दग्ध्वा च मे देहि पादाब्जमूले॥ २०॥

Please extinguish my desire for sons, etc. Grant me devotion for your lotus-feet. Take off my treasure and bestow the same among your devotees. Grant me devotion for your lotus-feet.

विद्यां पुत्रं द्रव्यजातं मदं च
दग्ध्वा च मे देहि पादाब्जमूले॥
सद्वैष्णवासहमानस्वरूपं दग्ध्वा
मात्सर्यं पाहि मां वेंटकेश॥ २१॥

Please take off my learning, progeny, wealth and pride. Grant me devotion for your lotus-feet. Take off my jealousy and intolerance

for the noble devotees of Viṣṇu. O lord of Veṅkaṭa grant me protection.

मंत्रं च मे देहि निदानमूर्ते
येनैव मे स्यात्तवं संगश्च भूयः॥
नान्यं वृणे तव पादब्जसंगात्तदेव
मे देहि मम प्रसन्नः॥ २२॥

O primeval cause of the universe, grant me that mantra which may enable me to meet you again. I ask for nothing more than my contact with your lotus-feet. Please grant me this all if you are so pleased with me."

इतीरितः श्रीनिवासः प्रसन्न
उवाच देवो ह्यमृतस्रवं च॥
अत्रैव कन्ये प्रजपस्व
मंत्रं सुगोप्यरूपं परमादरेण॥ २३॥

Thus spoken to by her, Śrīnivāsa was extremely pleased. Emitting nectar from his mouth he spoke to her.

"O maid, I give you the most secret mantra which you should keep repeating with devotion.

वक्ष्यामि मंत्रं परमादरेण
शृण्वद्य भक्त्या परमादरेण॥
अंतःस्थमंत्यं ह्याद्यसंयुक्तमेव
सबिन्दु तद्वत्स्पर्शकाद्येन युक्तम्॥ २४॥
एकारयुक्तं प्रथमांतःस्थयुक्तं
समत्रिकोणे चोष्मणा संयुतं च॥
तकारसक्तं स्पर्शमन्तःस्थ-
युक्तमाद्यंत ओंकारसमन्वितं च॥ २५॥

I tell you this mantra out of affection for you.

Please listen to the mantra with devotion, as I disclose it to you; Oṁ Vyaṅkaṭeśāya namaḥ Oṁ.

अनेनमंत्रेण तवेप्सितं च भवेद्धि
कन्ये नांत्र विचार्यमस्ति॥
एवं स उक्त्वा श्रीनिवासो हरिस्तु
प्रतीकवद्दर्शयामास रूपम्॥ २६॥

O maid, by this mantra you will achieve the object of your desire." Having addressed the maid thus, the lord appeared before her in a symbolic form.

नत्वा तु सा श्रीनिवासं च
देवी उवास ह स्वामिसरः समीपे॥
तस्मिन्दिने ब्रह्मणादींश्च
सर्वान्संतर्पयामास च षड्रसान्नैः॥ २७॥

The girl bowed to the lord and stayed in the vicinity of the lake named Svāmisaras, On that very day she propitiated the Brāhmaṇas and other castes with the cooked food of ingredients.

सायंकाले श्रीनिवासस्य दृष्ट्वा
उत्साहरूपैः श्रीनिवासप्रतीकैः॥
साकं भक्त्या संप्रणम्याथ देवी
प्रदक्षिणं श्रीनिवासस्य सुष्ठु॥ २८॥
ननर्त देवी सुप्रतीकस्य चाग्रे लज्जां
त्यक्त्वा जय देवेति चोक्त्वा॥
आनृत्त काले च हरेश्च वक्त्रं
दृष्ट्वा च दृष्ट्या तु परं ननर्त॥ २९॥

In the evening she paid homage to the idol and other symbols of the lord. She circumambulated the image and danced without reservation, proclaiming victory of the lord. During this performance, she set her eyes on the image of the lord and danced over and over again.

ममाद्य गात्रं पावितं श्रीनिवास
ममाद्य नेत्रं सफलं संबभूव॥
ममाद्य पादौ सार्थकौ चैव
जातौ प्रदक्षिणं श्रीनिवासेश कृत्वा॥ ३०॥

"To day, my body is purified, my eyes have borne fruit, my feet have gained purpose, since I have circumambulated you, my lord.

हस्तौ च मे सार्थकावद्य
जातौ अग्रे कृत्वा हस्तशब्दः मुरारेः॥
एवं वदंती प्रीणयंती च
देवं जगाम सा स्तोत्रवचःकदम्बैः॥ ३१॥

My hands have attained the fruits of their existence since they have clapped to glorify the lord." Thus she pleased the lord by these utterances which were full of praises for the lord.

देवास्तदा दुंदुंभयो विनेदिरे
तन्मस्तके पुष्पवृष्टिं च चक्रुः॥

तस्मिन्काले उभयोः पार्श्वयेश्च
नृत्यं चक्रुर्देवतावारनार्यः॥ ३२॥
तथैव तास्तलशब्दं च कृत्वा
तदा सर्वा नमनं चापि चक्रुः॥
आनंदशैले सर्वदा त्वित्थमेव सा
सर्वदा नर्तयंती च वींद्र॥ ३३॥

The gods sounded drums, played on instruments and scattered flowers on her head. They danced around her, together with their consorts, clapped hands and paid homage. O lord of birds, she too danced before the lord on the Ānanda mountain every day.

आनंदमग्ना सापि देवी
जगाम स्वमाश्रमं जैगिषव्येण सार्धम्॥
यात्रामेवं ये न कुर्वंति वींद्र
तेषां तेषां च सर्वं निष्फलं चाहुरार्याः॥ ३४॥

Immersed in bliss he returned to her hermitage together with Jaigīṣavya. O lord of birds, those who do not go on pilgrimage thus have all their pious activities come to naughty thus say the noble.

गत्वाश्रमं जैगिषव्येण सार्धं
गुरुं त्वपृच्छद्वेंकटेशस्य मंत्रम्॥
मन्त्रस्यार्थं ब्रूहि मे जैगिषव्य
मंत्रावृत्तिं कुर्वतां वै फलाय॥ ३५॥

She went to the hermitage together with Jaigīṣavya. and asked the preceptor about the mantra of Vyaṅkaṭeśa. O sir, tell me the meaning of mantra so that I may perform Japa for the attainment of my desire.

जैगीषव्य उवाच

शृणुष्व भद्रे वेंकटेशस्य नाम्नस्त्वर्थं
श्रुत्वा हृदये संनिधत्स्व॥ ३६॥

Jaigīṣavya said :—O blessed one, listen to the meaning of the mantra of Veṅkaṭeśa and then think upon it concentratedly.

विति ह्युत्तमवाची स्याद्येति ज्ञानमुदाहृतम्॥
ककारः सुखवाची स्याट्टेति चित्तमुदाहृतम्॥ ३७॥

The letter *v* denotes excellence, *y* denotes knowledge, *k* denotes happiness, *ṭ* expresses consciousness.

ईशत्वमात्मवाचि स्यादेवं ज्ञेयं तु कन्यके॥
पूर्णज्ञानं सुखं वित्तं व्याप्तत्वाद्व्यंकटाभिधः॥ ३८॥

The word *Īśa* signifies the soul. Collectively, it is called *Vyaṅkaṭa* since it embodies supreme knowledge, undiluted pleasure and immense wealth.

व्य(वे)मिन्द्रियादिकं प्रोक्तं व्यंगभूतं हरौ यतः॥
कटश्च समुदायार्थो व्यं(वे)कटश्चेन्द्रियौघकः॥ ३९॥

Or *v* denotes the organs of senses which constitute the corpus of Hari. *Kaṭa* means the aggregate of the organs of senses.

स्वस्मिन्प्रेरयते यस्मात्तस्माद्व्यकटनामकः॥
विषये प्रेषयेन्नित्यमतो व्यंकटनामकः॥ ४०॥

Since he directs these organs inward he is called Vyaṅkaṭa or since he directs them' outward he is called Vyaṅkaṭa.

विशिष्टज्ञानरूपत्वाद्व्येति मुक्ताः सदा स्मृताः॥
मुक्तानां च समूहस्तु व्यंकटेति प्रकीर्तितः॥ ४१॥

Or *vya* means the released souls who have attained supreme knowledge.

सदा मुक्तसमूहानामीशत्वाद्व्यंकटाभिधः॥
लिंगदेहमतो जीवो व्यंकटेति समाहृतः॥ ४२॥

Vyaṅkaṭa would mean the aggregate of 'released souls'. *Vyaṅkaṭeśa* would mean the lord of released souls. The individual soul in the subtle body is called *Vyaṅkaṭa.*

लिंगानां चैव स्वामित्वाद्व्यंकटेशेति संज्ञितः॥
दैत्यानां च समूहास्तु ज्ञानादिविधुरा यतः॥
अतो दैत्यसमूहस्तु व्यंकटेति प्रकीर्तितः॥ ४३॥

Or the word *Vyaṅkaṭa* means the aggregate of Daityas, so called because they are without knowledge.

तेषां संहरणे ईशस्त्वतो व्यंकटनामकः॥
आनंदस्य विरुद्धत्वात्कामक्रोधादयो गुणाः॥ ४४॥

The lord Vyaṅkaṭeśa is capable of liquidating them. he is called Vyaṅkateśa.

व्यंकटा इति संप्रोक्तास्तेषां नाशयित प्रभुः॥
अतस्तु व्यंकटेशाख्य एवं ज्ञात्वा जपं कुरु॥ ४५॥

Desire, rage, etc are evils that are contrary to bliss, hence they are named *Vyaṅkaṭa*. Since he destroys these he is called *Vyaṅkaṭeśa*. O

maiden, on knowing this you should perform japa.

एवं व्यंकटमाहात्म्यं श्रुत्वा देवी खगेश्वर॥
निद्रां चकार तत्रैव रात्रौ पित्रा सहैव च॥
ब्राह्मे मुहूर्त्ते चोत्थाय हृदि सस्मार कन्यका॥४६॥

O lord of birds, the maiden heard the glory of Vyaṅkaṭa and passed the night in that āśrama together with her father. She got up early in the morning, set her thought on Vyaṅkaṭeśa and praised the lord.

॥ व्यंकटेशस्य प्रातः स्तुतिः॥

श्रीव्यंकटेशश्च नृसिंहमूर्तिः
श्रीवरदराजश्च वराहमूर्तिः॥
श्रीरंगशायी च अनन्तशायी
कुर्वंतु सर्वे मम सुप्रभातम्॥४७॥

Śrī Vyaṅkaṭeśa, Śrī Nṛsiṁha, Śrī Varadarāja, Varāha, the god Śrīraṅga, lord Viṣṇu with Śeṣa for his repose—may all these deities make this morning auspicious for me.

श्रीकृष्ण मूर्तिश्च गदाधरश्च
श्रीविष्णुपादस्तु प्रयागवाचः॥
नारायणः श्रीबदरीनिवासः
कुर्वंतु सर्वे मम सुप्रभातम्॥४८॥

Lord Śrīkṛṣṇa, Balarāma, lord Viṣṇu who resides at Prayāga, Nārāyaṇa who abides in Badarī—may all these deities make this morning auspicious for me.

दामोदरो वै त्रिजगन्निवासः
श्री पांडुरंगश्च नृसिंहदेवः॥
श्रीरामदेवश्च अमोघवासः कु०॥४९॥

Damodara, the abode of three worlds, lord Pāṇḍuraṅga, lord Nṛsiṁha, lord Rāmadeva who resides at Amogha—may all these make this morning auspicious for me.

श्रीधर्मपुत्रश्च नृसिंहमूर्तिः श्रीपिप्पलस्थश्च मुहल्लवासः॥
कोलानृसिंहः शूर्पकारस्थ सिंहः कुर्वन्तु०॥५०॥

Śrī Dharmaputra, of the form of Nṛsiṁha, Śrī Pippastha who resides at Muhalla, Kola Nṛsiṁha and Śūrpakāra Nṛsiṁha—may all these deities make this morning auspicious for me.

चतुर्मुखश्चारुसरस्वती च स्वभारती शर्वसुपर्णशेषाः॥
उमामहेंद्रश्च शचीमुखास्ताः कुर्वंतु० ॥५१॥

Lord Brahma, Sarasvatī, Bhāratī, Śarva, Supana, Śeṣa, Umā, Mahendra, Śacī and others—may all these deities make this morning auspicious for me.

द्वारावती काशिका वंतिका च प्रयागकांच्यौ मथुरापुरी च॥
मायावती हस्तिमती पुरी च कुर्वंतु स० ॥५२॥

Dvāravatī, Kaśikā, Avantikā, Pray—ga, Kāñcī, Mathurā, Māyāvatī, Hastimatī—may all these cities make this morning auspicious for me.

भागीरथी चैव सरस्वती च
गोदावरी सिंधुकृष्णे च वेणी॥
कलिंदकन्या यमुना च नर्मदा कुर्व० ॥५३॥

Bhāgīrathī, Sarasvatī, Godāvarī, Sindhu, Kṛṣṇā, Veṇī, Kālindī Yamunā, Narmadā—may all these rivers make this morning auspicious for me.

वितस्तिकावेरिसतुंगभद्राः
सुवंजरा भीमरथी विपाशा॥
सुताम्रपर्ण च पिनाकिनी च कु० ॥५४॥

Vitastā, Kāverī, Tuṅgabhadrā, Suvañjara, Bhīma-rathī, Vipāśa, Tāmraparṇī, Pinākinī—may all these rivers make this morning auspicious for me.

स्वामिपुष्करिणी चैव सुवर्णमुखरी तथा॥
श्रीपांडवी तौंबरुश्च कपिला पापनाशनी॥५५॥

Svāmī Puskarini, Suvarnamukhan, Sripandavi, Taumbaru, Kapil; the destroyer of sins.

गुरुर्वसिष्ठः क्रतुरंगिराश्च
मनुः पुलस्त्यः पुलहश्च गौतमः॥
रैभ्यो मरीचिश्चयवनश्च
दक्षः कुर्वंतु सर्वे मम सुप्रभातम्॥५६॥

Guru, Vasiṣṭha, Kratu, Aṅgiras, Manu, Pulastya, Pulaha, Gautama, Raibhya, Marīci, Cyavana, Dakṣa—may all these sages make this morning auspicious for me.

सप्तार्णवाः सप्त कुलाचलाश्च
दीपाश्च सप्तोपवनानि सप्त॥
भूरादिकानि भुवनानि सप्त कुर्वन्तु स० ॥५७॥

Seven oceans, seven Kula-parvatas, seven dvīpas, seven pleasure gardens, seven regions such as Bhur etc., may all these make this morning auspicious for me.

मांधाता नहुषोंबरीषसगरौ राजा नलो धर्मराट्
प्रह्लादः क्रतुराड् विभीषणगयौ व्यासौ हनूमानपि॥
अश्वत्थाम कृपावुमा द्रुपदजा श्रीजानकी तारका
मंदादेर्यखिलाः प्रभातसुमहं कुर्वन्तु नित्यं हरे॥५८॥

Māndhātṛ, Nahuṣa, Ambarīśa, Sagara, Nala, Dharma-rāja, Prahlāda, Kraturaj, Vibhīśaṇa, Gayā, Vyāsa, Hanumān, Aśvatthāman, Kṛpa, Draupadī, Sītā, Taraka, Mandodarī—may all these make this morning auspicious for me.

अश्वत्थस्य वनानि किं च तुलसीधात्रीवनानि प्रभो
पुन्नागस्य वनानि चंपकवनान्यन्यानि पुष्पाणि च॥
मन्दारस्य वनानि यानि च हरेः सौगंधिकान्यप्यहो
नित्यं तानि दिशंतु मत्प्रमुदितं श्रीवेंटकेश प्रभो॥५९॥

The forests of holy fig, holy basil, āmalaka, Nāga-keśara, Campaka, coral trees and flowers of various hueṣ and tragrancesmay all these make this morning auspicious for me.

एवं स्मृत्वा श्रीनिवासस्य देवी
कृत्वा शौचं जैगिषव्येण साकम्॥
स्नातुं ययौ पुष्करिणीं हरेश्च
स्नानं सम्यक् तत्र चकार देशे॥
सम्यग् जप्त्वा व्यंकटेशस्य मंत्रमुवाच
सा जैगिषव्यं गुरुं च॥ ६०॥

Thus after meditating on Śrīnivāsa in her heart, the maiden performed the daily necessaries and went to Svāmipuṣkariṇī together with Jaigīṣavya and took bath in the prescribed way. She then repeated the mantra of Vyaṅkateśa and spoke to Jaigīṣavya and the preceptor.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे देवी कृतवेङ्कटेशदर्शनतत्सतुत्यादिवर्णनं नाम पंचविंशोध्यायः॥ २५॥

अध्यायः २६ / Chapter 26

कन्योवाच

श्रीनिवासः किमर्थं वै आगतोत्र वदस्व मे॥
शेषाचलोपि कुत्राभूत्कदायातश्च पापहा॥
स्वामिपुष्करिणी चात्र किमर्थं ह्यागता वद॥१॥

The Maiden said :—Why has Śrīnivāsa come over here, please tell me, O sage ? Where was the mountain Śeṣa, the destroyer of sins situated formerly? Please tell me, why has the lake Svāmipuṣkariṇī come over here?

जैगीषव्य उवाच

शृणु भद्रे महाभागे व्यंकटेशस्य चागमम्॥
आवयोर्देवि पापानि विषमं यांति भामिनि॥२॥

Jaigīṣvya said :—O fortunate one, O blessed one, hear how lord Vyaṅkaṭeśa came over here. O illustrious one, our sins are destroyed by narrating and listening to the tale.

आसीत्पुरा हिरण्याक्षः काश्यपो दितिनन्दनः॥
सनकादेश्च वाग्दंडाद्द्वितीयद्वार पालकः॥३॥
बभूव दैत्ययोनौ च देवानां कंटको बली॥
संजीवो विजयः प्रोक्तो हरिभक्तो महाप्रभुः॥४॥
हिरण्याक्षः स्वयं दैत्यो हरिभक्तविदूषकः॥
एतादृशो हिरण्याक्षस्तपस्तप्तुं समुद्यतः॥५॥

In olden days, there was an asura named Hiraṇyākṣa, the son of sage Kaśyapa and Diti. He functioned as a keeper at the second gate of the palace of Viṣṇu. But as cursed by Sanaka the son of Brahmā, he became a daitya and began to trouble the devotees of lord Viṣṇu.

Sañjīva, known as Vijaya was a devotee of Viṣṇu. Hiraṇyākṣa the daitya began to trouble the devotees. But, as influenced by Vijaya, he thought of practising penance. Thereupon his mother Diti spoke to him.

तदा माता दितिर्देवी हिरण्याक्षमुवाच सा॥

दितिरुवाच

वत्सलस्त्वं महाभागमा तपस्वाष्टहायनः॥६॥
त्वं मा ददस्व दुःखं मे पालयिष्यति कोविदः॥
क्षणमात्रं न जीवामि त्वां विना जीवनं न हि॥७॥
मा तप त्वं महाभाग मम जीवनहेतवे॥
एवमुक्तस्तु मात्रा स विजयोवशेब्रवीत्॥८॥

Diti said :—Dear son, do not take to penance. You are just eight years old. Do not trouble me. I cannot remain, even for a moment without you. Do not practice penance if you want me to remain alive. Though he was thus accosted by his mother, he being still under the spiritual influence of Vijaya said.

हिरण्याक्षो मातरं प्राह जालं
हित्वा विष्णोर्भजनेऽलं कुरुष्व ॥
मयिस्नेहं पुत्रहेतोर्विरुढं
सुखदुःखे चेह लोके परत्र॥९॥

"Dear mother, get rid of these worldly attachments. Direct your mind to the service of lord Viṣṇu. The very fact that you love me as your son is the cause of your pain and pleasure.

यावत्स्नेहं मयि मातः करोषित
तावत्क्लेशं शाश्वतं यास्यासि त्वम्॥
मातश्च ते मयि पुत्रत्व
बुद्धिस्त्वय्यप्येषा मातृबुद्धिर्ममापि॥१०॥
ताते पूज्ये पितृबुद्धिर्ममास्ति
तस्मिंस्तु ते भर्तृबुद्धिर्हि मिथ्या॥
निर्माति यस्माद्धरिरेव सर्व
सम्यक् पातानियतोऽसौ मुरारिः॥११॥

O mother, as long as you have love for me, you will remain in trouble. O mother, you regard me as your son, I regard you as your mother. I regard the venerable sire as my father, while you regard him as your husband. O mother, all this is an appearance, not reality, for Viṣṇu alone is the creator as well as protector. This is a fact which cannot be controverted.

अतो हि माता हरिरवे सर्वदा
त्वन्यासां वै मातृता चोपचारात्॥
निर्मातृत्वं यदि मुख्यं त्वयि
स्याद्द्रोणादीनां जननी का वदस्व॥१२॥

Hence, Viṣṇu alone is the real mother. The mother who gives birth is so only formally.

मातृत्वं वै यदि मुख्यं त्वयि
स्याद्धात्रादीनां जननी का वदस्व॥
यतः सदा याति जगत्तत्तो हरिः
सदा पिता विष्णुरजः पुराणः॥ १३॥

If motherhood accruing from giving birth were a principal factor, then you will also be the mother of a jar which you create. Or conversely, who will be the mother of Brahma, the uncreated god ? Therefore, the uncreated primeval lord Viṣṇu alone is the father, he being the real creator.

सदा पिता मुख्यपिता यदि
स्याद्गर्भस्थबाले पालकः को वदस्व॥
मातापित्रोः पालकत्वं यदि
स्यात्कूर्मादीनां पालकौ कौ वदस्व ॥१४॥
मातापित्रोः पालकत्वं यदि
स्यात्कृपादीनां रक्षकौ कौ वदस्व॥
पुन्नामकान्नारकाद्देह भजांत-
स्मात्रापुत्रविष्णुः पुराणः॥१५॥

If the generating parents be the principal cause, then who is the protector and preserver of the child in womb? If the protection of the child be confined to parents then who were the protectors of Kūrma and Kṛpa in their sufferings ? Tell me, O mother.

न तारकोहं नरकाच्च सुभ्रून
वै भर्ता नापि पित्रादयश्च॥
न वै माता नानुजादिश्च सर्वः
सर्वत्राता विष्णुरतो न चान्यः॥१६॥

The primeval lord Viṣṇu alone is the son because he protects against the hell Pum which is none other than this body itself.

O mother, neither I your son nor your husband nor your parents nor brothers can ever be called your protectors. None other than Viṣṇu is the protector.

मायां मदीयां ज्ञान शस्त्रेण च्छित्वा
भक्त्या हरेः स्मरणं त्वं कुरुष्व ॥
यद्भक्तिपूर्वं स्मरणं नाम
विष्णोस्तत्सर्वथा पापहरं च मातः॥१७॥

O mother, cut off your illusion with the weapon of knowledge and fix up your mind in Hari. O mother, the devotional remembrance of the name of Hari alone can destroy sins for ever.

यो वा भक्त्या स्मरणं नाम विष्णोः
करोत्यसौ पापहरो भविष्यति॥

अयं देहो दुर्ल्लभः कर्मभूमौ
तत्रापि मध्ये भजनं विष्णुमूर्तेः॥१८॥

He who out of devotion remembers Viṣṇu is purified. But in this land of activity (Bhārata) it is rare to obtain a human form and rarer is the devotion for Viṣṇu.

आयुर्गतं व्यर्थमेव त्वदीयं शीघ्रं
भजेः श्रीनिवासस्य पादम्॥
उपदिश्यैवं मातरं पुत्रवर्यो
दैत्यावेशात्सोभवद्वै तपस्वी॥१९॥

Your life is wasted in vain. O mother, you should soon begin worshipping the feet of Śrīnivāsa". Having instructed the mother thus, the pious son adopted the life of an ascetic.

चतुर्मुखं प्रीणत्विैव भक्त्या
ह्यवध्यत्वं प्राप तस्मान्महात्मा॥
ततो भूमिं करवद्वेष्टयित्वा
निन्ये तदा दैत्यवर्यो महात्मा॥२०॥

By his sincere devotion he pleased Brahma and got the boon of immortality. Then he, the best of daityas rounded the earth in his hand and took the same to Pātāla.

श्रीमुष्टदेशे प्रादुरासीद्धरिस्तु
वाराहविष्णुस्त्वजनः पुराणः॥
भित्त्वा चाब्धिं विविशे तं महात्मा
रसातले संस्थितं भूतलं च॥२१॥

Then Hari incarnated as boar in the country of Muṣṭas. Making way through the ocean he entered Pātāla and discovered the earth.

स्वदंष्ट्राग्रे स्थापयित्वाऽऽजगाम
तदागमादागतो दैत्यवर्यः॥
तं कर्णमूलं ताडयित्वा जघान
प्रसादयामास च पूर्ववद्ध्रुवम्॥२२॥

Putting the earth at the tip of his teeth he lifted it up from the waters. Hiraṇyākṣa, when he saw the earth lifted up, came upon Viṣṇu but was struck at the ears and killed by Viṣṇu who established the earth in the previous fashion.

सुदिग्गजान्स्थापयित्वा च विष्णुः
श्रीमुष्टे वै संस्थितः श्रीवराहः॥
तदा हरिश्चिंतयामास विष्णुर्भक्त्या
मदीयं मानुषं देवमद्य॥२३॥

Viṣṇu, as a boar, set up the elephants in all quarters and settled in Śrīmuṣṭa Then Viṣṇu thought to himself. "Where shall the people propitiate me in my human form? Where shall I favour them. with my blessings."

आराधयिष्यंति च मां क्व एते
तेषां दयां कुत्र वाहं करिष्ये॥
एवं हरिश्चिंतयित्वा सुकन्ये
वैकुंठलोकादचलं शेष संज्ञम्॥
वींद्रस्कंधे स्थापयित्वा स्वयं च
समागतोभूद्भूतलं भूतलेशः॥२४॥

O good girl, thus Hari thought to himself. Then from Vaikuṇṭha he came down to the earth, riding on Garuḍa and brought the mountain Śeṣa along with him.

सुवर्णमुखरीतीरमारभ्य गरुडध्वजः॥
श्रीकृष्णवेणीपर्यंतं स्थापया मास तं गिरिम्॥ २५॥

Then lord Viṣṇu established the mountain Śeṣa over the region extending from Suvarṇamukhan to Śrīkṛṣṇa Veni.

गिरेः पुच्छे तु श्रीशैलं मध्यमेऽहोबलं स्मृतम्॥
मुखं च श्रीनिवासस्य क्षेत्रं च समुदाहृतम्॥ २६॥

He settled Śrīśaila at the tail of the mountain, Ahobala at the middle and Śrīnivāsa at the mouth.

अल्पेन तपसाभीष्टं सिध्यत्यस्मिन्नहोबले ॥
गंगादिसर्वतीर्थानि पुण्यानि ह्यत्र संति वै॥२७॥

By practising even a little of penance at Ahobala, one can fulfil one's desire. The holy rivers such as Gaṅgā and others are always present here.

य एनं सेवते नित्यं श्रद्धाभक्तिसमन्वितः॥
ज्ञानार्थी ज्ञानमाप्नोति द्रव्यार्थी द्रव्यमाप्नुयात्॥ २८॥
पुत्रार्थी पुत्रमाप्नोति नृपो राज्यं च विंदति ॥
यंयं कामयते मर्त्यस्तंतमाप्नोति सर्वथा॥२९॥

Whoever abides here, full of faith and devotion obtains knowledge, wealth, progeny, kingdom, whatever be his needs.

Whatever desire he entertains he obtains the

fulfilment of it. Whatever is desired to be accomplished the same is accomplished there. The mountain is therefore called Cintāmaṇi.

चिंतितं साध्यते यस्मात्तस्माच्चिंतामणिं विदुः॥
पुष्करिण्याश्च बाहुल्याददिग्गिरावस्मिन्सरःसु च॥
पुष्करादिरिति प्राहुरेवं तत्त्वार्थवेदिनः॥ ३०॥
शातकुंभस्वरूपत्वात्कनकाद्रिं च तं विदुः॥
वैकुंठादागतेनैव वैकुंठाद्रिरिति स्मृत॥ ३१॥

The mountain contains many lakes, hence it is called Puṣkaradri. It is golden in hue, hence it is named Kanakadri. It has arrived from Vaikuṇtha, so it is called Vaikuṇtha. It contains the wealth of nectar, so it is named Vyaṅkaṭādri.

अमृतैश्वर्यसंयुक्तो व्यंकटाद्रिरिति स्मृतः॥
व्यंकटेशस्य शैलस्य माहात्म्यं यावदस्ति हि॥ ३२॥
तावद्वक्तुं समग्रेण नसमर्थश्चतुर्मुखः॥
व्यंकटाद्रौ परां भक्तिं ये कुर्वंति दिनेदिने॥
पंगर्जंघाल एव स्याचक्षुः पद्मलोचनः॥ ३३॥

The glory of Vyaṅkaṭa mountain is indeed very great. Even lord Brahmā of four faces cannot describe it. Those who propitiate the mountain every day receive immense reward. The lame are cured of their lameness, the blind are restored to their eye-sight.

मूको वाग्मी भवेदेव बधिरः श्रावको भवेत्॥
वंध्या स्याद्बहुपुत्रा च निर्धनः सधनो भवेत्॥ ३४॥

The dumb gain speech; the deaf are restored to hearing. The barren become fertile and are blessed with sons; the poor become rich.

एतत्सर्वं गिरौ भक्तिमात्रेणैव भवेद्ध्रुवम्॥
तत्त्वतो व्यंकटाद्रेहस्तु स्वरूपं वेत्तिको भुवि॥ ३५॥

Mere devotion for this mountain can bring about these benefits. In fact, no one can realize the true nature of this mountainlord.

यस्मादस्य गिरेः पुण्यं माहात्म्यं वेत्ति यः पुमान्॥
मायावी परमानन्दं त्यक्त्वा वैकुंठमुत्तमम्॥
स्वामिपुष्करिणीतीरे रमया सह मोदते॥ ३६॥

He who understands the true nature of this mountain is blessed with pleasure. Lord Viṣṇu who knew the glory of this mountain left Vaikuṇṭha and made his abode on this mountain on the bank of Svāmipuṣkariṇī together with his consort Lakṣmī.

कल्याणाद्भुतगात्राय कामितार्थप्रदायिने॥
श्रीमद्व्यंकटनाथाय श्रीनिवासाय ते नमः॥ ३७॥

Homage to Śrīnivāsa, lord of Vyankata, of charming and auspicious body and the bestower of desired objects.

श्रीस्वामिपुष्करिण्याश्च माहात्म्यं शृणु कन्यके॥
स्वामिपुष्पकरिणीमध्ये श्रीनिवासोस्ति सर्वदा॥ ३८॥

O maid, now hear the glory of Svāmi-puṣkariṇī. Lord Śrīnivāsa abides in the midest of this lake.

स्नानं कुर्वंति ये तत्र तेषां मुक्तिः करे स्थिता॥
तिस्रः कोट्योर्धकोटिश्च तीर्थानि भुवनत्रये॥
तानि सर्वाणि तत्रैव संति तीर्थे हरेः सदा॥ ३९॥

Those who take bath herein attain liberation very easily and very quickly. In this holy place of pilgrimage there abide three and a half crore of Tīrthas that constitute the entire lot of holy places in the three worlds.

तत्तीर्थे श्रीनिवासख्यं सर्वदेवनमस्कृतम्॥
तदेव श्रीनिवासस्य मंदिरं परिकीर्त्तितम्॥ ४०॥

This sacred place of pilgrimage called Śrīnivāsa is visited by all gods. This is what they declare to be the abode of Śrīnivāsa.

तद्दर्शनादेव कन्ये यांति पापानि भस्मसात्॥
एकैकस्नानमात्रेण सत्संगो भवति ध्रुवम्॥ ४१॥

The very sight of Śrīnivāsa destroys sins. At each and every visit the devotee is associated with the good.

सत्संगाज्ज्ञानमासाद्य ज्ञानान्मोक्षं च विंदति॥
अधिकारिणां भवेदेवं विपरीतमयोगिनम्॥ ४२॥

Association with the good leads to knowledge, knowledge leads to liberation. But the benefit is available only to those who are initiated in the cult of Viṣṇu.

तीर्थानां स्नानमात्रेण मोक्षं यांतीति ये विदुः॥
ते सर्वे असुरा ज्ञेयास्ते यांति ह्यधमां गतिम्॥ ४३॥

Mere ablution in the Tīrthas, without initiation into the Vaiṣṇava cult, cannot bring about liberation. Those who think otherwise are asums, condemned to five in a wretched State.

श्रीनिवासस्य तीर्थेस्मिन्वायुकोणे च कन्यके॥
आस्ते ग्रयुः सदा विष्णोः पूजां कर्तुमनुत्तमाम्॥४४॥

O maiden, in the north-west of this holy place, there dwells Vāyu always engaged in the service of the lord.

वायुतीर्थं च तत्प्रोक्तं हस्तद्वादशकांतरम्॥
हस्तषट्कप्रमाणं च पश्चिमे समुदाहृतम्॥
उत्तरे हस्तषट्क तु वायुतीर्थमुदाहृतम्॥४५॥

This is called Vāyutīrtha measuring twelve betas,. six in the west and six in the north.

ये वैष्णवा वैष्णवदावर्याः
स्नानं कुर्युस्तत्र पूर्वं सुकन्ये॥
मध्वांतस्थाः श्रीनिवासस्तु
नित्यमत्र स्नानात्प्रीयतां मे दयालुः॥४६॥

The Vaiṣṇavas (the devotees of Viṣṇu) and their devotees too while they take bath in this Vāyu tīrtha should mutter prayers thus : "May the compassionate lord Śrinivāsa bepleased with me while I take bath here.

ये मध्वतीर्थे स्नातुमिच्छंति देवि
रुद्रादयो वायुभक्ता महांतः॥
सदा स्नानं तत्र कुर्वंति देवि
प्रातःकाले चोदयात्पूर्वमेव॥ ४७॥

The god Rudra and other gods take bath in this Māddhva-Tīrtha. Those others who desire to take bath should do likewise early in the morning before sun-rise.

ये वायुतीर्थे विसृजंति देहजं
मलं मूत्रं वमनं श्लेष्मक च॥
चेऽपानशुद्धिं लिंगशुद्धि च कन्ये
कुर्वंति ते ह्यसुरा राक्षसाश्च॥४८॥

Those who evacuate, urinate, vomit or spit or wash their anus or penis at his holy tīrtha become asuras or rākṣasas.

शृण्वंति ये भागवतं पुराणं
किं वर्णये तस्य पुण्यं तु देवि॥
ये कृष्णमन्त्रं तु जपंति देवि
ह्यष्टाक्षरं मंत्रवरं सुगोप्यम्॥४९॥
तेषां हरिः प्रीयते केशवोलं
मध्वांतस्थो नात्र विचार्यमस्ति॥
एवं दानं तत्र कुर्वंति ये वै
द्विजाग्रयाणां वैष्णवानां विदां च॥५०॥

Those who listen to the recitation of the Bhāgavata Purāṇa attain indescribable merit. Lord Hari, Keśava who abides in this Madhvatīrtha is pleased with those who repeat the eight-syllabled Mantra, the best and the most confidential of all mantras.

तेषां पुण्यं नैव जानंति देवा
जानात्येवं श्रीनिवासो हरिस्तु॥
शालग्रामं वायुतीर्थे ददंते तेषां
पुण्यं वेत्ति स व्यंकटेशः॥५१॥

The gods do not know the merit that accrues to those who give Śālagrāma in charity at the Vāyutīrtha. That merit is known only to Śrīnivāsa, the lord of Vyankaṭa who bestows the same upon his devotees.

सुदुर्लभो वायुतीर्थेऽभिषको
निष्कामबुद्ध्या वैष्णवानां च देवि॥
तत्रापि तीर्थे लभ्यते भाग्य-
योगाद्भागवतस्य श्रवणं विष्णुदासैः॥५२॥

Ablution in the pool at Vāyutīrtha without any desire of fruit is highly meritorious. It is a sheer luck if a devotee happens to hear the recitation of the Bhāgavata Purāṇa.

तथैव तीर्थे दुर्लभं तत्र देवि
शालग्रामस्य द्विजवर्ये च दानम्॥
जंबूपुलाकारसुनीलवर्णं
मुखद्वयं चक्रचतुष्टयान्वितम्॥५३॥
सुकेसरैः संयुतं स्वर्णचिह्न-
ध्वजां कुशैर्वज्रचिह्नैर्यवैश्च॥
जानार्दनीं मूर्तिमाहुर्महांतो दानं
तस्या दुर्लभं तत्र तीर्थे॥५४॥

Highly meritorious is the gift of Śālagrāma to a Brāhmaṇa and the gift of Viṣṇu's image of the colour of Jambū fruit, possessed of two faces, wielding four wheels, with the body anointed with saffron and adorned with goldembroidered flag, good thunderbolt and the golden seeds of barley corn.

अत्युत्तमं मूर्तिदानं तु भद्रे
सुदुर्ल्लभं परमं नात्र लोभः॥

सुदुर्लभं बहुदोग्ध्याश्च
गृष्टेर्दानं तथा वस्त्ररत्नादिकानाम्॥५५॥

O auspicious one, the gift of the idol of a deity is excellent. More excellent or meritorious is the gift of a cow that yields abundant milk Similarly, excellent are the gifts of precious clothes and jewels.

अत्युक्तमं द्रव्यदानं च देवि
स्वापेक्षितं दानमाहुर्महांतः॥
स्वस्यानपेक्ष फलदानं च
वस्त्रदानं तस्य व्यर्थमाहुर्महांतः॥५६॥

The gift of wealth in coins that are extremely precious to the donor is the best of all gifts, they say. To gift cloth etc. which are discarded by the donor do not yield any fruitful result.

अत्युत्तमं गृष्टिदानं पुण्यं
नैवाप्यते दुग्धदोहाश्च गावः॥
अत्युत्तमे वस्त्रदाने सुबुद्धिः
सुदुर्घटा परमा वै जानानाम्॥५७॥

The gift of milk-yielding cow is most excellent. The cows giving abundant milk are rare. Moreover, the donors do not generally give excellent gifts in charity.

अत्युत्तमं भागवतस्य पुस्तकं
सुदुर्घटं वायुतीर्थं च कन्ये॥
अत्युत्तमं द्रव्यदानं च
देवि सुदुर्घटं वायुतीर्थं नृणां हि॥
सुदुर्लभो वैष्णवैस्तत्त्वषिद्भिर्हरे-
र्विचाररो वायुतीर्थे च कन्ये॥५८॥

O maiden, the gift of the Bhāgavata Purāṇa at the Vāyutīrtha is most excellent, though very rare. The gift of wealth in coins too is very excellent, though this too is very rare. Discourse with the learned Vaiṣṇavas who possess the essence of knowledge is indeed rare, very rare.

श्रीनिवासस्य तीर्थस्य उत्तरस्यां दिशि स्थितम्॥
चंद्रतीर्थमिति प्रोक्तं तत्रास्ते चंद्रमाः सदा॥५९॥

In the north of Śrīnivāsa there is Candratīrtha where the moon shines always.

श्रीनिवासस्य पूजां च तत्र स्थित्वा करोत्ययम्॥
तत्र स्नानं प्रकुर्वन्ति पुण्यदेशे च कन्यके॥६०॥
गुरुतल्पादिपापेभ्यो मुच्यंते नात्र संशयः॥
ता स्नात्वा पूर्वभागे शालग्रामं ददाति यः॥६१॥

The moon worships lord Śrinivāsa at this Tītha. O maiden, those who take bath here are absolved of sins such as the sin of going to bed with the wife of the preceptor.

ज्ञानद्वारा मोक्षमेति नात्र कार्या विचारणा॥
दधिवामनमूर्तेश्च दानं तत्र सुदुर्लभम्॥६२॥

He who after taking bath donates Śālagrāma while sitting in the eastern direction attains knowledge that gets him release. He who makes the gift of Dadhivāmana derives immense fruit.

बदरीपलमात्रं तु वतुलं नीलवर्णकम्॥
प्रसन्नवदनं सूक्ष्म सुस्निग्धं कन्यके शुभे॥६३॥
चक्रद्वयसमायुक्तं गोपुरैः पंचभिर्युतम्॥
चापबाणसमायुक्तमनतं कुंडलाकृतिम्॥६४॥
वनमाल मुख्युतं मूर्ध्नसाहस्रसंयुतम्॥
रौप्यबिंदुसमायुक्तंसव्ये भद्रार्धमात्रकम्॥६५॥
चंद्रेण सहितं देवि दधिवामनमुच्यते॥
एतादृशं कलौ नृणां दुर्लभं बहुभाग्यदम्॥
लक्ष्मीनारायणसमां तां मूर्तिं विद्धि भामिनि॥६६॥

The idol of dadhivāmana should have the size of barley corn. It should be mund, blue in hue, slender in proportion and of pleasant aspect. It should wield a pair of wheels, five gopuras, bow and arrow. It should be straight and round and adorned with a garland of wild flowers. It should contain a thousand heads, a silvery dot on the right side of the forehead and an auspicious semicircular mark on the left andthefullmooninthemiddle. Such auspicious gifts are attended by good fortune to the donor. They are very rare in the Kali age. O maiden, know that this idol is equal in merit to the idol of Lakṣmī Nārāyaṇa.

सुदुर्लभं तस्य मूर्तेश्च दानं
तच्चंद्रतीर्थे श्रवणं दुर्घटं च॥
सम्यक् स्वरूपं दधिवामनस्य
सुदुर्घटं श्रवणं वैष्णवाच्च॥६७॥

The gift of this idol is very rare, listening to the narrative of this idol is also rare. Listening to the real nature of the lord, that too from the mouth of a devotee of lord Viṣṇu, is rarer still.

तत्र स्नात्वा वामनस्य
स्वरूपश्रवणाद्विदुर्दानफलं समं च॥
दशहस्तप्रमाणं तु चंद्रतीर्थमुदाहृतम्॥६८॥

Taking bath thereat and listening to the true nature of Vāmana co-relate in equal' merit

मध्याह्ने दुर्लभं स्नानं नृणां तत्र सुमंगले॥
तत्र स्थित्वा धन्यनरः सदा भजति वै हरिम्॥६९॥

Takingbath in this auspicious pool is highly meritorious. Lucky indeed is the person who takes bath at noon in this pool.

वराहमूर्तिदानं तु शालग्रामस्य दुर्लभम्॥
जंबूलफलप्रमाणं तु एतद्वै कुक्कुटांडवत्॥७०॥

Greatly meritorious is the gift of an idol of Viṣṇu who had formerly assumed the form of a pig. The idol should measure in size as the Jambu fruit or should be circular as the egg of a hen.

वदनं वलयाकारं प्रमाणं चणकादिवत्॥
देवस्य वामभागे च मध्यदेशं विहाय च॥७१॥
चक्रद्वयसमाप्युक्तंमूर्धदेशे च भामिनि॥
सुवर्णाबिन्दुना युक्तं भूवराहाख्यमुच्यते॥७२॥

The idol should have the size of chick-pea and a pleasant aspect too. It should have two wheels one on each side, with the middle left blank. In the middle of the forehead it should have a golden dot.

पूजा कृत्वा भूवराहस्य
मर्तेर्दानं दत्त्वा श्रवणं चापि कृत्वा॥
तत्र स्थितं भूवराहं च दृष्ट्वा
स वै नरः कृतकृत्यो हि लोके॥७३॥

He should worship the idol of Bhuvaraha, give the idol to a Brāhmaṇa in charity, listen to the merits of his narrative and have a full view of the idol of Śrīvarāha and thus achieve the aim of his life.

तत्र स्नात्वा भूवराहस्य मर्त्तेः
शृणोति यो लक्षणं सम्यगेव॥
स तेन पुण्यं समुपैति देवि
स मुक्तिभाङ् नात्र विचार्यमस्ति॥७४॥

By taking bath at the pool, listening to the auspicious narrative about the idol of Bhūvarāha, he shall attain worldly prosperity and then final beatitude.

ईशानकोणे श्रीनिवासस्य देवि
रौद्रं तीर्थं परमं पावनं च॥
तत्र स्थित्वा रुद्रदेवो महात्मा
पूजां करोति श्रीनिवासस्य नित्यम्॥७५॥

In the north-east of Śrīnivāsa, O maiden, there is the most sacred Tīrtha of Rudra. Being stationed there, god Rudra worships Śrīnivāsa.

हस्ताष्टकं तत्प्रमाणं वदंति
तत्र स्नानं वैष्णवैः कार्यमेव॥
तत्र स्नात्वा प्रयतो वै मुरारेः
कथां दिव्यां शृणुयादादरेण॥
स्नानं पानं तत्र दानं च कुर्याल्लक्ष्मी-
नृसिंहप्रीतये देवि नित्यम्॥७६॥
बदलीफलमात्रं च वर्तुलं विंदुसंयुतम्॥७७॥
देवस्य वामभागे तु चक्रद्वयसमन्वितम्॥
सुवर्णरेखासंयुक्तं किंचिद्रक्तसमन्वितम्॥७८॥

This Tīrtha is spread ova an area of eight pastas. The devotee of lord Viṣṇu must take bath here. After taking bath concentratedly and attentively he should listen to the divine tale of lord Viṣṇu. O maiden, while staying there he should perform all activities—bathing. eating, drinking and donating gifts—for the propitiation of goddess Lakṣmī and lord Nṛsiṁha every day.

वैश्यवर्णं सवदनं पद्मरेखादिचिह्नितम्॥
लक्ष्मीनृसिंह तं विद्धि भुक्तिमुक्तिप्रदायकम्॥७९॥

The idol of Lakṣmī Nṛsiṁha is of the size of a berry fruit. It is round, marked with dot, adomed with a pair of wheel on the left side. It bears two streaks of gold and some marks of fluid of blood. It is yellow, of amiable disposition and marked with the lines of the lotus, etc. You should know that it gives prosperity to the devotee in this world and salvation hereafter.

एतादृशं गंडिकायाः शिलाया
मूर्तेर्दानं दुर्घटं विद्धि वींद्र॥
तत्र स्नात्वा श्रीनृसिंहस्वरूपं
लक्ष्मीपतेः शृणुयाद्भक्तियुक्तः॥८०॥

O lord of bird, the gift of such an idol made of Gaṇḍikā stone is highly commendable, though it is very rare. (If unable to gift the idol) the devotee should take bath of purification, listen to the tale of Nṛsiṁha, the lord of Lakṣmī.

मूर्त्तेर्दानात्फलप्नोति देवि
सत्यंसत्यं नात्र विचार्यमस्ति॥८१॥

O maiden, by giving the idol of Śrīnṛsiṁha, the devotee achieves the fulfilment of his wishes.

ईशानशक्रयोर्मध्ये ब्रह्मतीर्थमुदाहृतम्॥
दुर्लभं मानुषाणां तु स्नानं सर्वार्थसाधकम्॥८२॥
शालग्रामस्यदानं तु दुर्लभं तत्र वै नृणाम्॥
लक्ष्मीनारायणस्यैव मूर्तेदानं सुदुर्लभम्॥८३॥

In the midst of the north-eastern and eastern directions, there is Brahma-Tīrtha. A bath therein is highly meritorious. It accomplishes all undertakings. As the gift of Śālagrāma is highly meritorious, so is the gift of Lakṣmī Nārāyaṇa.

स्थलीमौदुंबरसमं तत्प्रमाणमुदाहृतम्॥
छत्राकारं वर्तुलं च प्रसन्नवदनं शुभम्॥८४॥
चणकप्रदेशमात्रं च वदनं समुदाहृतम्॥
सव्ये दक्षिणपार्श्वे च समयोः पुष्कलान्वितम्॥८५॥
गोयूथवत्सवर्णं च चतुश्चक्रसमन्वितम्॥
गोखुरैश्च समायुक्तं सुवर्णाकिणसंयुतम्॥८६॥
वनमालाभिसंयुक्तं वज्रपुंखैश्च संयुतम्॥
एतादृशीं हरेर्मूर्तिं लक्ष्मीनारायणं विदुः॥८७॥
कलौ नृणां तस्य लाभो दुर्लभः संस्मृतो भुवि॥
दानं च सुतरां देवि दुर्लभं किं वदामि ते॥८८॥

This idol is of the size of Udumbara. In complexion it is as white as the cow. It bears four wheels, marks of *gokhura* and *suvarṇakiṇa.* Adorned with the garlands of wild flowers and Vajrapuṅkha, such an idol of Lakṣmī Nārāyaṇa is rare to obtain, specially in the Kali age. The gift of such an idol is highly meritorious.

ब्रह्मतीर्थे च संस्नाय श्रोतव्या वै हरेः कथा॥
गंडिकायाः शिलायाश्च लक्ष्मीनारायणस्य तु॥८९॥
लक्षणं यो विजानाति तदा तत्सदृशं फलम्॥
प्राप्नोत्येव न संदेहो नात्र कार्या विचारणा॥९०॥

A devotee should take ablution at the Brahma-tīrtha and listen to the tale of Lakṣmī Nārāyaṇa. He who understands the merit of Śālagrāma stone and of the idol of Lakṣmī Nārāyaṇa obtains the fruit of that knowledge equal to that of merit.

श्रीनिवासस्य तीर्थस्य पूर्वे स्यादिंद्रतीर्थकम्॥
श्रीनिवासस्य पूजां तु कर्तुमास्ते शचीपतिः॥९१॥

Indra-Tīrtha is situated to the east of Śrīnivāsa. facts, the lord of Śacī, is stationed there to worship Śrīnivāsa.

शालग्रामशिलादानं कर्तव्यं श्रोत्रियायवै॥
शालग्रामशिलादानं हत्याकोटिविनाशनम्॥९२॥

One should donate the holy stone of Śālagrāma to a Brahmin well versed in the Vedas. The gift of Śālagrāma destroys all sins, even those accruing from the slaughter of a Brahmin.

तस्मिंस्तीर्थे तु यो देवि सीतारामशिलाभिधान् ॥
ददाति भूतले भद्रे भूपतेः सदृशो भवेत्॥९३॥

O maiden, he who donates, at this Tīrtha, the idol of Śālagrāma to a worthy Brāhmin attains a status equal to the status of the lord.

सीतारामशिला देवि द्विविधा संप्रकीर्तिता॥
पंचचक्रयुता काचित्षट्चक्रेण च संयुता॥९४॥
तत्रापि षट्चक्रयुता ह्युत्तमा संप्रकीर्तित॥
पंचचक्रयुतायाश्चफलं द्विगुणमीरितम्॥९५॥

The idol of Sītārāma is twofold : The one carrying five wheels and the other possessed of six wheels. There too, the one possessed of six wheels is superior to the other. The one that carries five wheels yields double fruit.

कुक्कुटांडप्रमाणं च सुस्निग्धं नीलवर्णकम्॥
वदनत्रयसंयुक्तं सट्चक्रैः केसरैर्युतम्॥९६॥
स्वर्णरेखासमायुक्तं ध्वजवज्रांकुशैर्युतम्॥
एतादृशं तु वै भद्रे सीतारामाभिधं स्मृतम्॥९७॥

The idol of sītārāma is of the size of a hen's egg. It is smooth, of blue complexion, possessed of three faces, six wheels, adorned with the pollen of lotus, streaks of gold, flag, diamond, etc.

वंदनेवंदने देवि सीतारामस्य कोशकम्॥
दुर्लभं तु कलौ नृणां स्वसाम्राज्यप्रदं शुभम्॥ ९८॥

The auspicious idol of Sītārāma, capable of bestowing freedom upon the devotee is indeed very rare in this Kali age.

इंद्रतीर्थे महादेवि सीतारामाभिधाशिला॥
या तद्दानं दुर्लभं तन्नाल्पस्य तपसः फलम्॥ ९९॥

O maiden, at this Indra-Tīrha, there is a holy stone called Sītārāma. Donating gifts thereat is highly meritorious. But that is possible only to a person who has performed a great penance.

दानस्य शक्त्यभावे तु श्रोतव्यं लक्षणं हरेः॥
शालग्राम शिलादानाद्यत्फलं तत्फलं लभेत्॥ १००॥

If a devotee is unable to donate anything in charity, he should at least hear the glorious narrative of the lord. Thereby, he can derive as much fruit as is available by the gift of Śālagrāma.

आग्नेयकोणे श्रीनिवासस्य
देवि तीर्थं त्वास्ते वह्निसंज्ञं सुशस्तम्॥
स वह्निदेः श्रीनिवासस्य पूजां
कर्तुं ह्यास्ते सर्वदा तीर्थमध्ये ॥ १०१॥

O maid, to the south-east of Śrīnivāsa there is a holy Tīrtha called Vahni. The god Vahni is always stationed there to offer worship to Śrīnivāsa.

यो वातीर्थे वह्निसंज्ञो चे
देवि भक्त्या स्नानं कुरुतजेऽजं स्मरन्हि॥
ज्ञानद्वारा मोक्षमाप्नोति देवि
तत्र स्नानं दुर्ल्लभंवै नृणां च ॥ १०२॥

He who takes bath at Vahnitirtha and remembers lord Viṣṇu with devotion attains supreme knowledge that confers final release. A bath at this Tīrtha is highly meritorious.

ज्ञात्वा स्नानं दुष्करं तीर्थराजे
भक्तिस्तस्मिन्दुर्ल्लभा चैव देवि॥
शालग्रामे तच्छिलायाश्च दानं
सुदुर्लभं वासुदेवाभिधायाः॥ १०३॥

As the bath at this place is highly meritorious, so is devotion highly meritorious. Similarly meritorious is the gift of Śālagrāma or Vāsudeva stone.

ह्रस्वं तथा वर्तुलं नीलवर्णं
सूक्ष्मं मुखं मुखचक्रं सुशुद्धम्॥
सुवेणुयुक्तं वासुदेवाभिधेयं
दानं कलौ दुर्लभं तस्य भद्रे॥ १०४॥

The idol of Vāsudeva is short, round, blue, auspicious, of pleasant aspect and possessed of Veṇu. The gift thereof is highly meritorious in the Kali age, O maid.

दाने तस्याः शक्तय भावे च
देवि स्नात्वा तीर्थे वासुदेवाभिधस्य ॥
सम्यक् श्राव्यं लक्षणं वै
शिलायास्तयोस्तुल्यं फलमाहुर्महांतः॥ १०५॥

If a devotee is unable to gift the idol, he should at least take bath at this Tīrtha and listen to the glory of Vāsudeva Śilā. The wise declare the merit of the one at par with the merit of the other.

दक्षिणे श्रीनिवासस्य यमतीर्थं च संस्मृतम्॥
तत्रास्ते यमराजस्तु पूजां कर्तुं हरेः सदा॥ १०६॥

To the south of Śrīnivāsa, there is Yams Tīrtha. Lord Yama is stationed there to offer worship to the supreme lord Viṣṇu.

तत्र स्नानं च दानं चाप्यक्षयं परमं स्मृतम्॥
शालग्रामशिलादानं कार्यं तत्र महामुने॥ १०७॥

Taking bath and giving gift thereat is attended by indestructible award. The gift of Śalagrāma Śilā is what they recommend highly at this Tīrtha.

पट्टाभिरामसंज्ञायाः शिलाया दानमिष्यते॥
तच्चूतफलवत्स्थूलं वदनत्रसंयतुम्॥ १०८॥

The gift of Paṭṭābhirāma Śitā is also meritorius. As big as the mango fruit, ft has three faces.

शिरश्चक्रेण रहितं सप्तचक्रैः समन्वितम्॥
नीलवर्णा स्वर्णरेखं गोखुराद्यैः समन्वितम्॥ १०९॥

It bears no wheel on the head, though otherwise it bears seven wheels. It is blue in hue, bears golden streaks, gopura, etc.

पट्टवर्धनरामं तु दुर्लभं बहुभाग्यदम्॥
पट्टवर्धनरामं तु यो ददाति च तत्र वै॥
पट्टाभिषिक्तो भवति नात्र कार्या विचारणा॥ ११०॥

The idol of Paṭṭavardhana Rāmā is highly meritorious and blissful. He who donates Paṭṭavardhana attains sovereignty. No doubt should be entertained on this point.

श्रीनिवासस्य नैर्ऋत्ये नैर्ऋतं तीर्थमुत्तमम्॥
आस्ते हि निर्ऋतिस्तत्र पूजां कर्तुं च सर्वदा॥ १११॥

In the Nairṛta Koṇa, there is a Nairṛta tīrtha. God Nirṛta is stationed to worship lord Srīnivāsa.

तत्र स्नानं प्रकर्त्तव्यं पुनर्ज्जन्म न विद्यते॥
शालग्रामशिलायाश्च पुरुषोमसंज्ञिकाम्॥ ११२॥

A devotee should take bath thereat—an act which absolves him from rebirth.

मूर्तिं ददाति यो मर्त्यः स याति परमां गतिम्॥
औदुंबरफलाकारं प्रसन्नवदनं शुभम्॥ ११३॥

He who donates the idol of Puruṣottama in the form of Śālagrāma stone attains the supreme position.

चक्रद्वयसमायुक्तं शिरश्चक्रसमन्वितम्॥
सुवर्णबिन्दुसंयुक्तं वज्रांकुशसमान्वतम्॥ ११४॥

The idol of Puruṣottama is of the size of Audumbara fruit auspicious and pleasant in appearance. It carries a pair of wheel beside the head-wheel. It has a golden dot, a diamond and a goad.

तन्मूर्तिदानं दुर्लभं तत्र देवः
प्रीणाति यस्माच्छ्रीनिवासो महात्मा॥
यदा दानं दुर्घटं स्याच्च देवि तदा
श्रोतव्यं लक्षणं तस्य मूर्तेः॥ ११५॥

The gift of the idol is highly meritorious and pleasing to Śrīnivāsa. If it is not possible to make gift of that idol, O maid, he should listen to its traits. (One is on par in merit with the

पाशिनैर्ऋतयोर्मध्ये शेषतीर्थं परं स्मृतम्॥
तत्र स्नात्वा शेषमूर्तिं प्रददाति॥ ११६॥

In the midst of southern and south-west comer is situated Śeṣa-tīrtha. If a devotee takes bath here and donates the idol of Śeṣa to a Brahmin he goes to the highest regions whence them is no return to this earth.

स याति परमं लोकं पुनरावृत्तिवर्जितम्॥
औदुंबरफलाकारं कुंडलाकृतिमेव च॥ ११७॥

शेषवद्वदनं तस्य तस्मिंश्चक्रद्वयं स्मृतम्॥
फलं तमेकचक्रेण संयुतं वल्मिकान्वितम्॥ ११८॥

The idol of Śeṣa is of the Udumbara fruit, circular as the ear-ornament, with the face resembling that of the serpent chief Śeṣa, carrying a pair of wheels with a fruit in one of the wheels. The idol has a faint colour though the form is quite distinct.

किंचिद्वर्णसमायुक्तं शेषमूर्तिमतिस्फुटम्॥
सुप्ता प्रबुद्धा द्विविधा शेषमूर्तिरुदाहृता॥ ११९॥

The idol of Śeṣa is twofold: awakened and asleep.

फणोन्नता प्रबुद्धा स्यात्सप्तलक्षणफणान्विता॥
तत्रापि दुर्लभा सुप्ता महाभाग्यकरी स्मृता॥ १२०॥

The awakened form is the one with rising hoods which number seven lacs. The sleeping form is rare to behold. It is one that bestows fortune in this world and liberation hereafter.

इह लोक परत्रापि मोक्षदा नात्र संशयः॥
नवचक्रदुपक्रम्य विंशत्यंतं च यत्र सः॥ १२१॥
अनंत इति विज्ञेयो ह्यनंतफलदायकः॥
विश्वंभरः स विज्ञेयो विंशत्यूर्ध्वं वरानेन॥ १२२॥

If the idol carries nine to twenty wheels it is called Ananta. It confers endless fruits to the worshipper. If it carries more than twenty wheels it is called *Viśvaambhara.*

तत्रापि केसरैश्चक्रैर्लक्षणैश्च समन्वितम्॥
कलौ तु दुलभं नृणां तद्दानं चातिदुर्लभम्॥ १२३॥

The gift of an idol of gesa with saffron, wheels, and other traits is highly meritorious, though the idol with such traits is very rare in the Kali age.

स्नानं कृत्वा शेषतीर्थे विशुद्धेनैव चेतसा॥
एतेषां लक्षणं श्रुत्वा प्रयाति परमां गतिम्॥ १२४॥

If he is unable to gift the idol, he should take bath in the Śeṣa-tīrtha and listen to the traits of the lord with a clear mind. He too attains the highest position.

ततः परं महाभागे वारुणं तीर्थमुत्तमम्॥
तत्रास्ते वरुणो देवः पूजां कर्तुं हरेः सदा॥ १२५॥

O lucky one, beyond the Śeṣa-tīrtha, there lies a Varuṇa Tīrtha. The god Varuṇa is stationed there to worship the lord.

तत्र स्नानं प्रकर्तव्यं दातव्यं दानमुत्तमम्।।
शिशुमारं च मत्स्यं च त्रिविक्रममथापि वा।।
दातव्यं भूतिकामेन तीर्थेस्मिन्वरवर्णिनि।। १२६।।

He should take bath at this Tīrtha and donate the gift of Śumāra, Matsya or Trivīkrama, if he desires prosperity.

जंबूफलसमाकारा पुच्छे सूक्ष्मा सबिंदूका।।
चक्रत्रया च वदने पुच्छोपरि सचक्रका।। १२७।।
श्रीवत्सबिंदुमालाढ्या मत्स्यमूर्तिरुदाहृता।।
पुच्छादधश्चक्रयतुं शिशुमारमुदाहृतम्।। १२८।।

The idol of Matsya is of the form of jambū fruit. It is slender in tail, adorned with dot, with three wheels on the face and a single wheel on the tail. It bears the mark of Śrīvatsa and a garland of flowers. The idol of Śiṁśumāra has the symbol of wheel below the tail.

वक्रचक्रयुतश्चेत्स्यात्त्रिविक्रम उदाहृतः।।
एतेषां लक्षणं श्रुत्वा वारुणे तीर्थे उत्तमे।। १२९।।

The idol of Trivikrama bears a wheel on the face. (If he is unable to gift these idols) he should listen to their traits and the fruit of gifting them at the excellent Varuṇa Tīrtha. He goes to Viṣṇu's region where he rejoices in the company of the gods.

एतद्दानफलं प्राप्य मोदते विष्णुमंदिरे।।
पूर्वोक्ता मूर्तयो यस्मिन् गृहे तिष्ठंति भामिनि।।
भागीरथी तीर्थवरा संनिधत्ते न संशयः।। १३०।।

At the place where the above idols are stationed, Gaṅgā, the beat of the sacred rivers, is indeed present there.

स्वामिपुष्करिणीस्नानं दुर्घटं तु कलौ नृणाम्।।
तत्र स्थितानां तीर्थानां स्नांन चाप्यतिदुर्घटम्।। १३१।।

A bath at the Svāmi Puṣkaraṇi is highly meritorious and a bath at the sacred pools in the area of Svāmi Puṣkaraṇi is still more highly meritorious.

शालग्रामशिलादानं दुर्घटं च तथा स्मृतम्।।
स्वामिपुष्करिणीतीरे कन्यादानं सुदुर्घटम्।। १३२।।

The donation of Śālagrāma stone on the bank of the lake Svāmī Puṣkariṇī is highly meritorious. The gift of one's daughter (in marriage to a bride-groom) is still more meritorious.

दुर्घटं कपिलादानं भक्ष्यदानं सुदुर्घटम्।।
स्वामिपुष्करिणीतीर्थे तीर्थेष्वन्वेषु भामिनि।। १३३।।

Meritorious is the gift of a Kapilā cow; meritorious is the gift of eatables.

स्नानं कुरु यथान्या यं शय्यादानं तथा कुरु।।
जैगीषव्येन मुनिना त्वेवमुक्ता चकन्यका।। १३४।।

O maid, you should take bath in the prescribed way in the Svāmī Puṣkariṇi lake and other sacred pools and donate a bed to a worthy Brahmin.

स्वामिपुष्करिणीस्नानं सा चाकार धृतवृता।।
तीर्थेष्वेतेषु सुस्नाता दानं चक्रे सुभामिनी।। १३५।।

Thus addressed by the sage Jaigīṣavya, the maid took bath in the Svāmi Puṣkarin lake and observed fast She took bath at other holy places too. She offered gifts to the Brāhmaṇas and halted there for twentyone days.

उवाच तत्र सा दीव त्रिःसप्तकदिनानि च।।
स्वामिपुष्करणीतीरमहिमानं शृणोति यः।।
स यति परमां भक्तिं श्रीनिवासे जगन्मये ।। १३६।।

He who hears the glory of Svāmi Puskarṇī becomes highly devoted to lord Śrīnivāsa who is identical with the universe.

।। इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे व्यंकटगिरिमाहात्म्ये स्वामिपुष्करिण्यादितीर्थतत्रत्यदेवतदीयशालग्राममलक्षण तद्दानादिवर्णनं नाम षड्विंशोध्यायः।। २६।।

अध्यायः २७ / Chapter 27

श्रीकृष्ण उवाच

सा गता स्नातुकामाथ नंदां पापनिवारिणीम्।।
पप्रच्छ तं गुरुं विप्रं विनयावनता सुधीः।। १।।

Śrī Kṛṣṇa said :—Desirous of taking bath the maid went to the Nanda river that wards off sins. She asked the Brāhmaṇa preceptor there.

किन्नामेयं नदी विप्र किं कार्यं चात्र मे वद॥
जैगीषव्यस्त्वेवमुक्तो वाक्यमेतदुवाच ह॥२॥

जैगीषव्य उवाच

शृणु भद्रे प्रवक्ष्यामि माहात्म्यं पापनाशनम्॥
इयं नदी महाभागे सदा पापविनाशिनी॥३॥

Revered preceptor, what is the name of this river. What rite shall I perform here. Thus addressed, Jaigīṣavya, the Brāhmaṇa preceptor,. spoke to her in reply.

O good one, listen I shall tell you the glory of this river—the glory which destroys sins altogether.

ब्रह्महत्यादिपापौघो यत्र स्नानेन नश्यति॥
प्रत्यक्षं दृश्यते ह्यत्र स्नानं कर्तुं समुद्यतैः॥४॥

O fortunate one, this river is the destroyer of sins. Multitudes of sins, including the Brāhmin-slaughter are destroyed by taking bath in. this river. Those who take bath here can perceive its glory directly.

जलं चाशुभ्ररूपेण पापैश्च परिदृश्यते॥
यावच्छुभ्रोदकं देवि तावत्सनानं च कारयेत्॥५॥

The sinners, when they plunge into the river perceive the waters as dark They should continue taking bath so long as the waters do not look bright to them.

यावच्छुभ्रोदकं नैव तावत्पापं न नश्यति॥
शुद्धोदके समायाते पापं नष्टमिति ध्रुवम्॥६॥

Until the waters become bright, the sins arenotwiped off. When the waters become bright, one should know for certain that their sins are wiped off.

कलावित्थं विशालाक्षि महिमा दृश्यते भुवि॥
अत्र स्नानं प्रकर्तव्यं दातव्यं दानंमुत्तमम्॥
ततश्च ज्ञानमासाद्य विविष्णुलोकं स गच्छति॥७॥

O wide-eyed one, such-like glory of this river is perceptible on this earth even in this Kali age.

One should take bath in this river and bestow valuable gifts on the deserving. One attains knowledge thereby and goes to the world of Viṣṇu.

गुरुस्त्रीगमनाच्चंद्र अहल्यायां गतो हरिः॥
सुरापानाच्च शुक्रस्तु सुवर्णहरणाद्बलिः॥८॥
ब्रह्महत्यायाश्च रुद्रो नागो दत्तापहारकः॥
सूतस्य हननाद्रामो निर्मुक्तो ह्यत्र भामिनि॥९॥

By taking bath in this river, themoon was released from the sin of copulating with his preceptor's wife, Indra was released from the sin of incest with Ahalyā, Śukra from the sin of drinking wine, Bali from the sin of stealing gold, Rudra from the sin of Brāhmaṇa-slaughter, Nāga from the sin of taking back what was given in charity, Balarāma from the sin of slaying Sūta.

नानेन सदृशं तीर्थं न भूतं न भविष्यति॥
स्नानं कुरु महाभागे तेन सिद्धिं ह्यवाप्स्यसि॥१०॥

There has notbeen nor shall everbe a place of pilgrimage equal to it in merit. O blessed one, by taking bath herein make your life fruitful.

जैगीषव्येण मुनिना पित्राः . . .कन्यका॥
स्नानं चकार विधिवदुदतिष्ठच्च भामिनि॥११॥
यावच्च पौरुषं सूक्तं तावत्कालं हि तिष्ठति ॥
पश्चाज्ज्प्त्वा महामंत्रं . . . .मधं परम्॥१२॥
द्विजातीन्प्रीणायित्वा सा वस्त्रद्रव्यादिभूषणैः॥
तस्माच्च प्रययौ देवी कुमारीतीर्थमुत्तमम्॥१३॥
कुमारीमहिमानं च श्रुत्वा स्नानं चकार सा॥
पुनरावृत्य सा देवी ह्यंतरा विरजानदीम्॥१४॥
दृष्ट्वा पप्रच्छ सा देवी जैगीषव्यं गुरुं प्रभुम्॥
किं संज्ञिकेयं विप्रेंद्र किं कार्यं ह्यत्र मे वद॥१५॥
जैगीषव्यः पृष्ट एव मुवाच करुणानिधिः॥
इयं भागीरथी कन्ये आयाति ह्यंतरेण तु॥१६॥
अतः सा प्रोच्यते ह्यन्तर्गंगेति परमार्षिभिः॥
कन्ये त्वस्यसास्तु सलिलं श्रीनिवासप्रियं सदा॥१७॥
अत्र स्नानं यः करोति स याति परमां गतिम्॥
स्नानं चकार सा कन्या जले परमपावने॥१८॥

Together with the sage Jaigīśavya and her father, the maid took bath in the river in the prescribed manner and emerged out of waters. She repeated the sacred mantra of Vyaṅkaṭeśa and the Puruṣa hymn as long as she remained in the waters. She propitiated the Brahmins, with gifts of cloth, money and ornaments. Then she proceeded to Kumārī Tīrtha and took bath.

She dressed up herself and stepped on forward. joumey. She came across the Virajā river and asked the preceptor Jaigiṣavya. O best of Brahmins, what is the name of this. sacred river. What rite shall I perform here.

Thus asked, Jaigīṣavya, who felt compassion for her said : "O maid, this river, called Gaṅgā, flows under the earth. Hence, the sages declare her as antaragaṅgā. O maid, the water of this. river is pleasing to Śrīnivāsa. One who takes bath here attains the highest place". On hearing the glory of the sacred river the-girl took bath in the most purifying waters.

दानादिकं तथा ज्ञात्वा जजाप परमं मनुम्॥
श्रीनिवाससमीपं तु पुनरागत्य भामिनी॥ १९॥
अंगप्रदक्षिणं चक्रे भक्त्या वेंकटनायकम्॥
ब्राह्मणादीन्प्रीणायित्वा वस्त्रगंधाधिभूषणैः॥ २०॥

She offered gifts to the Brāhmaṇas and repeated. the sacred mantra. She returned to Śrīnivāsa the lord of Veṅkaṭa and circumambulated him with devotion. She propitiated the 8rahmanas with fragrance, ornaments and cloth

पुनः परदिने प्रातः स्वामिपुष्करिणीजले॥
स्नानं कृत्वा महाभागा ययौ तुंबुरुसंज्ञिकाम्॥ २१॥
पप्रच्छ तं गुरुं देवी नाथ किन्नामिका त्वयम्॥

Next morning, she went to Svāmīpuṣkariṇī and took bath there. She then went to the river Tumburu and asked the preceptor again.."Sir, please tell me what is the name of this river."

जैगीषव्य उवाच

इयं तुंबुरुकाभिज्ञा नारौ वै वरवर्णिनी॥ २२॥
पुरा तुं बुरुणा साकं नारदस्तपसि स्थितः॥
अत्र प्रादूरभूद्विष्णुर्नारदस्य हिताय च॥ २३॥

Jagīṣavya said :—This chanting river is called Tumburu. Once upon a time, the sages Nārada and Tumburu practised penance here, when lord Viṣṇu appeared and showered blessings on them.

स्नानं यः कुरुते ह्यत्र स याति परमां गतिम्॥
अत्र स्नानं मनुष्याणां सर्वेषां दुर्लभं कलौ॥ २४॥

He who takes bath in this river attains the highest place. But it is not open to all to have a bath here.

अत्र स्नानं मनुष्याणां नाल्पस्य तपसः फलम्॥
तत्र स्नात्वा च पीत्वा च दत्त्वा दानान्येकशः॥ २५॥
पुनरागत्य सा देवी श्रीनिवासंननाम ह॥
तस्मिन्दिने ब्राह्मणांश्च तर्पयामास भामिनी॥ २६॥
स्वामिपुष्करिणीं प्राप्य दीपान्प्राज्वालयत्सती॥
सोपानेषु महाभागा दीपावलिभिरंजसा॥
प्रीणयामास देवेशं श्रीनिवासं जगद्गुरुम्॥ २७॥

A few privileged persons who have performed hard penance can have a plunge into this holy river. She took bath, drank waters, offered gifts and returned to Śrīnivāsa. She worshipped the god, propitiated the Brāhmaṇas and lighted the earthen lamps on the banks of the Svāmī lake. She placed the earthen lamps in a row on the steps of the lake. Thus, she propitiated the great lord Śrīnivāsa, the preceptor of the universe.

पुनः परदिने प्राप्ते शक्रतीर्थमनुत्तमम्॥
कपिलाख्योर्ध्वदेशे तु तत्तीर्थं पावनं स्मृतम्॥ २८॥

Next day she reached the holy place of pilgrimage sacred to Indra on the peak of the mountain Kapila.

तत्र स्नात्वा महाभागा तदूर्ध्वं स्नापयेत्स्वयम्॥
विष्वसेनसरस्तत्र सर्वपापविनाशनम्॥ २९॥

She took bath in the pool and bathed the holy idol of lord Śrīnivāsa with the sacred waters of the lake Viṣvaksena which is purifying and which destroys all sins.

तत ऊर्ध्वं महाभागा ययौ तत्र ददर्श सा॥
पंचायुधानां तीर्थानि तेषु स्नानं चकार सा॥ ३०॥

Shemounted the summitand saw theholy places of pancayudhas and bathed there.

तदूर्ध्वं चाग्निकुंडं स्याद्दुरारोहं ततोग्रतः॥
तस्योपरि ब्रह्मतीर्थं ब्रह्महत्याविमोचनम्॥ ३१॥
सप्तर्षीणां तदूर्ध्वं तु पुण्यतीर्थे च सत्फलम्॥
दशाधिकफलं तेषां तीर्थानामुत्तरोत्तरम्॥ ३२॥
एतेषां चैव महात्म्यं को वा वक्तुमिहार्हति ॥
ऋषितीर्थेषु सा कन्या चचार तप उत्तमम्॥ ३३॥

There, at the place, difficult to ascend she

saw a fire-pit. High upon a place, she saw Brahma-tīrtha which releases one from the sin of *Brahma-hatyā* (slaughter of a Brāhmaṇa). Higher still, she reached the holy place of seven sages. These sacred places impart ten per cent additional gain in merit in their serial order. Who can describe the glory of these sacred places?

ममावतारपर्यंतं चरित्वा तप उत्तमम्।।
योगधारण या देहं त्यक्त्वा जांबवतो गृहे।।।३४।।
जाता जांबवती नाम ववृधे तस्य वेश्मनि।।
तस्याः पिता जांबवान्स समादात्कन्यकां तदा।।
रुक्म्य अनंतरा सैषा मम भार्या खगेश्वर।।३५।।
इदं हि परमाख्यानं वेंकटाद्रेर्महागिरेः।।
को वा वर्णयितुं शक्तो मदन्यः पुरुषो भुवि।।३६।।

The maid practised penance at these holy places. She continued the practice till I descended on earth. She gave up her body by way of yoga and was born in the house of Jāmbavat. She was called Jāmbavatī. Her.father Jāmbavat gave her in marriage to me. I married her and gave her a rank next to Rukmiṇī. Who else than myself can describe the glory of Mount Veṅkaṭa.

वेंकटेशस्य नैवेद्यं सदा लक्ष्मीः करोति वै।।
ब्रह्मा पूजयते नित्यमेवं शास्त्रस्य निर्णयः।।३७।।

Lakṣmī offers Naivedya to the lord of Veṅkata. Brahma perfomffs worship regularly everyday. This is what. Śāstras have declared.

नैवेद्यभक्षिणां पुंसामुपहासं न कारयेत्।।
स्वस्य प्राशस्त्यभावे तु नैवेद्यादि गुडादिकम्।।
ग्राह्यमेव न संदेहो अन्यथा नारकी भवेत्।।३८।।

One should not mock at the people who are given to the eating of Naivedya. For ones own welfare, one shall partake of Naivedya. One shall not hesitate in accepting Naivedya. Otherwise one falls in hell.

श्रीनिवासात्परो देवो न भूतो न भविष्यति।।
स्वयं च पाचयित्वा त्वं घृतपक्वादिकं तथा।।
श्रीनिवासस्य नैवेद्यं दत्त्वा भोजनमाचरेत्।।३९।।

There has been no god higher than Śrīnivāsa nor there shag ever be. One should cook one's food in ghee, offer a portion to Śrīnivāsa and partake of the rest himself.

इदं तु परमं गोप्यं तवोक्तं च खगेश्वर।।
न कस्यापि च वक्तव्यं गोप्यत्वात्खगसत्तम।।
इतः परं प्रवक्ष्यामि तारतम्यं शृणु प्रभो।।४०।।

This secret of secrets I have declared to you, O lord of birds. This should not be divulged to any, since it is very confidential. O lord, now I shall tell you the rest of the story in continuation.

।। इति श्रीगारुडे महापुराणे उत्तर तृ॰ ब्रह्म॰ कन्याकृतनानातीर्थयात्रादिनिरूपणं नाम सप्तविंशोऽध्यायः।। २७।।

अध्यायः २८ / Chapter 28

या पूर्वसर्गे दक्षपुत्री सती तु
रुद्रस्य पत्नी दक्षयज्ञे स्वदेहम्।।
विसृज्य सा मेनकायां च जज्ञे
धराधराद्धैमवतो वै सकाशात्।।१।।

Pārvatī, in her previous birth, was the daughter of Dakṣa. (known as San) she was married to Rudra (lord Śiva). But she gave up her fife by throwing herself in the sacrifice of Dakṣa. She was born of Menakā and Himavat, the lord of the mountains.

सा पार्वती रुद्रपत्नी खगेंद्र
या शेषपत्नी वारुणी नाम पूर्वा।।
सैवागत बलभद्रेण रंतुं
द्विरूपमास्थाय महापतिव्रता।।२।।

Pārvatī became the consort of Rudra. That Vāruṇī, the wife of Śeṣa, became the wife of Balabhadra in her second birth as Revatī.

श्रीरित्याख्या इंदिरावेशयुक्ता
तस्याद्वितीया प्रतिमा मेघरूपा।।
शेषेण रूपेण यदा हि वींद्र
तपश्चचार विष्णुना सार्धमेव।।३।।

Her second form was pervaded by Śrī (Lakṣmī) as a cloud is pervaded by water.

तदैव देवी वारुणी शेषपत्नी
ताश्चक्रे इंदिराप्रीतये च।।

तदा प्रीता इंदिरा सुप्रसन्ना
उवाच तां वारुर्णी शेषपत्नम्॥४॥

Then Vāruṇī, the wife of Śeṣa, practised penancein order toplease Lakṣmī. Lakṣmī being pleased spoke to Vāruṇī, the consort of Śeṣa.

यदा रामो वैष्णवांशेन युक्तः
संपत्स्यते भूतले रौहिणेयः॥
मय्यावेशात्संयुता त्वं तु भद्रे
श्रीरित्याख्या बलभद्रस्य रंतुम्॥५॥
संपत्स्यसे नात्र विचार्यमस्ती-
त्युक्त्वा सा वै प्रययौ विष्णुलोकै॥
श्रीलक्ष्म्यंशाच्छ्रीरितीड्यां समाख्यां
लब्ध्वा लोके शेषपत्नी बभूव॥६॥

"When Rāma (Balarāma) constituted of a part of Viṣṇu will be born as the son of Rohiṇī, pervaded by me you will be born as Śrī to be united with Balabhadra. Do not be worded over this. So saying Lakṣmī went to the region of Viṣṇu. Being a part of Lakṣmī she obtained the name Lakṣmī.

यदाहींशो विपुलामुद्धरेच
तदा रामः श्रीभिदासंगमे च॥
करोति तोषात्सर्वदा वै
रमायास्तस्याप्यावेशो व्यंस्रिमोनसंगम्॥७॥

When Śeṣa, the lord of serpents, lifts up the earth on his hoods, the lord Viṣṇu is pleased to have copulation with her.

या रेवती रैवतस्यैव पुत्री
सा वारुणी बलभद्रस्य पत्नी॥
सौपर्णनाम्नी बलपत्नी खगेंद्र
यास्तास्तिस्रः षड्विष्णोश्च स्त्रीभ्यः॥
द्विगुणाधमा रुद्रशेषादिकेभ्यो
दशाधमा त्वं विजानीहि पौत्र॥८॥

Revatī, the daughter of Raivata became the wife of Balabhadra along with Vāruṇī and Saupama. The three out of the six are twice inferior to the wives of Viṣṇu and ten times inferior to Rudra, Śeṣa and others.

गरुड उवाच

रामेण रंतुं सर्वदा वारुणी तु
पुत्रीत्वमापे रेवतस्यैव सुभ्रूः॥
एवं त्रिरूपा वारुणी शेषपत्नी
द्विरूपभूता पार्वती रुद्रपत्नी॥९॥

Garuḍa said :—Vāruṇī was born as the daughter of Revata who became the wife of Balabhadrā, (the brother of lord Kṛṣṇa Vāruṇī, the wife of Śeṣa has three forms.

नीचाया जांबवत्यश्च शेषसाम्यं च कुत्रचित्॥
श्रूयते च मया कृष्ण निमित्तं ब्रूहि मे प्रभो॥१०॥

Pārvatī, the wife of Rudra has two forms: Nīlā and Jāmbavatī are at par with Śeṣa. This is what I hear.

उमायाश्च तथा रुद्रः सदा बहुगुणाधिकः॥
एवं त्वयोक्तं भगवन्निश्चार्थं मम प्रभो॥११॥

Please tell me the reason thereof, O lord. You have also said that Rudra is superior to Umā in several qualities. Please let me know your conclusive opinion on this point.

रेवती श्रीयता श्रीश्चशेषरूपा च वारुणा ॥
सौपर्णी पार्वती चैव तिस्रः शेषाशतो वराः॥१२॥
इत्यपि श्रूयते कष्ण कुत्रचिन्मधुसूदन॥
निमित्तं ब्रूहि मे कृष्ण तवशिष्याय सुव्रत॥१३॥

(I have also heard that) Revati is pervaded by Śrī. She is Vāruṇī. the wife of Sera. The I three—Revatī, Supaṇā and Pārvatī are superior' to Śeṣa. O slayer of Madhu, this too I have heard in some quarters. O lord of good vows, tell me the reason thereof. I am your disciple.

श्रीकृष्ण उवाच

विज्ञाय जांबवस्याश्च तदन्येषां खगाधिप॥
उत्तमानां च साम्यं तु उत्तमावेशतो भवेत्॥१४॥
अवराणां गुणस्यापि ह्युत्तमानामधीनता॥
अस्तीति द्योतनायैव शतांशधिकमुच्यते॥१५॥

Śrī Kṛṣṇa said :—O lord of birds, to express the mutual superiority, inferiority or equality of Jāmbavati and others, I have used the term 'hundred per cent superior, hundred per cent inferior.'

यथा मयोच्यते वींद्र तथा जानीहि नान्यता॥
तदनंतरजान्वक्ष्ये शृणु काश्यपजोत्तम्॥१६॥

O lord of birds, as I tell you, you should know it accordingly. O the noblest son of

Kaśyapa, now I shall tell you the lineage of Indra.

चतुर्दशसु चेंद्रेषु सप्तमो यः पुरंदरः॥
वृत्रादीनां शरीरं तु पुरमित्युच्यते बुधैः॥१७॥
तं दारयति वज्रेण यस्मात्तस्मात्पुरंदरः॥
चतुर्दशसु चेन्द्रेषु मन्त्रद्युम्नस्तु षष्ठकः॥१८॥

Among the fourteen Indras, the seventh was called Purandara. The body of Vṛtra and those of his associates were caged Pura. Because he cleft their bodies with Vajra, Indra was called Purandara. Among the fourteen Indras Mantradyumna is the sixth.

मंत्रनष्ट महावीद्रं देवो द्योतयते यः॥
मंत्रमद्युम्नस्ततो लोके उभावप्येक एव तु॥१९॥

Because he explained the eight Vedic mantras and shed light on their meaning he was caged Mantradyumna.

मंत्रद्युम्नावतारोभूत्कुंतीपुत्रोर्जुनो भुवि॥
विष्णोर्वायोरनंतस्य चेंद्रस्य खगसत्तम॥२०॥
पार्थश्चतुर्भिः संयुक्त इंद्र एव प्रकीर्तितः॥
चतुर्थेपि च वायोश्च विशेषोसित सदार्जुन॥२१॥

Arjuna, the son of Komi was the incarnation of Mantradyumna (Indra), Viṣṇu and Ananta. Among the four, Vāyu was pronmentm Arjuna.

वालिर्नामा वानरस्तु पुरंदर इति स्मृतः॥
चंद्रवंशे समुत्पन्नो गाधिराजो विचक्षणः॥२२॥
मन्त्रद्युम्नावतारः स विश्वामित्रपिता स्मृतः॥
वेदोक्तमंत्रा गाः प्रोक्ता धिया संधारयेद्यतः॥२३॥

The monkey lord Ball is also called Purandara. King Gādhi of the lunar race was also the incarnation of Mantradyumna. I He was the father of Viśvāmitra.

अतो गाधिरिति प्रोक्तस्तदर्थं भूतले ह्यसूत्॥
इक्ष्वाकुपुत्रो यो वींद्र विकुक्षिरिति विश्रुतः॥२४॥

The Vedic mantras are called gāḥ. Since he understood them by his sharp intellect he was called Gādhi. lie incarnated on earth for preserving the Vedas.

स एवेंद्रावतारोभूद्धरिसवोर्थमेव च॥
विशेषेण हरिं कुक्षौ विज्ञानाच्च हरिः सदा॥२५॥

Vikukṣi, the son of Ikṣvāku was the incarnation of Indra. He incarnated on earth for propitiating Hari. Hari was known as Vikukṣi, for he realized Had in his heart.

अतो विकुक्षिनामासौ भूलोके विश्रुतः सदा॥
रामपुत्रः कुशः प्रोक्त इंद्र एव प्रकीतितः॥२६॥
वाल्मीकिऋषिणा यस्मात्कुशेनैव विनिर्मितः॥
अतः कुश इति प्रोक्तो जानकीनंदनः प्रभुः॥२७॥

Kuśa, the son of Rāma Dāśarathi was also Indra. Since he was created by sage Vālmīki by means of Kuśa grass he was named Kuśa the son of Sītā.

इंद्द्युम्नः पुरेंद्रस्तु गाधी वाली तथार्जुनः॥
विकुक्षिः कुश एवैते सप्त चेंद्राः प्रकीर्तिताः॥२८॥

Indradyumna, Purandara, Gādhi, Bali, Arjuna, Vikukṣī and Kuśa—these seven are Indras.

यः कृष्णपुत्रः प्रद्युम्नः काम एव प्रकीर्तितः॥
प्रकृष्टप्रकाशरूपत्वात्प्रद्युम्न इति नामवान्॥२९॥

Pradyumna, the son of Kṛṣṇa was the incarnation of Kāma (the cupid). He was called Pradyumna because he possessed excellent brilliance.

यो रामभ्राता भरतः काम एवाभवद्भुवि॥
रामाज्ञां भरते यस्मात्तस्माद्भरतनातमकः॥३०॥

Bharata, the younger brother of Rāma was also the incarnation of cupid. He was called rata because he travelled on the footprints of king Bharata.

चक्राभिमानी कामस्तु सुदर्शन इति स्मृतः॥
ब्रह्मैव कृष्णपुत्रस्तु सांबो जाम्बवतीसुतः॥३१॥
कामावतारो विज्ञेयः संदो नात्र विद्यते॥
यो रुद्रपत्रः स्कंदस्त काम एव प्रकीर्तितः॥३२॥
रिपूनास्कं दते नित्यमतः स्कंद इति स्मृतः॥
यो वा सनत्कुमारस्तु ब्रह्मपुत्रः खगाधिप॥
कामावतारो विज्ञेयो नात्र कार्या विचारणा॥३३॥

Kāma, the presiding deity of the disc, was homes Sudarśana. He was the son of Kṛṣṇa and Jāmbavatī. Samba the son of lord Kṛṣṇa was also the incarnation of Kāma. Skanda, the son of Rudra was also Kāma. Since he overcame the enemies he is called Skanda. Sanatkumāra, the son of Brahma, O lord of birds is the incarnation of Kāma.

सुदर्शनश्च परमः प्रद्युम्नः सांब एव च॥
सनत्कुमार सांबश्चषडेते कामरूपकाः॥३४॥

Sudarśana, Pradyumna, liberate, Sāmba, Sanatkumāra, and Skanda these six are the incarnations of Kāma (cupid).

ततश्च इंद्रकामावप्युमादिभ्यो दशावरौ॥
तयोर्मध्ये तु गरुड काम इंद्राधमः स्मृतः॥३५॥

Indra and Kāma are inferior to Umā, etc., by ten per cent. Between the two Kāma is inferior to Indra.

प्राणस्त्वहकार एव अहंकारकसंज्ञकः॥
गरुत्मदंशो विज्ञेयः कामेंद्राभ्यां दशाधमः॥३६॥

Prāṇa (vital airs) is called ahaṅkāra; it is apart of Garutmat. It is inferior to Kāma and Indra by ten per cent.

तदनंतरजान्वक्ष्ये शृणु वींद्र समाहितः॥
श्रवणान्मोक्षमाप्नोति महापापा द्विमुच्यते॥३७॥

I shall now tell you about thesuccessors of Kāma, O lord of birds, hear attentively; the knowledge thereof leads to liberation from sins and effects the final release.

कामपुत्रोनिरुद्धोऽपि हरेरन्यः प्रकीर्तितः॥
स एवाभूद्धरे सेवां कर्तुं रामानुजो भुवि॥३८॥

Aniruddha, the son of Pradyumna the Kāma incarnate, was born to attend upon lord Kṛṣṇa. The younger brother of Rāma was called Śatrughna. He was so-called because he smote his enemies.

शत्रुघ्न इति विश्यातः शत्रून्सूदयते यतः॥
अनिरुद्ध कृष्णपुत्रो प्रद्युम्नाद्योऽजनिष्ट ह॥३९॥
संकर्षणादिरूपैस्तु त्रिभिराविष्टं एव सः॥
एवं द्विरूपो विज्ञेयो ह्यनिरुद्धो महामतिः॥४०॥

Aniruddha was born of Pradyumna the son of Śrīkṛṣṇa. Aniruddha was pervaded by the two, out of the three forms of Saṅkarṣaṇa.

कामभार्या रीतिर्या तु द्विरूपो संप्रकीर्तिता॥
रुग्मपुत्री रुग्मवती कामभार्या प्रकीर्तिता॥४१॥

Rati, the wife of Kāma consists of two forms. Rukmavatī, the daughter of Rukma was the wife of Kāma.

अति प्रकाशयुक्तत्वात्तस्माद्रुग्मवती स्मृता॥
दुर्योधनस्य या पुत्री लक्षणा सा रतिः स्मृता॥४२॥

By virtue of excessive brilliance she was called Rukmāvatī. Lakṣaṇā, the daughter of Duryodhana was Rati incarnate.

काष्ठा सांबस्य भार्या सा लक्षणं संयुनत्तयतः॥
लक्षणाभिधयाभूमौ दुष्ट वीर्योद्भवा ह्यपि॥४३॥

Kāṣṭhā, the wife of Ṣāmba, was called Lakṣaṇa, for though born of wicked parents she possessed good qualities. Rati, the wife of Kāma had two forms : one as the wife of Kāma and the other as the wife of Sāmba.

एवं द्विरूपो विज्ञेया कामभार्या रतिः स्मृताः॥
स्वायंभूवो ब्रह्मपुत्रो मनुस्त्वद्यो गुरौ समः॥
राजधर्मेण विष्णोश्च जातः प्रीणयितुंहरेः॥४४॥

Svayambhuva Manu, at par with Bṛhaspati the preceptor of Devas, was the first son.of the creator. He was born to propitiate lord Viṣṇu. He formulated laws of the state.

बृहस्पतिर्देवगुरुर्महात्मा
तस्यावतारास्त्रय आसन् खगेंद्र ॥
रामवतारे भारताख्यो बभूव
ह्यंभोजावेशयुतो बृहस्पतिः॥४५॥

Bṛhaspati. the preceptor of gods had three forms. O lord of birds. When Rāma incarnated on earth he was born as Bharata. As such he was pervaded by Brahmā.

देवावतारान्वतारयित्वा
श्रीरामदिव्याऽऽचरितान्यवादीत्॥
अतो ह्यसौ नारनामा बभूव
ह्यंगत्वमाप्तुं रामदेवस्य भूम्याम॥४६॥

He took monkeys, the incarnations of Devas, across the ocean of life and death. He narrated the mighty exploits of lord Rāma. He was known as Nāra who incarnated to become absorbed in Rāma.

कृष्णावतारे द्रोणनामा बभूव
अंभोजजावेशयुतो बृहस्पतिः॥
यस्माद्द्रोणात्संबभूव गुरुश्च
तस्मादसौ द्रोणसंज्ञो बभूव॥४७॥

When lord Kṛṣṇa incarnated on earth, Bṛhaspati, the preceptor of gods, incarnated as Droṇa. He was pervaded by the creator. As Bṛhaspati was born of Droṇa he was called Droṇa.

भूभारभूताद्युद्धृतौ ह्यंगभूतो
विष्णोः सेवां कर्तुमेवास भूमौ॥
बृहस्पतिः पवनावेशयुक्तः
स उद्धवश्चत्यमिधानमाप॥४८॥

Bṛhaspati incarnated as Uddhava. He was. pervaded by wind god in order to help the lord to relieve the earth of its burden and mankind of their suffering.

यस्मादुत्कृष्टो हरिरत्र सम्यगतो
ह्यसौ बुधवन्नाम चाप॥
सखा ह्यभूत्कृष्णदेवस्य नित्यं
महामतिः सर्वलोकेषु पूज्यः॥४९॥

As lord Hari is excellent among all, he obtained the name Budha. He became the friend of lord Kṛṣṇa. The wise one was worshipped by all people.

दक्षिणांगुष्ठजो दक्षो ब्रह्मपुत्रो महामतिः॥
कन्यां सृष्ट्वा हरेः प्रीणन्नास भूमा प्रजापतिः॥
पुत्रानुदपादस्यद्दक्षस्त्वतो दक्ष इति स्मृतः॥५०॥

From the right thumb of Brahma was born Dakṣa. To him was born Lakṣmī who became the wife of lord Viṣṇu. Since he, the Patriarch, gave birth to sons he was called Dakṣa.

शचीं भार्यां देवराजस्य विद्धि
तस्या ह्यवतारं शृणु सम्यक् खगेंद्र॥
रामावतारे नाम तारा बभूव
सा बालिपत्नी शचीसंज्ञका च॥५१॥

Know that Śacī is the wife of India. Listen to her incarnations. When Rāma descended on earth she was born as Tārā. She became the wife of Bali and was called Śacī.

रामान्मृते वालिसंज्ञे पतौ हि
सुग्रीवसंगं सा चक्राराथ तारा॥
अतो नागात्स्वर्गलोकं च तारा
क्व वा ययादंतरिक्षं च पापा॥५२॥
कृष्णावतारे सैव तारा च
वींद्र बभूव भूमौ विजयस्य पत्नी॥
पिशंदेति ह्यभिधा स्यच्च तस्याः
सामीप्यमस्यास्त्वर्जुनेनैव चासीत्॥५३॥
उत्पादयित्वा बभ्रुवाहं च पुत्रं
तस्यां त्य क्वा ह्यर्जुनो वै महात्मा॥
अतश्चोभे वारचित्रांदगे च
शचीरूपे नात्र विवार्यमसित॥५४॥

When Rāma killed Bali, she became the wife of Sugrīva. Thus she was a sinner. Hence, she could not go to heaven.

She continued moving in the ethr till when the lord incarnated as Kṛṣṇa on earth. She was born as Tārā and became the wife of Vijaya. She was known as Piśaṅgadā. She wedded Pāṇḍava Arjuna to whom she bore a son Babhrūvāhana when Arjuna left her company. Tārā and Citrāṅgadā are the incarnations of Śacī.

पुलोमजा मंत्रद्युम्नस्य भार्या
या काशिका गाधिराजस्य भार्या॥
विकुक्षिभार्या सुमतिश्चेति संज्ञा
कुशस्य पत्नी कांतिमतीति संज्ञा॥५५॥

Pulomaja was the wife of Mantradyumna. Kaśikā was the wife of Gādhirāja. Sumati was the wife of Vikukṣī. Kāntimatī was the wife of Kuśa. These seven are inferior to Śacī.

एता हि सप्त ह्यवराश्च शच्या
जानीहि वै नास्ति विचारणात्र॥
शची रतिश्चानिरुद्धो मनुर्दक्षो बृहस्पतिः॥
षडन्योन्यसमाः प्रोक्ता अहंकाराद्दशाधमाः॥५६॥

Śacī, Rati, Aniruddha, Manu, Dakṣa, Bṛhaspati—these six are equal to each other. These are inferior to ahaṁkāra by ten per rent.

अथ सः प्रवहो वायुमुर्ख्यवायोः सतो बली॥
स वायुषु महानद्य स वै कोणाधिपस्तथा॥५७॥

Pravaha (wind) is the son of principal Vāyu. He, the strong one, is the strongest among Vāyus. He is the lord of all directions.

नासिकासु स एवोक्तो भौतिकस्तुल्य एव च॥
अतिवाहः स एवोक्तः यतो गम्यो मुमुक्षुभिः ॥५८॥
दक्षादिभ्यः पंचगुणादधमः संप्रकीर्तितः॥

This Vāyu breathes through nostrils. It is material and uniform in nature. It is also called Ativāha as it is resorted to by those who desire

liberation. It is inferior to Dakṣa and others by five per cent.

गरुड उवाच

प्रवहश्चेति संज्ञां स किमर्थं प्राप तद्वद॥५९॥

Garuḍa said :—O lord, please tell me how he obtained the epithet Pravaha. What is the significance of the name.

अर्थः कश्चास्ति तन्नाम्नः प्रतीतस्तं वदस्व मे॥
गरुडेनैवमुक्तस्तु भगवान्देवकीसुतः॥
उवाच परमप्रीतः संस्तूय गरुडं हरिः॥६०॥

Thus addressed by Garuḍa, lord Kṛṣṇa, the son of Devakī—was highly pleased. He appreciated Garuḍa and spoke in reply.

कृष्ण उवाच

प्रहर्षेण हरेस्तुल्यान्सर्वदा वहते यतः॥
अतः प्रवहनामासौ कीर्तितः पक्षिसत्तम॥६१॥

Kṛṣṇa said :—O best of birds, as he ever takes the devotees of Hari across the ocean of existence, he is called Pravaha.

सर्वोत्तमो विष्णुरेवास्ति नाम्ना
ब्रह्मादयस्तदधीनाः सदापि॥
मयोक्तमेतत्तु सत्यं न मिथ्या
गृह्णामि हस्तेनोरगं कोपयुक्तम्॥६२॥
सर्वं नु सत्यं यदि मिथिा भवेत्तु
तदा त्वसौ मां दशतु ह्यहीन्द्रः॥
एवं ब्रुवन्नुरगं कोपयुक्तं
समग्रहीन्नादशत्सोप्युरंगः॥६३॥

Viṣṇu is the best of all gods. Brahma and the rest are dependent on him. Whatever I state is the truth.

I take hold of an infuriated serpent. If alt what I have stated proves to be untrue then let the lord of snakes sting me.

So saying, he caught hold of an infuriated serpent but the serpent did not sting him.

एतस्य संधारणादेव वींद्र
स वायुपुत्रः प्रवहेत्यापि संज्ञाम्॥
यौ वालोके विष्णुमूर्तिं विहाय
दैत्यस्रूपा रेणुकाद्याः कुदेवः॥६४॥
तेषां तथा मत्पितृणां च पूजा
यर्था सत्यं सत्यमेतद्ब्रवीमि॥
एतत्सर्वं यदि मिथ्या भवेत्तु
तदा त्वसौ मां दशतु ह्यहींद्रः॥६५॥

Because he held the serpent by hand, O lord of birds, the son of Vāyu got the designation Pravaha.

Those who do not worship the idol of Viṣṇu but worship the idols of inferior gods or goddesses Reṇukā, etc., of the form of Daityas, purposeless is their worship of Viṣṇu as well as of the manes. This is true very true, I say. If all what have said is proved to be false and untrue, then let the lord of serpents sting me mortally.

पित्र्यं नयामि प्रवहायैव ये तु
पित्रुद्देशात्केवलं यः करोति॥
स पापात्मा नरकान्वै
प्रयातीत्येतद्वाक्यं सत्यमेतद्ब्रवीमि॥६६॥

He who performs śrāddhas to the manes without offering gifts to Viṣṇu, that sinner goes to bell. What I say is indeed true.

न श्रीः स्वतंत्रा नापि विवधिः स्वतंत्रो
न वायुदेवो नापि शिवः स्वतंत्रः॥
तदन्ये नो गौरिपुलोम जाद्याः
किं वक्तव्यं नात्र लोके स्वतंत्रः॥६७॥

Neither Lakṣmī is sovereign nor Brahmā nor Vāyu nor Śiva nor Pārvatīnor Śacī the daughter of Puloman and the wife of Indra.

ब्रवीमि सत्यं पुरुषो विष्णुरेव
सत्यं सत्य भुजमुद्धृत्य सत्यम्॥
एतत्सर्वं यदि मिथ्या भवेत्तु
तदा त्वसौ मां दशतु ह्यहींद्रः॥६८॥

The primeval being Viṣṇu alone is real. I declare this truth by my uplifted arms. If all this proves to be false then let the lord of snakes sting me.

जीवश्च सत्यः परमात्मा च
सत्यस्तयोर्भेदः सत्ये ए तत्सदापि॥
जडश्चसत्यो जीवजडयोश्च भेदो
भेदः सत्यः किं च जडैशयोर्भिदा॥६९॥

भेदः सत्यः सर्वजीवेषु नित्यं
सत्या जडानां च भेदा सदापि॥
एतत्सर्वं यदि मिथ्या भवेत्तु
तदा त्वसौ दशतु मां ह्यहींद्रः॥ ७०॥

The supreme soul is real, so is the personal soul. The difference between the two is real, so also between the animate and the inanimate, similarly between the inanimate and the lord. The difference between one soul and the other is also real. If all this is proved to be false then let the lord of snakes sting me mortally.

एवं ब्रुवन्नुरगं कोपयुक्तं
समग्रहीन्नादशत्सोप्युरंगः॥
एतस्य संधारणदेववींद्र स
वायुपुत्रः प्रवहेत्याप संज्ञाम्॥७१॥

So saying, he caught hold of the infuriated snake but the snake did not sting him at all. By catching hold of the infuriated snake, this son of Vāyu obtained the designation Pravaha.

द्वयं स्वरूपं प्रविदित्वैव पूर्वं
त्वं स्वीकुरुष्व द्वयमेव नित्यम्॥
स्नानादिकं च प्रकरोति नित्यं
पापी स आत्मा नैव मोक्षं प्रयाति॥७२॥

Accepting dual nature of the lord, you should accept the two as real. He who disregards this maxim, remains a sinner through out life. Though he may be taking plunge in the holy rivers daily without fail, he does not obtain release.

तस्माद्द्वयं प्रविचार्यैव नित्यं
सुखी भवेन्नात्र विचार्यमस्ति॥
एतत्सर्वं यदि मिथ्या भवेत्तु
तदा त्वसौ मां दशतु ह्यहींद्रः॥७३॥

By accepting duality as a matter of fact, one feels quite happy. If all this is proved to be false then let the lord of serpents sting me mortally.

गरुड उवाच

किं तद्द्वय देवदेवेश किं वा
तत्कारणं कीदृशं मे वदस्व॥
द्वयोस्तयागं कीदृशं मे वदस्व
त्यागात्सुखं कीदृशं मे वदस्व॥७४॥

Garuḍa said:—O supreme god, please tell me what duality is, of what nature? What is the source of this concept? How shall a person forsake duality. What bliss is derivable from renunciation.

श्रीकृष्ण उवाच

द्वयं चाहुस्त्विन्द्रिये द्वे बलिष्ठे
देहे ह्यस्मिञ् श्रौत्रनेत्रे सुसृष्टे॥
अवांतरे श्रोत्रनेत्रे खगेंद्र
द्वयं चाहुस्तत्स्वरूपं च वक्ष्ये॥७५॥

Śrī Kṛṣṇa said :—In this body two organs are the strongest of all. They are two cars and two eyes. The two are interrelated. O lord of birds, I shall tell you the real nature of the two.

श्रोत्रस्वभावो लोके वार्ताश्रुतो च
ह्यतीव मोदस्त्वादरास्वादनेन॥
हरेर्वार्ताश्रवणे दुःखजालं
श्रोत्रस्वभावो जडता दमश्च॥७६॥

Ears are prone to hearing gossips and enjoying them with pleasure. They are naturally averse to hearing the ambrosial tale of lord Viṣṇu. They have twofold nature dullness and control.

नेत्रस्वभावो दर्शने स्त्रीनराणां
ह्यत्यादरान्नास्ति निद्रादिकं च॥
हरेर्भक्तानां दर्शने दुःखरूपो
विष्णोः पूजादर्शने दुःखजालम्॥७७॥

Eyes are prone to gaze at men and women. Excessive doting takes away sleep. They are averse to seeing the devotees and their worship of the lord.

तयोः स्वरूपं प्रविदित्यैव पूर्वं
पुनःपुनः स्वीकरोत्येव मूढः॥
शिश्नं मौर्ख्याच्चैव कुत्रापि
योनौ प्रवेशयेत्सर्वदा ह्यादरेण॥७८॥

Even the stupid person is aware of their dual nature. He rather accepts indulgence as a matter of course. In his stupidity he takes delight in entering his penis in the vagina of my female.

भयं च लज्जा नैव चास्ते वधूनां
तथा नृणां वनितानां यतीनाम्॥

स्वसारं ते ह्यदित्वा दिनेपि
सुवाम यज्ञेन स्वभावश्च वींद्र॥७९॥

Neither men and women nor ascetics have any dread or shame in this respect. Men can copulate even with their sisters, that too at day time, just as the priests do with the women at the soma sacrifice.

रसास्वभावो भक्षणे सर्वदापि
ह्यनर्पितस्यान्नाक्ष्यस्य विष्णोः॥
तथो पहारस्य च तत्स्वभावः
अभक्ष्याणां भक्षणे तत्क्षणे तत्स्वभावः॥८०॥
अलेह्यलेहस्य च तत्स्वभावः
पातुं त्वपेयस्य च तत्स्वभावः॥
द्वयोः स्वरूपं च विहाय मूढः
पुनः पुनः स्वीकरोत्येव नित्यम्॥८१॥
तस्य स्नानं व्यर्थमाहुश्च
यस्मात्तस्मात्त्यायं न द्वयोः कार्यमेव॥
अभिप्रायं ह्येतमेवं खगेंद्र
जानीहि त्वं प्रहस्यैव नित्यम्॥८२॥

This is the nature of the tongue that it eats what is not to be eaten, that it eats without offering it to the lord. This is the nature of the tongue to eat, lick or drink all that is not worthy to be eaten, licked or drunk, whether received as a gift or otherwise. The stupid person does not understand the true nature of the senseorgans, accepts the one and forsakes the other. If he acts otherwise his bath at the sacred place of pilgrimage (tīrthas) becomes fruitless. O lord of birds, be pleased *to* know what is the essence of my statement.

भार्याद्वयं ह्यविदित्वा स्वरूपं
स्वीकृत्य चैकां प्रविहायैव चैकाम्॥
स्नानादिकं कुरुते मूढबुद्धिः
व्यर्थं चाहुर्मोक्षभोगौ च नैव॥
एतत्सर्वं यदि मिथ्या भवेत्तु
तदा त्वसौ मां दशतु ह्यहींद्रः॥८३॥

गरुड उवाच

भार्याद्वयं किं वद त्वं ममापि
तयोः स्वरूपं किं वद त्वं मुरारे॥
तयोर्मध्ये ग्राह्यभार्यां वद
त्वग्राह्यभार्यां चापि सम्यग्वद त्वम्॥८४॥

A person who bathes at the holy places should note the differing nature of the two. If without understanding the true nature of the two mistresses, the ignorant fool accepts the one and abandons the other his ablution, etc. are rendered fruitless. He attains neither prosperity here nor liberation hereafter. If all what I have said is proved to be false then let that lord of snake sting me.

श्रीकृष्ण उवाच

बुद्धि पत्नी सा द्विरूपा खगेंद्र
दुष्टा चैका त्वपरा सुष्ठुरूपा॥
तयोर्मध्ये दुष्टरूपा कनिष्ठा
ज्येष्ठा तु या सुष्ठुबुद्धिस्वरूपा॥८५॥

Śrī Kṛṣṇa said :—Intellect is the wife of Puruṣa. She has twofold nature O lord of birds. One is wicked; the other is pious. Of the two the younger one is wicked, the elder oneispious.

कनिष्ठया नष्टतां याति जीवः
सुतिष्ठन्त्या याति योग्यां प्रतिष्ठाम्॥
कनिष्ठायाः शृणु वक्ष्ये स्वरूपं
श्रुत्वा तस्यास्त्यागबुद्धिं कुरुष्व॥८६॥

Through the younger one, the soul succumbs to destruction Through the elder one he attains position. I shall now tell you about the nature of the younger. Listen and after listening try to abandon her.

जीवं यं वै प्रेरयंती कनिष्ठा
काम्यं धर्मं कुरुते सर्वदापि॥
क्व च विष्णुर्महात्मा क्व वै
कथा क्व च यज्ञाः क्व गावः॥८७॥

The younger one encourages the soul (her husband) to indulge In activities for the fulfilment of worldly desires. She disregards the sanctity of the Brāhmaṇas, of lord Viṣṇu and his narratives, of sacrifices, cows, the holy fig tree, of bath and purity. She misdirects to worship their stupid husbands and goddess Reṇukā and waive fights to Māyādevī.

क्व चाश्वत्थः क्व च स्नानं
क्व शौचमेतत्सर्वं नाम नाशं करोति॥
मूढं पतिं रेणुकां पूजयस्व
मायादेव्या दीपदानं कुरुष्व॥८८॥
सुभैरवादीन् भज मूढ त्वमंध
हारिद्रचूर्णंधारयेः सर्वदापि॥
ज्येष्ठाष्टम्यां ज्येष्ठदेवीं भजस्व
भक्त्या सूत्रं गलबंधं कुरुष्व॥॥८९॥
मरिगंधाष्टम्यां मरिगंधं भजस्व
तथा सूत्रं स्वगले धारयस्व॥
दीपस्तंभ सुदिने पूजयस्व
तत्सूत्रमेव स्वगले धारयस्व॥९०॥
महालक्ष्मीं चाद्यलक्ष्मीं च सम्यक्
पूजां कुरु त्वं हि भक्त्याथ जीव॥
लक्ष्मीसूत्रं स्वगले धारयस्व
महालक्ष्मीवान् भवसीत्युत्तरत्र॥९१॥

She encourages the stupid and ignorant husband to worship Bhairava and others and to put on yellow marks of turmeric powder on the forehead, to worship goddess Jyeṣṭhā on the eighth day of Jyeṣṭhā, to put on sacred thread round the neck with devotion, to worship god Marigandhī on the Marigandhi aṣṭamī, to raise a column of earthen lamps on the auspicious day before Mahālakṣmī (Supreme Nature) and Ādyā-lakṣmī (Primordial Nature) to put on Lakṣmī thread on the neck with a temptation that thereby he will attain riches.

विहाय मौञ्जीदिवसे भाग्यकामः
ससुगुग्गुलान्धारय स्वातिभक्त्या॥
सुवासिनीः पूजयस्वाशु भक्त्या
गन्धैः पुष्पैर्धूपदीपैः प्रतोष्य॥९२॥
वरार्तिक्यं कांस्यपात्रे निधय
कुर्वार्तिक्यं देवतादेवतानाम्॥
पिचु मंदपत्राणि वितत्य भूमौ
नमस्वं त्वं क्षम्यतां चेति चोक्त्वा॥९३॥

On the day when they change old girdles for the new ones she encourages them to give up girdles and put on chains. She encourages them to propitiate the women of fashion, to worship gods and goddesses with scents, flowers and incense and to waive fights from the vessels of brass, spread leaves of Neem on the ground, pay homage and seek forgiveness for their past misdeeds.

महादेवीं पूजयस्वाद्य भक्त्या
सद्वैष्वानां मा ददस्वाप्यथान्नम्॥
सद्वैष्णवानां यदि वान्नं ददासि
भाग्यं च ते पश्यतो नाशमेति॥९४॥

She encourages men to worship goddess Mahādevī and forbids them feed the pious devotees of lord Viṣṇu. She warns her husband (the soul) against feeding the Vaiṣṇavas and threatens himwith thedireconsequences of total destruction and addresses him thus.

स्ववामहस्ते वेणुपात्रे निधाय
दीपं धृत्वा सव्यहस्ते पते त्वम्॥
उत्तिष्ठ भोः पंचगृहेषु भिक्षां
कुरुष्वं सक्यम् प्रविहायैव लज्जाम्॥९५॥

O husband, now put a vessel of bamboo wood on the left hand and an earthen lamp on the right and move about for begging food at the five neighbouring houses, casting your sense of shame aside.

आदौ गृहे षड्रसान्नं च कृत्वा
जगद्गोप्यं भोजनं त्वं कुरुष्व॥
तच्छेषान्नं भोजयित्वा पते
स्वंतासां च रे शरणं त्वं कुरुष्व॥९६॥
तासां हस्तं पुस्तके स्थापयित्वा
त्राहीत्येवं तन्मुखैर्वाचयस्व॥
त्वं खड्गदेवं पूजयस्वाद्यभर्तस्त-
त्सेवकान्पूजय स्वाद्य सम्यक्॥९७॥

At first, prepare food of six varieties, cat the same without letting the people know. Distribute the residue among your womanfolk, asking them to putthetrhand on the sacred book and prodaim,'O save us.' O husband, worship a good sword together with the devotees.

तैः सार्धं त्वं श्वानशब्दं कुरुष्वं
हरिद्राचूर्णंसर्वदा त्वं दधस्व॥
कुरुष्व त्वं भीमसेनस्य पूजां
पंचामृतैः षोडशभिश्चोपचारैः॥९८॥

Make a barking sound together with them.

Keep always in your possession the powder of orpiment. Worship Bhīmasena with five ambrosial articles.

तत्कौपीनं रौप्यजं कारयित्वा
समर्पयित्वा दीपमालां कुरुष्वं ॥
तद्दासवर्यान् भोजयस्वाद्य भक्त्या
गर्जस्व त्वं भीमभीमेति सुष्ठु॥९९॥

Make a present of silver-girdle to lord Bhīmadeva and make a row of earthen lamps in front of the idol of the lord, feed the best of his devotees with devotion and make a thundering sound Bhīma, Bhīma at the top of your voice.

तद्दासर्यान्मोदयस्व स्ववस्त्रैर्मद्यै-
र्मांसद्रव्यजालेन नित्यम्॥
महादेवं पूजयसद्य सम्यग्
महारुद्रैरतिरुद्रैश्च सम्यक्॥१००॥

Propitiate the best of the devotees of Bhīma with garments, wine and meat. Worship Mahādeva in a proper way with the mantras of Mahārudra and Atirudra.

हरेत्युक्त्वा जंगमान्पूजय-
स्वशैवागमे निपुणाञ्छूद्रजातान्॥
शाकंभरीं विवशः सर्वशाकान्सु-
पाचयित्वा च गृहे गृहे च॥१०१॥

Worship even those devotees of lord Śiva who though expert in the knowledge of Śaiva scriptures belong to the Śūdra class.

स्तुदस्व भक्त्या परमादरेण
स्वलंकृत्य प्रास्तुवंस्तद्गुणांश्च॥
कुलालदेवं पूजयस्वाद्य भक्त्या
एवं दृग्भ्यां वै तद्दिने शंभुबुद्ध्या॥ १०२॥

Prepare vegetable dishes of different variety and propitiate the goddess Śākambharī with devotion and interest. Decorate her idol and praise her traits. Fix up your mind on the creator Brahmā and eyes full of devotion at his idol and offer worship.

तद्भक्तवर्यान्पूजयस्वाद्य सम्यक्
तत्पादमूले वंदनं त्वं कुरुष्व॥
सुपंचम्यां मृन्मयीं शेषमूर्तिं
पूजां कुरुष्व क्षीरलाजादिकैश्च॥१०३॥

Worship the best of his devotees, pay homage at his feet, and bow your head to him. On the fifth day of each fortnight of the month, make an earthen idol of lord Śeṣa and worship him with milk, fried rice grains and such-like other articles used in worship.

सुनागपाशं हि गले च बद्ध्वा
तच्छेषान्नं भोजयेर्भोः पुनस्त्वम्॥
दिने चतुर्थ भोजयस्वाद्य भक्त्या
नैवेद्यान्नं भोजयस्वाद्य सुष्ठु॥१०४॥

Wear a nāga-pāśa around your neck; eat whatever is left of the food that has been offered to the deity. Make an offering of foodstuff on each fourth day of the two fortnights of every month.

इत्यादिकं प्रेरयित्वा पतिं सा
जीवेन नष्टं प्रकरोत्येव नित्यम्॥
तस्याः संगाज्जीवरूपः पतिस्त्वां
सम्यग्दृष्टामिहलोके परत्र॥१०५॥

By these instructions, O lord of birds, the wicked intellect vitiates her husband, the soul. As he associates with her he the husband in the form of the soul, is stung by her.

तस्याः संगं सुविदूरं विसृज्य-
चेष्ट्वा समग्रं कुरु सर्वदा त्वम्॥
सुबुद्धिरूपा त्वीरयंती जगाद
भजस्व विष्णुं परमादरेण ॥१०६॥

Therefore, do not associate with her. Resorting to sacrifice make your life a complete success.

The second wife, the noble intellect, encourages the husband in the following way :

हरिं विनान्यं न भजस्व नित्यं सा
रेणुका त्वां तु न पालयिष्यति॥
अदृष्टनामा हरिरेवं हि नित्यं
फलप्रदो यदि हि स्यात्खगेन्द्र॥ १०७॥

O my lord, do not propitiate any god or goddess except lord Viṣṇu. Let not that (deceitful) Reṇukā attend on you. If lord Hari, of unmanifest form is unable toprotect you who else can do the same.

जुगुप्सितां श्रुत्यनुक्तां च देवीं
पतिद्रुहां सर्वदा सेवयित्वा॥
तस्याः प्रसादात्कुष्ठभगंदराद्यै-
र्भुक्त्वा दुःखं संयमिनीं प्रयाहि॥१०८॥

If you propitiate her who is deceitful and an a-vedic deity, always inimical to you (though outwardly pleasing), you will by that very act contract diseases such as leprosy, fistula, etc., and you will go to hell. This, your bad wife, will not help you at all. Hence, O lord, do not follow upon the bad advice of that wretched lady.

तदा कुदेवी कुत्र गता वदस्व मे
ह्यतः पते त्वं न भजस्व देवीम्॥
पते भज त्वं ब्राह्मणान्वैष्णवांश्च
संसारदुःखात्तारकान्सुष्ठरूपान्॥१॥

O lord, propitiate the Brāhmaṇas, the devotees of Viṣṇu, who alone can help you to cross the ocean of suffering in this world. Therefore give up the worship of gods or goddesses (other than Viṣṇu). Is there any gain in propitiating illusion.

सेवादिकं प्रविहायैव स्वच्छ
मायादेव्या भजनात्किं वदस्व॥
ज्येष्ठाष्टम्यां ज्येष्ठदेवीं ह्यलक्ष्मीं
लक्ष्मीति बुद्धया पूजयित्वा च सम्यक्॥११०॥

O my lord, if on the eight day of each fortnight of the month of Jyeṣṭha, you worship Alakṣmī taking her for Lakṣmī and wear the sacred thread round your neck as an insignia of devotion you will suffer an immense lot of trouble.

तस्याः सूत्रं गलबद्धं च कृत्वा
नानादुःखं ह्यनु भूयाः पते त्वम्॥
यदा पते यमदूतैश्च पाशैर्बद्धा च
सम्यक् ताड्यमानैः कशाभिः॥१११॥

When the emissaries of Yama tie you up with nooses and whip you severely, then Alaksnu (whom you propitiated during your lifetime) will not be present there to help you. Hence, O lord, abandon your contact with Alakṣmī and seek shelter at die feet of lord Hari.

तदा ह्यलक्ष्मीः कुत्र पलायते-
ऽसावतो मूलं विष्णुपादं भजा॥
त्वं सर्वदा वायुतत्त्व न
चाश्रयेस्त्वं सूक्ष्मस्कंदं च मूढ॥११२॥
तद्वत्तं त्वं नवनीतं च भक्त्या
तदुच्छिष्टं भक्षयित्वा पते हि॥
तस्याश्च सूत्रं गलबद्धं च कृत्वा
इहैव दुःखान्यनुभूयाः पते त्वम्॥११३॥

O ignorant lord, do always resort to Vāyu- and not to Skanda-tattva. Fat fresh butter and not the one that has been left as refuge after god Skanda has partaken of his share. Wearing the thread of protection around your neck do not suffer any more in this world.

यदा पते यमदूतैश्च पाशैर्बद्धा च
सम्यक् ताड्यमानः कशाभिः॥
तदा स्कंदः कुत्र पलायतेऽ
सावतो मूलं विष्णुपादं भजस्व॥११४॥

When the emissaries of Yama tie you with their nooses and beat you with whips, lord Skanda will not be present there to help you. O lord, give him up and seek the shelter of Lord Hari's feet.

दीपस्तंभं दापयित्वा पते त्वं
सूत्रं च बद्ध्वा स्वगले च भक्त्या॥
तदा बद्धा यमदूतैश्च पाशैर्दीपस्तं-
भैस्ताड्यमानस्तु सम्यक्॥११५॥
दीपस्तंभः कुत्र पलायितोभूदतो
मूलं विष्णुपादं भजस्व॥
लक्ष्मीदिने पूजयित्वा च लक्ष्मीं
सूत्रं तस्याः स्वगले धारय त्वम्॥११६॥

O husband, you raised a pillar of earthen lamps for propitiating the lord and wore a holy thread around your neck for your protection. But when the emissaries of Yama tie you with their noose and whip you severely, the pillar of light and the holy thread will not be there to render help. Take resort at the feet of Viṣṇu therefore.

यदा पते यमदूतैश्च पाशैर्बध्वा
सम्यक् ताड्यमानः कशाभिः॥

तदा लक्ष्मीः कुत्र पलायतेऽसावतो
मूलं विष्णुपादं भजस्व॥११७॥
विर्वाहमौंजीदिवसे मूढबुद्धे
जुगुसितान्धारयित्वा सुभक्त्या॥
वरारार्तिकं कांस्यपात्रे निधाय
कृत्वार्तिक्यं उदउदैति शब्दम्॥११८॥
तथैव दष्ट्वा पिचुमंदस्य
पत्रं सुनर्तयित्वा परमादरेण॥
यदा तदा यमदूतैश्च पाशैर्बद्धा-
बद्धा ताड्यमानश्च सम्यक्॥११९॥

On the day of your marriage, you wore a fresh girdle, waived lights patio the vessel of brass. You made a peculiar sound to propitiate your family god Śiva. Chewing betel in the mouth you danced before the lord. But when after death, the emissaries of Yamā tie you with their noose, your family god will not be there to help you. Where has he run away, tell me, O lord.

तव स्वामिनकुलदेवो महात्म-
न्पलायितः कुत्र मे तद्वदस्व॥
स्वदेहानां पूजयित्वा च सम्यक्-
कण्ठाभरणैर्विधुराणां च केशैः॥१२०॥
संतिष्ठमाने यमदूता बलिष्ठा
संताड्यमानेमुसलैर्भिंदिपालैः॥
यदा तदा कुत्र पलायिता सा
केशौर्विहना लंबकर्णो च कृत्वा ॥१२१॥

You propitiated your family goddess, by gifting your ear ornaments or in the absence of ornaments with the hair of yourbody. But when the fierce emissaries of Yama beat you with iron pestles or mace, your family goddess will not be there to help you. Riding on a donkey she would have fled away long before.

स्ववामहस्ते वेणुपात्रं निधाय
दीपं धृत्वा सव्यहस्ते च मूढः॥
गृहेगृहे भैक्षचर्या च कृत्वा
संतिष्ठमाने स्वगृहं चैव देवी॥१२२॥
यदा तदा यमदूतैश्च मूढ
दीपैः सहस्रैर्दश्रमानश्च सम्यक्॥
निर्नासिका रेणुका मूढबुद्धे
पलायिता कुत्र सा मे मे वदस्व॥१२३॥

You held a vessel of bamboo wood by your left hand and an earthen lamp by your right and begged O stupid person from door to door when you had a facility of a settled life at home. When after death, the emissaries of Yama beat you severely and put you on the fire of thousands of earthem lamps that snub-nosed Reṇukā will not be there to offer protection. Where would she have fled away, tell me, O lord.

सदा मूढं खड्गदेवं च भक्त्या
तं भक्तवत्पूजयित्वा च सम्यक्॥
तैः सार्धं त्वं श्वानवद्वर्जयित्वा
संतिष्ठमाने स्वगृहे चैव नित्यम्॥१२४॥

That lifeless object, the sword you worshipped with devotion as a devotee would worship the idol. You barked like a dog. You discarded home when you had the facility of a settled life.

यदा तदा यमदूतैश्च सम्यक्
संताड्यमानस्तत्र शब्दं प्रकुर्वन्॥
संतिष्ठमाने भक्त वर्यं विहाय
तदा देः कुत्र पलायितोभूत्॥१२५॥

When after death, the emissaries of Yama beat you up and you cried, then where did your family deity run away leaving you, the best of his devotees, all alone.

स पार्थक्याद्भीमसेन प्रतीकं
पंचामृतैः पूजयित्वा च सम्यक्॥
सुयंजने चान्नकौपीनमेव दत्त्वा
मूढस्थितष्ठमाने स्वगेहे॥१२६॥

You worshipped the idol of Bhīmasena adomed with five jewels. You offered sweet dishes, loin cloth, etc., to the devotees. O silly one, you wandered when you had the facility of a settled life at home.

यदा तदा यमदूतैश्च सम्यक्
संताड्यमाने यमार्गो च मूढः॥
भीमः स वै कुत्र पलायितोभूदतो
मूलं विष्णुपादं भजस्व॥१२७॥

When the emissaries of Yama beat you on the way to Yama's region, where did the deity

Bhīma run away leaving you all alone? O ignorant one, take shelterat the feet of lord *Viṣṇu*, O ignorant one.

महादेवं पूजयित्वा च सम्यक्
हरेत्युक्त्वा स्वगृहे विद्यमाने ॥
यदा गृहं दह्यते वह्निना तु
तदा हरः कुत्र पलायितोभूत्॥ १२८॥

You offered worship to lord Śiva, repeating the name Hara which means the remover of all suffering. When you had the facility of a settled life at home, you wandered. When your house was on fire, where did your lord Hara fly away (tell me, O lord).

शाकंभरीदिवसे सर्वमेव
शाकंभरी सा च देवी महात्मन्॥
पलायिता कुत्र मे त्वं वदस्व
कुलालदेवं पूजयित्वा च भक्त्या ॥१२९॥

At the festival of goddess Śākambharī, you worshipped Śākambharī. Where did Śākambharī fly away, when the emissaries of Yama beat you severely.

कार्पासं वै तेन दत्तं गृहीत्वा
संतिष्ठमाने यमदूतैश्च सम्यक्॥
संहन्यमानस्तीक्ष्णधारैः कुठारैः
कुलालदेवं च सुदंष्ट्रनेत्रम्॥
विहाय वै कुत्र पलायितोभून्न
ज्ञायतेऽन्वेषणाच्चापि केन॥ १३०॥

With concentrated devotion you worshipped Brahma and wearing a piece of cloth received in gilt when you had tire facility of a settled life at home. When after death the emmismasaries of Yam beat you with axes of sharp edge where did that Kulāladeva of bright teeth and shining eyes fly away loving you, a true devotee, in wretched plight Kulāladeva cannot be traced by any.

यदा पंचम्यां मृन्मयीं शेषमूर्तिं
संपूज्य भक्त्या विद्यमाने स्वगेहे॥
तदा बद्ध्वा यमदूताश्च सम्यक्
संनह्यमाने नागपाशैश्चबद्धा ॥१३१॥

On the fifth day of each fortnight you worshipped the earthen idol of Śeṣa with devotion. You wandered when you had the' facility of a setteld life at home. When after death, the emmissaries of Yamā tied you with a serpent noose, then where did Nāgarāja run away leaving you, the best of his devotees, all alone. I Tell me, that.

स्वभक्तवर्यं प्रविहाय नागः
पलायितः कुत्र वै संवद त्वम्॥
दूर्वांकुरैर्मोदकैः पूजयित्वा
विनायकं पंचखाद्यैस्तथैव ॥१३२॥
संतिष्ठमाने यमदूतैश्च सम्यक्
संताड्यमाने तप्तदंडैश्च मूढ॥
दंतं विहायैव च विघ्नराजः
पलायितः कुत्र मे तं वदत्वम्॥ १३३॥

You worshipped Vināyaka with the tiny shoots of Dūrvā grass or with the fivefold variety of dishes. But when after death you were' beaten up with the heated rods of iron by the emissaries of Yams, where did lord Vināyak fly away leaving his single tusk behind Tell me, O lord

विवाहकाले पिष्टेदीवं सुभक्त्या
संपूजयित्वा विद्यमानो गृहे स्वे॥
यदा तदा यमदूतैश्च बद्ध्वा
संपीड्यमानो यममार्गे स मूढः॥ १३४॥

You worshipped Viṣṭhādevī (the goddess of faeces) with devotion on the occasion of marriage. You wandered when you had the facility of a settled life at home. When after death the emissaries of Yama tied you with a noose and beat you on the way to Yama's region where did the goddess of faeces fly away leaving you, a sincere devotee, all alone.

विष्ठोदेवी पीड्यमानं च भक्तं
सा कुत्रं पलायिताभूत्॥
विवाहकाले राजकस्य गेहं
गत्वा सम्यक् प्रार्थयित्वा च मूढः॥ १३५॥

At the wedding ceremony you went to a washer' washerman's house, begged for the auspicious thread which you put on the earthen jar and worshipped.

यस्तंभसूत्रं कलशे परीत्य पूजां
कृत्वा विद्यमानो गृहे स्वे॥

यदा तदा यमदूतश्च सम्यक्
तं स्तंभसूत्रं तस्य मुखे निधाय॥१३६॥

When after death the emissaries of Yama put the holy thread in your very mouth and beat you up, then where did the goddess Stambhasūtra run away. Tell me, O lord.

संताड्यमाने स्तंभसूत्रस्थदेवी
पलायिता कुत्र मे संवदस्व॥
विवाहकाले पूजयित्वा च सम्यक्
चंडालदेवीं भक्तवश्यां च तस्याः॥१३७॥

At the wedding ceremony you worshipped Goddess Caula who fulfils the wishes of his devotees. You carried her in the winnowing basket to the bank of a river and propitiated her together with the devotees. You wandered when. you had the facility of a settled fife at home.

तद्भक्तवर्यैः शूर्पमध्यै च तीरे
संसेवयित्वा विद्यमानो गृहे स्वे॥
यदा तदा यमदूतैश्च बद्ध्वा
संताड्यमानो यममार्गे महद्भिः॥ १३८॥

When after death the emissaries of Yama tied you with the noose and beat you on the way to Yama, where did goddess Caula fly away. O stupid one, take shelter at the feet of lord Viṣṇu.

चऊलदेवी क्व पलायिताभूत्सु-
मूढबुद्धे विष्णुपादं भजस्व॥
ज्वरादिभिः पीड्यमाने स्वपुत्रे
गृहे स्थितं ब्रह्मदेवं च सम्यक्॥१३९॥

When your son was suffering from fever you worshipped Brahmadeva at home with m cense, earthemlamps, flowers and tasty dishes. You accepted Brahmadeva as your family deity.

धूपैर्दीपैर्भक्ष्यभोज्यैश्च पुष्पैः
पूजां कृत्वा विद्यमानश्च गेहे॥
यदा तदा यमदूतैश्च बद्धा
संताड्यमाने वेणुपाशादिभिश्च ॥१४०॥

And when after death the emissaries of Yama tied you with a noose and beat you with the cane, where did Brahmadeva run away. O silly one, take shelter at the feet of lord Viṣṇu.

स ब्रह्मदेवः क्व पलायितो-
भूत्सुमूढबुद्धे विष्णुपादं भजस्व॥
सन्तानार्थं बृहतीं पूजयित्वा गलेन
बद्ध्वा बृहतीं वै फलं च॥१४१॥

You worshipped Bṛhatī for obtaining offspring and kept the fruit of Bṛhatī hanging around your neck You wandered when you had the facility of a settled life at home.

संतिष्ठमाने यमदूतैश्च बद्धा
संताड्यमाने बृहतीकंटकैश्च ॥
तदा देवी बृहती मूढबुद्धे
पलायिता कुत्र मे तद्वद त्वम्॥१४२॥

When after death, the emissaries of Yama tied you with the noose and pricked you with the thorns of Bṛhatī, O ignorant one, then where did Bṛhatī run away. Tell me that.

भजस्व मूढ पदैवतं च
नारायणतारवं सर्वदुःखात्॥
सुक्षुद्रदेवेषु मतिं च मा कुरु न च
शृणु त्वं फल्गुवाक्यं तथैव ॥१४३॥

O ignorant one, take shelter at the feet of supreme lord Nārāyaṇa, one who takes you across all sufferings. Do not worship the minor deities and do not hear their wasteful tales.

सुक्षुद्रदेवान् भिदिपाले निधाय
विसर्जयित्वा दूरदेशे महात्मन्॥
संधाय त्वं स्कुलाचारधर्म
संपातने नरकं हेतुभूतम्॥१४४॥

Put all minor deities together in a tiny basket and throw them off at a distant place. Put aside those customs of your family that are likely to occasion your fall into terrible hells.

पुनीहिगात्रं सदा मूढबुद्धक
मंत्राष्टकैर्जन्मतीर्थे पवित्रे॥
हृदि स्थितांमौर्ख्यमुद्रां विहाय
कृत्वाभूषां विष्णुमुद्राभिरग्याम्॥१४५॥

O ignorant one, purge your soul by reciting the eight mantras (of purification) at this holy sight Cast off all emblems of stupidity that have entered your heart and adorn your self with the emblems of lord Viṣṇu.

सदा मूढो हरिवार्ता भजस्व
ह्यायुर्गतं व्यर्थमेवं कुबुद्ध्या॥
सद्वैष्णवानां संगमो दुर्लभश्च
क्षुब्धं ज्ञानं तारतम्यस्वरूपम्॥१४६॥

You are ignorant from the very beginning (and have remained as such to this very day). Listen to the tale of Viṣṇu. You have wasted your life being led by vicious ideas. You should know that the association with the pious devotees of lord Viṣṇu is difficult to achieve. Rarer is the knowledge of Reality—straight and simple.

हरिं गुरुं ह्यनुसृत्यैव सत्यं गतिं
स्वकीयां तेन जानीहि मूढ॥
दग्ध्वा दुष्टां बुद्धिमेवं च मूढ
सुबुद्धिरूपं मा भजस्वैव नित्यम्॥१४७॥

Think of Viṣṇu as your preceptor and the support of your existence. O ignorant one, throw off your wicked ideas. Resort to me, for I generate noble ideas in you.

मया सार्धं सद्गुरुं प्राप्य
सम्यग्वैराग्यपूर्वं तत्त्वमात्रं विदित्वा॥
तेनैव मोक्षं प्राप्नुमो नार्जवैर्यत्तार्या
विष्णोः संप्रसादाच्च लक्ष्म्याः॥१४८॥

"Having obtained me as your noble preceptor, evolve feelings of detachment from your kith and kin. Know that knowledge of Reality leads to liberation. The grace of Viṣṇu and her consort Lakṣmī can alone take you across the ocean of life."

इत्याशयं मनसा सन्निधाय
तथा चोक्तं भक्तवर्याः मदीयः॥
अतो भक्तः प्रवहेत्येव संज्ञामवाप
वींद्र प्रकृतं तं शृणु त्वम्॥१४९॥

With this thought in mind I addressed the best of my devotees thus. Hence I got the designation Pravaha, O lord of birds. Now hear what is relevant to the context.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे तारतम्यनिरूपणद्वारा विष्णोरेवोपास्यत्वमित्यर्थनिरूपणं नामाऽष्टाविंशतमोऽध्यायः॥ २८॥

अध्यायः २९ / Chapter 29

प्रवहानंतरान्वक्ष्ये शृणु पक्षींद्रसत्तम॥
यो धर्मो ब्रह्मणः पुत्रोः ह्यादिसृष्टो त्वगुद्भवः॥ १॥

O best and noblest of birds, I shall now tell you the narrative as sequel to Pravaha, hear attentively. At the beginning of creation Dharma was born of the body of Brahmā.

सज्जनान्सौम्यरूपेण धारणाद्धर्मनामकः॥
स एव सूर्यपुत्रोभूद्यमसंज्ञामवाप सः॥
पापिनां शिक्षकत्त्वात्स यम इत्युच्यते बुधैः॥ २॥

He came to be known as Dharma because he sustained the noble by gentle treatment. He became the son of the solar deity and attained the designation of Yama.

Since he admonished the sinners the learned call him Yama.

श्रीकृष्ण उवाच

प्रह्लादानंतरं गंगा भार्या वै वरुणस्य च॥
प्रह्लादादधमा ज्ञेया महिम्ना वरुणाधिका॥३॥
स्वरूपादधमा ज्ञेया नात्र कार्या विचारणा॥
ज्ञानस्वरूपदं विष्णुं यमो जानाति सर्वदा॥४॥

Śrī Kṛṣṇa said :—After Prahlāda came Gaṅgā who became the wife of Varuṇa. She was inferior to Prahlāda. She was superior to Varuṇa in glory, though in form she was inferior to him.

To Viṣṇu who bestows supreme knowledge on men Yama is friendly.

अतो गंगेति सा ज्ञेया सर्वदा लोकपावनी॥
भक्त्या विष्णुपदीत्येव कीर्तिता नात्र संशयः॥५॥

Gaṅgā is so called because she purifies the world by her waters. The devotees call her Viṣṇupadī out of devotion for her.

या पूर्वकाले यज्ञलिंगस्य विष्णोः
साक्षाद्धरेर्विक्रमतः खगेंद्र ॥
वामस्य पादस्य नखाग्रतश्च
निर्भिद्य चोर्ध्वांडकटाहखण्डम्॥६॥

Formerly, she forced her way out of the nails of the left feet of Viṣṇu whose symbol is sacrifice. In the beginning she broke through the upper part of the cosmic egg.

तदुदरमतिवेगात्सम्प्रविश्यावहंर्ती जगदघततिंहतु
पादकिंजल्कशुद्धाम्॥
निखिलमलनिहंत्री दर्शनात्स्पर्शनाच्च
सकृदवगहनाद्वा भक्तिदां विष्णुपादे॥
शशिकरवरगौरां मीननेत्रां सुपूज्यां स्मरति
हरिपदोत्थां मोक्षमेति क्रमेण॥ ७॥

She rushed into the belly of the lord the destroyer of the sins of the people and purified herself by contact with the filament of his lotusfeet She destroys impurities by her very sight, touch, bath and creates devotion for the feet of Viṣṇu. She is as white in complexion as the rays of the moon. Her eyes resemble those of the fish. She is worthy of worship. Whosoever remembers her as rising from the feet of Hari attains liberation.

इंद्रोपि वायुकरमर्दितायुकूटबिंदुं च
प्राश्य शिरसि ह्यसहिष्णुमानः॥
भागीरथी हरिपदांकमिति स्म
नित्यं जानन्महापरमभागवतप्रधानः॥
भक्त च खिन्नहृदयः परमादरेण
धृत्वा स्वमूर्ध्नि परमो ह्यशिवः शिवोऽभूत्॥ ८॥

Indra too, who drank in the heap of breath pressed, with hands, by the wind-god was not able to bear her upon his head,

Knowing that Gaṅgā had emerged from the feet of lord Hari, Śiva, the chief among the devotees of Viṣṇu moved by devotion at heart, tookher up with reverence upon his head which though inauspicious became auspicious by her touch.

भागीरथ्याश्च चत्वारि रूपाण्यासन्खगेश्वर॥
महाभिषग्जनेंद्रस्य भार्या तु ह्यभिषेचनी॥ ९॥

O lord of birds, Gaṅgā had four forms. As the wife of chief physician Janendra she was called Abhiṣecanī.

द्वितीयेनैव रूपेण गंगा भार्या च शंतनोः ॥
सुषेणा वै सुषेणास्य भार्या सा वानरी स्मृता॥ १०॥

In her second form she became the wife of Śantanu. As the wife of Suṣeṇa, a monkey-chief, she was called Suṣeṇā.

मंडूकभार्या गंगा तु सैव मंडूकिनी स्मृता॥
एवं चत्वारि रूपाणि गंगाया इति कीर्तितम्॥ ११॥

Being the wife of Maṇḍūka she was called Maṇḍūkinī.

आदित्याच्चैव गंगातः पर्जन्यः समुदाहृतः॥
प्रवर्षति सुवैराग्यं ह्यतः पर्जन्यनामकम्॥ १२॥

Parjanya was born to Gaṅgā from Āditya. He is called Parjanya (a cloud) since the rains (release of water) are symbols of detachment.

शंखराय पंचजन्याच्च पंच
हित्वा जग्ध्वा गर्वकं षट्क्रमेण॥
स्वबाणस्य स्वहृदि संस्थितस्य
भजेत्सदा नैव भक्तिं विषं च॥ १३॥

The word parjanya is derivable from Pañcajanya meaning a conch by omitting the word pafica and retaining janya. It is symbolical of the idea that one should expel the six aberrations Kāma, Krodha etc. from his interior and meditate upon ātman with detachment not impaired by affection or hatred.

लिंगं पुष्टं नैव कार्यं सदैव
लिंगं पुष्टं कार्यमेवं सदापि॥
योनौ सक्तिर्नैव कार्या सदापि
योनौ मुक्तेऽसंगतो याति मुक्तिम्॥ १४॥

One should never nourish his own sexual organ but should ever devote oneself to the phallic emblem of diva. One should not attach oneself to the vagina of a woman. If he gives up his thought on vagina he becomes detached and attains liberation.

वैराग्यमेवं प्रकरोत्येव नित्यमतः
पर्जन्यस्त्वंतकः पक्षिवर्य॥
एतावता शरभाख्यो महात्मा स
चांतरो स तु पर्जन्य एव॥ १५॥

Parjanya is always detached. O best of birds, Parjanya is, therefore, Yama. In this way sage Śarabha too is called antaka. He too is Yama.

शश्वत्केशा यस्य गात्रे खगेंद्र
प्रभास्यंते शरभाख्यो पयोतः॥

यमस्य भार्या श्यामला या खगेंद्र
यस्मात्सदा कलिभार्यापिया च॥१६॥

O lord of birds, Śarabha is one on whose body the hair glisten brightly. Śarabha is a cloud. The wife of Yama is Śyāmalā. She is also the wife of Kali.

मत्वा सम्यक् मानसं या करोति
ह्यतश्च सा श्यामलांसज्ञकाभूत्॥
मलं वक्ष्ये हरिभक्तेर्विरोधाी
सुलोहपात्रे सन्निधानं च तस्य॥१७॥
तद्वैष्णवैस्त्याज्यमेवं सदैव वस्त्रं
दग्धं सन्धिजं चैव जन्यम्॥
चिकित्सितं परदुःखं खगेंद्र
हरेर्भक्तैस्तयाज्यमेवं सदैव॥१८॥

She who with an awareness makes up her mind is called Śyāmalā.

I shall now tell you aboutobstacles to ones devotion for Viṣṇu. One should keep them aside, throw them away just as one puts excretion in an iron vessel and throws it away or just as one throws off cloth burnt by fire or abandons battle which has no aim or the treatment of a physician which occasions pain to the patient.

नोच्चश्च ते हरिभक्तेर्विहीनास्तेषां
संगौ नैव कार्यः सदापि॥
पुराणसंपर्कविसर्जिनं च
पुराणतालं च पुराणवस्त्रम्॥१९॥

The devotees of Had should dissociate from those who are devoid of devotion for Viṣṇu and as such are considered to be inferior in society. He should avoid their company.

सुजीर्णकथाजिनमेखलं च
यज्ञोपवीतं च कलिप्रियं च॥
प्रिय गृहं चोर्णवितानकं च
समित्कुशैः पूरितं कुत्सितं च॥२०॥
सर्वं चैएत्कलिभार्याप्रियं च
नैव प्रियं शार्ङ्गपाणेः कदाचित्॥
कांस्ये सुपक्वं यावनालस्य चान्नं
तुषः पिण्याकं तुम्बबिल्वे पलांडुः॥२१॥

The following are not dear to the bow-wielding lord Kṛṣṇa but they are deer to the mistress of Kali , those who are averse to the reciters of the Purāṇas, a delapidated pond, a worne-out garment, an old girdle, an old blanket, an old sacred thread, a house of which the inmates are always engaged in quarrel, or a house which contains a woollen canopy or a house which is full of woods and grass and is therefore shabby in appearance. All these are not dear to the bow-wielding lord but they are dear to the consort of Kali.

Grains of corn—Yavanāla cooked in a vessel of bell-metal, husks of corn, oil-cake, gourd wood-apple, a great quantity of butter-milk devoid of taste, pungent and hot-all these are dear to the consort of Kali.

दीर्घ तक्रं स्वादुहीनं कटूष्णमेते
सर्वे कलिभार्याप्रियाश्च॥
सुदुर्मुखं निंदनं चार्यजानां
सतोवमत्यात्मजानां प्रसह्य ॥२२॥
सुपीडनं सर्वदा भर्तृवर्गे
गृहस्थितव्रीहिवस्त्रादिचौर्यात्॥
प्रकीर्णभूतान्मूर्धजान्संदधानं
करैर्युतं देवकलिप्रियं च॥२३॥

Bad face, censure of the noble, disrespect for the good, torture of children, stealing of rice, cloth, etc. at the house of one's husband, or wearing loose hair on the head or addiction to gambling and quarrels —all this is endearing to the consort of Kali.

इत्यादि सर्वं कलिभार्याप्रियंच
सुनिर्मलं प्रकरोत्येव सर्वम्॥
अतश्च सा श्यामलेति स्वसंज्ञामवाप
सा देवकी संबभूव॥२४॥
युधिष्ठिरस्यैव बभूव पत्नी
संभाविता तत्र च देवकी सा॥
चंद्रस्य भार्या रोहिणी वै तदेयमश्वि-
न्यादिभ्योऽह्यधिका सर्वदैव॥२५॥

Since she avoided all these, she was called Śyāmalā. She became the consort of Vāsudeva known as Devakī. The consort of the moon was called Rohiṇī who was superior to Aśvinī and others.

रोर्णीं धृत्वा रोहति योग्यस्थानं
तस्माच्च सा रोहिणीति प्रसिद्धा॥
आदित्यभार्या नाम संज्ञा खगेंद्र
ज्ञेया सा नारायणस्य स्वरूपा॥ २६॥

Holding rope in her hand, she could ascend a place, she was called Rohiṇī. Saṁjñā was the consort of Āditya. She was of the very nature of Nārāyaṇa.

संजानातीत्येव संज्ञामवाप संज्ञेति
लोके सूर्य भार्या खगेंद्र॥
ब्रह्माण्डस्य ह्यभिमानी तु देवो
विराडिति ह्यभिधामाप तेन॥ २७॥

Because she knowing made up her mind she was called Saṁjñā, the consort of the solar deity. Virāṭ is the presiding deity of the universe, therefore, he is called Virāṭ.

गंगादिषट्कं सममेव नित्यं
परस्परं नोत्तमं नाधमं च॥
प्रधानाग्नेः पाविकान्यैव गंगा
सदा शुभा नात्र विचार्यमस्ति॥ २८॥

The six rivers Gaṅgā, etc., are equal in merit to one another, each one of the group being neither superior nor inferior to the other. They purify the principal Agni. The river Gaṅgā u always auspicious.

आसां ज्ञानात्पुण्यमाप्नोति नित्यं
सदा हरिः प्रीयते केशवोलम्॥
गंगादिभ्यो ह्यवरा ह्यग्निजाया
स्वाहासंज्ञाधिगुणा नैव हीना॥ २९॥

Even by the knowledge of the sanctity of these purifying streams a devotee attains merit. Lord Keśava is extremely pleased thereby. Svaha, the consort of Agni is inferior to Gaṅgā but superior to Saṁjñā.

स्वाहाकरो मन्त्ररूपाभिमानी
स्वाहेति संज्ञामाप सदैव वींद्र॥
अग्नेर्भार्यातो बुद्धिमान् संबभूव
ब्रह्मामानी चंद्रपुत्रो बुधश्च ॥ ३०॥

Svāhā is identical with Svāhākara, the presiding deity of the mantras.

बुद्ध्याहरद्धै राष्ट्रजातं च
सर्वं धृतं त्वतो बुधसंज्ञामवाप॥
एवं चाभूदभिमन्युर्महात्मा
सुभद्रायां जठरे ह्यर्जुनाच्च ॥ ३१॥

Budha, theson of the lunar deity was more intelligent than Svāhā, the consort of Agni. He became the presiding deity of the Vedas. Since he established Kingdom with great intelligence he was called Budha.

The noble Abhimanyu was born of Arjuna and Subhadrā He contains the aṁśas of Kṛṣṇa, moon, Yama, Aśvins and Hara.

कृष्णस्य चंद्रस्य चमस्य चांशैः
स संयुतस्त्वश्विनोर्वै हरस्य॥
स्वाहाधमश्चंद्रपुत्रो बुधस्तु
पादारविंदे विष्णुदेवस्य भक्तः॥ ३२॥

Budha, the son of the moon is inferior to Svāhā. He is devoted to the lotus feet of Viṣṇu.

नामात्मिका त्वश्विभार्या उषा नाम प्रकीर्तिता॥
बुधाधमा सा विज्ञेया स्वाहा दशगुणाधमा॥ ३३॥

Nāmā, the wife of Aśvins, is also called Uṣā. She is inferior to Budha and to Svāhā (the wife of Agni) by ten, per cent virtues.

नकुलस्य भार्या मागधस्यैव पुत्री
शल्यात्मजा सहदेवस्य भार्या॥
उभे ह्येते अश्विभार्या ह्युषापि
उपासते षड्गुणं विष्णुमाद्यम्॥
अतोऽप्युषासंज्ञका सा खगेंद्र
अनंतराच्छृणु वक्ष्ये महात्मन्॥ ३४॥

The wife of Nakula was the daughter of the king of Magadha and the wife of Sahadeva was the daughter of Śalya—the two together with Uṣā, the wife of Aśvins wait upon Viṣṇu possessed of sixfold virtue. O lord of birds, hence, also she is called Uṣā. O noble bird, now I shag tell you about those which come after.

ततः शक्तिः पृथिव्यात्मा शनैश्चरति सर्वदा॥
अतः शनैश्चरो नाम उषायाश्च दशाधमाः॥ ३५॥

A spiritual power (energy) in the form of earth moves slowly but ceaselessly. That power is called Śanaiścara. It is inferior to Uṣā by ten per cent virtues.

कर्मात्मा पुष्करो ज्ञेयः शनेरथ यमो मतः॥
नयाभिमानी पुरुषः किंचिन्नम्रो दशावरः॥ ३६॥

Puṣkala or Puṣkara of the form of activity is the twin brother of Sari. He presides over law and order. He is comparatively gentle and inferior to Śanaiścara by ten per cent virtues.

हरिप्रीतिकरो नित्यं पुष्करे क्रीडते यतः॥
अतस्तु पुष्कलो नाम लोके स परिकीर्त्तितः॥ ३७॥

Since the delights Viṣṇu by his devotion and sports in the Puṣkara lake he is known as Puṣkala among the people.

हरि प्रीतिकरान्धर्मान्वक्ष्ये शृणु खगाधिप॥
प्रातःकाले समुत्थाय स्मरेन्नारायणं हरिम्॥ ३८॥

O lord of birds, now I shall tell you about those activities which are delightful to the lord. A person should rise early in the morning and remember lord Hari Nārāyaṇa.

तुलसीवंदनं कुर्याच्छ्रीविष्णुं संस्मरेत्खग॥
विण्मूत्रोत्सर्गकाले च ह्यपानात्मककेशवम्॥ ३९॥

He should bow to Tulasī and remember Viṣṇu and his consort Lakṣmī. At the call of nature, while evacuating bowels he should remember Keśava of the form of apāna.

त्रिविक्रमं शौचकाले गंगापानकरं हरिम्॥
दंतधावनकाले तु चंद्रातंर्यामिणं हरिम्॥ ४०॥

At the time of purification he should remember Trivikrama, sipping waters of the Ganges. At the time of cleansing the teeth, he should remember Hari pervading the moon.

मुखप्रक्षालने काले माधवं संस्मरेत्खग॥
गवां कंडूयने चैव स्मरेद्गोवर्धन हरिम्॥ ४१॥

At the washing of the mouth he should remember Mādhava. At the itching of cows he should remember Govardhana.

सदा गोदोहने काले
स्मरेद्गोपालवल्लभम्॥
अनंतपुण्यार्जितजन्मकर्मणां
सुपक्वकाले च खगेन्द्रसत्तम्॥ ४२॥

At the milking of cows, or when the fruits of meritorious actions accomplished in the several previous births are ripened or at the touch of cows he should remember Gopāla(the beloved of cowherds-lord Śrī Kṛṣṇa.)

स्वर्श गवां चैव सदा नृणां
वै भवत्यतो नात्र विचार्यमस्ति॥
यस्मिन् गृहे नास्ति सदोत्तमा च
गौर्यंगणे श्रीतुलसी च नास्ति॥ ४३॥
यस्मिन् गृहे देवमहोत्सवश्च
यस्मिन् गृहे श्रवणं नास्ति विष्णोः॥
तत्संगाद्याति दुःखादिकं च
तस्य स्पर्शो नैव कार्यः कदापि॥ ४४॥

In the house where there is no cow or the holy Basil plant in the courtyard where the inmates do not celebrate any festival for the Gods, where there is no recitation of the narrative of Viṣṇu, one should never stay even for a moment, for association with the inmates of that house will lead to misery.

गोस्पर्शनविहीनस्य गोदोहनमजानतः॥
गोपोषणविहीनस्य प्राहुर्जन्म निरर्थकम्॥ ४५॥

He who does not keep a cow at home, is unaware of the art of milking it or is averse to nourishing it, passes his life in vain.

गोग्रासमप्रदातुश्च गोपुष्टिं चाप्यकुर्वतः॥
गतिर्नास्त्येव नास्त्येव ग्रामचांडालवत्स्मृतः॥ ४६॥

He who does not give mouthful of food to the cow or does not tend it properly, can never pass a, good, comfortable life. He is like an outcaste in the village.

वत्स्यस्य स्तनपाने च बालकृष्णं तु संस्मरेत्॥
दधिनिर्मंथने चैव मंथाधारं स्मरेद्धरिम्॥ ४७॥

When the calf is sucking the breast he should remember the boy Kṛṣṇa; when the milk is being churned he should remember Hari sucking.

मृत्तिकास्नान काले तु वराहं संस्मरेद्धरिम्॥
पुंड्राणां धारणे चैव केशवादींश्च द्वादश॥ ४८॥

When he bathes in waters mixed with the particles of earth from the sacred places of pilgrimage he should also remember Hari. When he puts sect marks on the forehead he should remember the twelve names of lord Viṣṇu beginning with Keśava.

मुद्राणां धारणे चैव शंखचक्रगधादधरम्॥
पद्मं नारायणी मुद्रां क्रुद्धोल्कादींश्च संस्मरेत्॥ ४९॥

In practising certain positions (mudras) of his fingers he should remember lord Viṣṇu adorned with conch, disc, mace, lotus, meteor, etc.

श्रीमरामसंस्मृतिं चैव संध्याकाले खगोत्तम॥
अच्युतानंत गोविंदाञ्छ्राद्धकाले च संस्मरेत्॥५०॥

In the evening when he performs Sandhyā he should remember Rāma. While performing a Śrāddha he should remember Acyuta, Ananta and Govinda.

प्राणादिकंपंचहोमेचाऽनिरुद्धादींश्च संस्मरेत्॥
अन्नाद्यर्पणकाले तु वासुदेवं च संस्मरेत्॥५१॥

In the performance of five sacrifices Prāṇa, etc., he should remember Aniruddha. When he offers oblations to the fire he should remember Vāsudeva.

अपोशनस्य काले तु वायोरंतर्गतं हरिम्॥
वस्त्रधारणकाकाले तु उपेंद्रं संस्मरेद्धरिम्॥५२॥

When he goes on fast he should remember Hari pervading Vāyu. When he wears dress he should remember Upendra.

यज्ञोपवीतस्य च धारणे तु
नारायणं वामनाख्यं स्मरेत्तु॥
आर्तिक्यकाले च तथैव विष्णोः
सम्यक् स्मरेत्पर्शुरामाख्यविष्णुम्॥५३॥

When he puts on new sacred thread he should remember Vāmana Nārāyaṇa. When he waves lights before an idol he should remember Paraśurāma.

अपोशने वैश्वदेवस्य काले
तदन्यमहोमादिषु भस्मधारणे॥
स्मरेत्तु भक्त्या परमादरेण
नारायणं जामग्न्याख्यरामम्॥५४॥

When he goes on fast or at the time of Vaiśvadeva or other sacrifices or at the lime of besmearing body with the holy ashes he should remember Nārāyaṇa, Paraśurāma and Jāmadagnya.

त्रिवारतीर्थग्रहणस्य काले
कृष्णं रामं व्यासदेवं क्रमेण॥
शंखोदकस्योद्धरणे चैव काले
मुकुंदरूपं संस्मरेत्सर्वदैव॥५५॥

When he thrice utters the name of sacred places of pilgrimage he should remember Kṛṣṇa, Rāma and Vyāsa respectively. When he Pours water out of the conch he should remember Mukunda.

ग्रासेग्रासे स्मरणं चैव कार्यं
गोविंदसंज्ञस्य विशुद्धमन्नम्॥
एकैकभक्ष्यग्रहणस्य काले सम्यक्
स्मरेदच्युतं वै खगेंद्र॥५६॥

When he offers undiluted food to Govinda, at each mouthful of food he should remember Govinda. When he partakes of food, at each core of the eatable he should remember Acyuta concentratedly.

शाकादीनां भक्षणे चैव काले
धन्वंतरिं संस्मरेच्चैव नित्यम्॥
तथा परान्नस्य च भोगकाले स्मरेच्च
सम्यक् पांडुरंगं च विष्णुम्॥५७॥

Whan he partakes of Vegetables he should remember Dhanvantari. When he cats food offered by another he should remember Pāṇḍuraṅga.

हैयंगवीनस्य च भक्षणे वै
सम्यक् स्मेरत्तांडवाख्यं च कृष्णम्॥
दध्यन्नभक्षे परमं पुराणं
गोपालकृष्णं संस्मरेच्चैव नित्यम्॥५८॥

When he eats butter he should remember the dancing Kṛṣṇa. When he eats curd he should remember the premeval lord.

दुग्धान्नभोगे च तथैव काले
सम्यक् स्मरेच्छ्रीनिवासं हरिं च॥
सुतैलसर्पिःषु विपक्व-
भक्षसंभोजने संस्मरेद्व्यंकटेशम्॥५९॥

When he drinks milk he should remember Gopāla Kṛṣṇa, lord Śrīnivāsa, Viṣṇu. When he eats food (tied in the oil or ghee he should remember Vyaṅkaṭeśa.

द्राक्षासुजम्बूकदलीरसाल-
नारिङ्गदाडिम्बफलानि चारु॥
स्मरेत्तु रम्भोत्तमनारिकेल-
धात्रीसुभोगे खलु बालकृष्णम्॥६०॥

When he partakes of grapes, pomegranates, banana, mango, orange, cocoanut or other fruits he should remember Bālakṛṣṇa. When he drinks a good drink he should remember Nṛsiṁha.

सुपानकस्यैव च पानकाले
सम्यक् स्मरेन्नारसिंहाख्यविष्णुम्॥
गंगामृतस्यैव च पानकाले
गंगातातं संस्मरेद्विष्णुमेव॥६१॥

When he drinks the ambrosial waters of the Ganges he should remember Viṣṇu, the source of Gaṅgā.

प्रयाणकाले संस्मरेत्ताक्ष्यवाहं
नारायणं निर्गुणं विश्वमूर्तिम॥
पुत्रादीनां चुम्बने चैव काले
सुवेणहस्तु संस्मरेत्कृष्णमेव ॥६२॥

When he is on he verge of death he should remember the attributeless and the omnipresent Nārāyaṇa and his Vehicle Garuḍa. When he kisses his son and other boys he should remember Kṛṣṇa holding Veṇu in his hands.

सुसंगकाले स्वप्रियश्चैव नित्यं
गोपी कुचद्वन्द्वविलासिनं हरिम्॥
तांबूलकाले संस्मरेच्चैव नित्यं
प्रद्युम्मनाख्यं वासुदेवं हरिं च॥६३॥

When indulging in intercourse with his consort he should remember Viṣṇu playing with the Gopīs' pair of breasts.

शय्याकाले संस्मरेच्चैव नित्यं
संकर्षणाख्यं विष्णुरूपं हरिं च॥
निद्राकाले संस्मरेत्पद्मनामं
कथाकाले व्यासरूपं हरिं च॥६४॥

When he is going to sleep he should remember Hari as the incarnation of Vyāsa.

सुगानकाले संस्मरेद्वेणुगीतं
हरिं हरिं त्रवदेत्सर्वदैव॥
श्रीमत्तुलयाश्रछेदने चैव काले
श्रीरामरोति च संस्मरेत्तु॥६५॥

Whenhe sings devotional songs he should remember Hari playing upon Veṇu. He should always utter the name Hari.

पुष्पादीनां छेदने चैव काले
सम्यक् स्मरेदेत्कपिलाख्यं हरिं च।
प्रदक्षिणे गारुडांतर्गतं च
हरिं स्मरेत्सदा वै खगेंद्रा॥६६॥

When he plucks the leaves of Tulasī he should utter 'Rāma, Rāma'. When he cuts off a leaf he should remember Kapila, an incarnation of Hari. When he circumambulates Hari pervading Garuḍa he should remember Hari with concentration.

प्रणामकाले देवदेवस्य विष्णोः
शेषांतस्थं संस्मरेच्चैव विष्णुम्॥
सुनीतिकाले संस्मरेन्नारसिंह
नारायणं संस्मरेत्सर्वदापि॥६७॥

When he bows to Viṣṇu, the lord of lords, he should remember Viṣṇu pervading Śeṣa. When he is in council with his ministers he should remember Narasimha Nārāyaṇa.

पूर्त्तिर्यदा क्रियते कर्मणां च
सम्यक् स्मरेद्वासुदेवं हरिं च॥
एवं कृतानि कर्माणि हरिप्रीतिकराणि च॥६८॥
सम्यक् प्रकुर्वन्नेतानि पुष्करो हरिवल्लभः॥६९॥

When an undertaking is accomplished he should remember lord Vāsudeva Hari. When he has accomplished activities as are endearing to lord Puṣkara, he secures the affection of Hari.

एतस्मादेव पक्षीश कर्म यत्समुदाहृतम्॥
पुष्कराख्यानमतुलं शृणोति श्रद्धयान्वितः॥
हरिप्रीतिकरे धर्मे प्रीतियुक्तो भवेत्सदा॥७०॥

Therefore, O lord of birds, he who hears with faith this incomparable narrative of Puṣkara, in all its details, is attracted m Dharma which creates devotion for the lord.

॥ इति श्रीगारुडे महापुराणे उत्तरखण्डे तृतीयांशे ब्रह्मकाण्डे कृष्णगरुडसंवादे तत्त्वरहस्यं नामैकोनत्रिंशोध्यायः॥ २९॥

॥ समाप्तमिदं गरुडमहापुराणम्॥

॥ इति श्रीगरुडमहापुराणं समाप्तम्॥

[illegible] grapes, pomegranates, [illegible] coconut or other fruits [illegible] Balarāma. When he [illegible] he should remember [illegible]

[illegible]

When he [illegible] waters of the [illegible] should remember Viṣṇu, the source of [illegible]

[illegible]

[illegible] he should [illegible] and his vehicle Garuḍa. When [illegible] he should [illegible] in his hands.

[illegible]

[illegible] in his council with his [illegible] he should remember Viṣṇu playing [illegible]

[illegible]

[illegible] he should [illegible] Vyāsa.

[illegible]

श्लोकानुक्रमणी

[आ=आचार-खण्ड : : प्रे=प्रेत खण्ड (धर्म खण्ड) : : ब्र=ब्रह्म खण्ड (मोक्ष खण्ड)]

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